

**TRILOGY OF INTELLIGENCE AND ITS RELATION TO
REVELATION (ANALYSIS OF THE POTENTIAL OF IQ, EQ, SQ)****Sri Mulyati**Politeknik Negeri Sambas
Email: seripolteksambas@gmail.com**ABSTRAK**

This research discusses IQ (Intelligence Quotient), EQ (Emotional Quotient), and SQ (Spiritual Quotient), it sounds like a new term, but it is not. IQ, EQ and SQ, in fact, are just new concepts presented by cutting-edge psychologists, against the various potentials of intelligence possessed by humans. Man from his birth has had the potentials of intelligence given by God. These intelligences grow and develop along with the development of human experience. The focus of this study is how does IQ (intelligence quotient), EQ (emotional quotient), and SQ (spiritual quotient) function? and how the Qur'anic revelation views the intelligences in man?. The method used in this research is a type of literature research with a historical approach. The result of this study is According to the revelation of the Koran, human beings have various psychological potentials and these potentials determine human qualities. These potentials are ruh, aql, qalb, and nafs. By modern findings these potentials are then translated into IQ, EQ, and SQ. These potentials allow humans to become kamil people and or become ignorant people.

Keywords: Trilogy, Intelligence, Revelation**INTRODUCTION**

In contemporary studies, human intelligence no longer rests solely on aspects of intellectual intelligence or IQ (intelligence quotient). Humans also have intelligence besides IQ, namely EQ (emotional quotient) and SQ (spiritual quotient). The assumption that has been developing is that if a person has a high IQ, he will achieve success in his life, starting to be refuted by the emergence of various scientific findings. Recent findings suggest that it turns out that IQ, at its highest, only accounts for roughly 20 percent of the factors that determine success in life, while 80 percent is determined by other forces, such as social class to good fortune, and prayer (Goleman, 1997).

High IQ is not an absolute determinant of a person's success in achieving success and finding the meaning of life, increasingly proven if it is associated with the emergence of various cases that plague modern society. Various cases have arisen, such as increasing emotional imbalances, despair, fragility in the family and society, increasing corruption, violence, injustice, insolence, drug abuse, promiscuity of sex, all of which reflect the low emotional intelligence and spiritual intelligence of a person. Ironically, from this series of events, many of them are carried out by people who have high intellectual intelligence or academic intelligence.

The terms IQ (Intelligence Quotient), EQ (Emotional Quotient), and SQ (Spiritual Quotient), sound like new terms, but they really aren't. Because long before, Gardner gave the term multiple intelligence. The seven types of intelligence or intelligence are linguistics, logic, space observation,

kinesthetic, musical, interpersonal, and intra-personal (Gardner, 1993). All types of intelligence referred to by Gardner are essentially variants of the three main intelligences, namely IQ, EQ, and SQ (Zohar dan Marshall, 2001).

IQ, EQ and SQ, are really just new concepts that are presented by cutting-edge psychologists, against the various potentials of intelligence possessed by humans. Man from his birth has had the potentials of intelligence given by God. These intelligences grow and develop as the human experience evolves. In general, the Qur'an handed down by Allah is to educate the ummah of man, so that man can live in His hidayah, get spaciousness, the guarantee of heaven full of enjoyment for people of faith and pious charity. The qoran is handed down by Allah as a distinction between the haq and the bathil. This function will be effective if those who understand the Koran are intelligent people. For this reason, God then gives man the potentials of intelligence as a means of faith and pious charity, such as nafs, reason, qalb and spirit. (Langgulung, 1988). The human intelligences as described in the Koran, most likely if not definitively the same as the findings of the experts as stated above, distinguish them only in terms of their details and explanations.

RESEARCH METHODS

The method used in this research is a type of literature research with a historical approach. Literature research is research that seeks literature from Islamic history books, books relevant to this research, as well as sources from journals, the internet and other mass media. With this historical approach, we want to know how contemporary studies look at human intelligence no longer only rests on aspects of intellectual intelligence or IQ (intelligence quotient). Data analysts can be drawn conclusions through data sources obtained from the literature used as reference material in this study.

DISCUSSION

A. Human Intelligence, IQ, EQ, and SQ.

1. IQ (Intelligence Quotient)

The term intellectual intelligence, popularly known as IQ (Intelligence Quotient), was originally introduced by William Stern a hundred years ago. The main buildings of this intelligence are determined and measured based on certain scores (Pasiak, 2004). The higher a person's IQ score, the higher the level of intelligence, and vice versa. It has long been believed that high IQ scores are a measure of how and what a person will become in the future, although this belief in the contemporary era is beginning to be questioned.

The IQ brain has a different thinking activity from EQ and SQ. IQ has thinking activities that are linear, logical, and do not involve feelings. IQ thinks according to the rules of formal logic, goes through it step by step and is rule-bound. When a person learns multiplication and memorization, then he activates their brain to think series. IQ produces a useful way of thinking to solve rational problems or clear goals. This thinking is goal-oriented, which is used to master the rules of grammar or games. It is logical and rational if I do this, consequently this (Zohar dan Marshall, 2001).

IQ is centered on the left brain which is logical, sequential, linear and rational. His way of thinking is appropriate for the regular tasks of verbal

expression, writing, reading, auditorial associations, placing details and facts, phonetics, as well as symbolism (DePorter and Hernacki, 2001). As Gardner has stated that everyone has MI (Multiple Intelligences), two of which are highly valued in traditional education, namely linguistic intelligence, namely intelligence in terms of reading, writing, and communicating with words. Surely this is very much mastered by writers, poets, and orators. The second is the intelligence of logic and mathematics, that is, the intelligence to reason and calculate, this is very mastered by scientists, mathematicians, lawyers and judges (Dryden dan Vos, 2000). In general the left brain plays a role in the processing of logic, words, mathematics, and sequences called academic learning (Dryden dan Vos, 2000)

Thus it can be said that academic intelligence, or IQ, is one of those intelligences oriented to things that are logical and rational, objective, empirical, prepersonal. The results of IQ's work centered on the left brain are certain, and work step by step with a procedural and orderly flow, resulting in realistic and systematic things.

2. EQ (*Emotional Quotient*)

The term emotional intelligence or EQ, was first introduced Peter Salovey and John Mayer in 1990 (Dalam E. Shapiro, 1998). According to both experts, EQ, or emotional intelligence is: A subset of social intelligence that involves the ability to monitor feelings and emotions both in oneself and in others, sort through everything, and use this information to guide thoughts and actions (E. Shapiro, 1998).

Howard Gardner said that there are at least seven kinds of human intelligence or multiple intelligences, two of which are interpersonal, and intrapersonal intelligences. (DePorter, dkk, 1999). This interpersonal and intrapersonal intelligence is what Goleman later called emotional intelligence, (Goleman, 1997) whereas Marlowe, in Bennet, 1982 calls it social intelligence (*Social intelligence*) (K.George; G. Harold, dan G. Alexander, 1982), and Patton, 1997 calls it intellectual abilities (Patton, 1997). Emotional intelligence is based on the right brain. The right brain's way of thinking is random, disorganized, intuitive and holistic (DePorter dan Hernacki, 2001). According to Danah Zohar, emotional intelligence is in the neural network of the right brain, the way of thinking is associative, the type of thinking is emotional, the nature of the mind is flexible, inaccurate, the psychological processes are personal (Pasiak, 2004).

According to Salovey, emotional intelligence is in five main areas:

First, recognizing self-emotion, that is, self-awareness to recognize feelings as they occur. Second, manage emotions. It's a person's ability to uncover and handle his or her feelings appropriately on the right object. Third, motivate and understand yourself. Motivating, mastering, and restraining, not feeling satisfied quickly, controlling impulses and the ability to create are very important. People who have these skills tend to be more productive in the different things they work on. Fourth, get to know the emotions of others. It's a skill to get along with, because it has empathy. Empathic people are better able to examine hidden social signals that hint at what others need. Fifth, cultivate relationships. The art of cultivating relationships, is largely a skill of managing the emotions of others. People who are good at these skills

will be successful in a life that relies on association with others (Goleman, 1997).

Salovey further stated that emotional qualities include, empathy, expressing and understanding feelings, controlling anger, independence, ability to adjust, being liked, the ability to break down interpersonal problems, perseverance, loyalty, friendliness, and respectful attitudes. (E. Shapiro, 1998). From what is stated above, it can be said that emotional intelligence is a set of social intelligence that is associative, emotional, ethical, and empathetic. EQ, centered on the right brain gives birth to personal attitudes, emphasizing self-recognition, and positive interpersonal relationships, social attitudes and behaviors.

3. SQ (*Kecerdasan Spiritual*)

SQ is a third type of intelligence concept first introduced and developed in its entirety by Danah Zohar and Ian Marshall (2001). SQ is the Intelligence to face and solve problems of meaning and value, which places our behavior and life in the context of broader and richer meanings. It is SQ that unites and enables IQ and EQ effectively. In fact, SQ is our highest intelligence (Pasiak, 2004). SQ (Spritual quotient), is an intelligence related to transcendent things. It is the deepest and most important part of man (Pasiak, 2004). SQ, allows us to gain a deep and intuitive understanding of meaning and value. SQ brings us to the heart of all things, to the unity behind difference, to the potential behind real expression. SQ is able to connect us with meaning and essential spirit. A person with high SQ allows him to derive the deepest meaning of his religion, but not petty, exclusively, fanatically, and or prejudice against adherents of other religions (Zohar dan Marshall, 2001).

SQ is an intelligence that allows us to acquire the deepest meaning of reality, and even merge with the transcendent. It is this intelligence that the Jewish mystic, Rabbi Abraham Heschel, possessed, He said, We are closer to God when we ask than when we think that we already have an answer (Heschel, 1955). It was this intelligence that led Rabiyyah al-Adawiyah, to the pinnacle of the meaning of peace, He said that perhaps I hated the sheikh while in me there was no longer room for hatred.

The findings of science, prove that SQ is based on the human brain. Those bases are: (1) 40 Hz neural oscillations, (2) Semantic markers, (3) Cognitive subconscious, and (4) God Spot" (Zohar and Marshall, 2001). The 40 Hz oscillation, is a network of nerve cells that generates the human consciousness and spiritual intelligence that we have, as the basis of the consciousness of the fellowship. The divine consciousness is the center of the human self. And this is what leads man to discover the highest meaning of all beings, and God Himself (Zohar dan Marshall, 2001). While God Spots are modules isolated from the neural network in the temporal lobe. The "God Spot" which, when integrated with other neural modules, leads us to be able to see and feel God's presence (Zohar dan Mrshall, 2001). SQ is also in the human brain. SQ is on a 40 Hz Oscillation structure, the way of thinking is unitive, integralistic, and holistic, the type of thinking is spiritual, the nature of the mind is changeable, and the psychological processes are transpersonal (Pasiak, 2004).

Thus it can be said that SQ (Spiritual quotient), is an intelligence that makes man capable of unitive, integralistic, and holistic, spiritual, transcendent, and transpersonal thinking, so that man is able to acquire the deepest meanings and values in the course of his life. Spiritual intelligence causes man to be able to manage and change his life orientation from existentialist emptiness to meaningful living experiences, through divine consciousness.

B. Revelation's view of IQ, EQ, and SQ.

Previous descriptions show that humans have intelligences that are the product of the brain. Rational-logical intelligence or IQ (Intelligence Quotient), centered on the left brain, emotional intelligence, EQ (Emotional Quotient) centered on the right brain, and spiritual intelligence (Spiritual Quotient), centered on the network of brain nerve cells between the two, namely on the temporal lobe. IQ lies in the physical dimension. EQ lies in the emotional dimension. SQ, lies in the spiritual dimension. IQ is in the Islamic dimension, EQ is in the faith dimension, and SQ is in the ihsan dimension. In other words, IQ is guided by Islam, EQ is guided by faith and SQ is guided by ihsan (Agustian, 2001). If the three functions of the brain function properly, it will give birth to a complete human being or kamil person.

Brain-centered human intelligence in line with the hadith of the Prophet: "In man there is a piece of flesh, if the flesh is ugly good, then well is the man. If the flesh is ugly, then ugly is the human being. That's the heart".

Qalb in the above hadith should be translated with the brain, and not the heart, as has always been understood. The word Qalb in the hadith is more meaningful to the physical dimension. The qalb or heart that has always been understood to be in the bosom, logically doubtful if it is not acceptable at all. If the liver and heart, which are hanging in the chest are damaged, it can be replaced with someone else's liver and heart, and the person can still be in a sane state. But if the brain is damaged humans inevitably exhibit insane behavior (Rahmat, 2005).

The Quran shows that the word Qalb, leads more to the meaning of function, than to the physical meaning. The results of the latest research also prove that the brain consists of 78% water, 10% fat, 8% protein, weighs approximately 1.5 kg, uses 20% of the body's energy, 100 billion neurons, 1 trillion glial cells, 1000 trillion synaptic connection points and 280 quintillions of memory (Rahmat, 2005). The brain is a very important tool of the body. It is the brain that determines living things to move, commands the senses, regulates patterns of information and communication, to make decisions. It is this brain that is in charge of directing and coordinating the work of nerve cells in such a way that it is able to hear, see, think, remember and act appropriately. The whole process that organizes such behavior centers on a complicated nervous system (Shaleh dan Abdul Wahab, 2004).

The brain, which consists of a lump of flesh that is in the human head, has three functions: (1) rational-logical function, (2) emotional-intuitive function, and (3) spiritual function. These three functions allow the brain to be determinants for the quality of the human self (Pasiak, 2004). Logical rational function is the result of the work of the left brain based on the five senses, intuitive emotional function is the result of the work of the right brain

based on human intuition, and spiritual function, is the result of work between the two through the neural network in the temporal lobe, based on aspects of human spirit. The work of the left brain gives birth to thought, the work of the right brain gives birth to thought, and the combination of both thinking and thinking of man allows him to have divine consciousness, through his spiritual intelligence, so that man can find spiritual meaning and values in his life and life.

The words brain and reason are potentials and forces in man by some people often equate, and others distinguish the meaning between the two. Aaron Nasution was among those who had brains and reason in mind. He explained that reason in the Islamic sense is not the brain, but the thinking power found in man: the potential that the Qoran describes acquires knowledge by paying attention to the surrounding nature (Nasution, 1986).

Etymologically reason comes from Arabic, *العقل*, *ál-áql* atau *عقل* *áqala*, which in the Arabic dictionary is given various meanings such as: al-imsāk (withholding), al-ribāth (bonding), al-hijr (withholding), al-nahy (forbidding), and manu (preventing) (Al-Isfahani, 1998).

Ibn al-Manzhur, interprets reason with six kinds of understanding, namely: (al-Mandzur, tt).

1. Reason, Intelligence,
2. Hold,
3. Prevent,
4. Differentiate,
5. Straps, and
6. Compensation

In the Big Dictionary of Indonesian, an explanation of the meaning of reason is obtained, namely: (Dep. Dikbud, 1991).

1. thinking power (to understand), mind, memory,
2. the way or the way of doing things, the power of effort,
3. deception, ingenuity, cunning, and
4. the ability to see, or ways of understanding the environment

Sufis also give an understanding of reason. In a sufistic context. Reason means binding, laying, and limiting. It has to do with God's creation of the universe. God is infinite, unattainable. However, when He is *tajalli*, then each of His creations is always limited. Creation binds that finite dimension of God. Thus, reason tends to be related to all of God's creation and not God Himself (Pasiak, 2004).

Muhammad Naquib Al-Attas, explained philosophically that reason is an active and conscious organ that binds and holds the object of science with words or other forms and or symbols. The binding and withholding duties and functions of reason point to the same fact on the functions, 'qalb, 'ruh', and 'nafs' (Al-Attas, 1989). Al-Ghazali of the sufis and Al-Attas of the philosophical people, have the same opinion that the four organs are active and conscious organs and have the same meaning and function. What distinguishes it is in terms of its multilevel form (*marâtib al-wujûd*) (Pasiak, 2004).

The psychological dimensions of human beings are ruh, aql, qalb, and nafs. Which if depicted will form a quadrangle, which then gives birth to two triangular shapes. The first triangle is ruh, aql, and qalb, while the second

triangle is aql, qalb, and nafs. The first triangle will give birth to an ideal personality, namely kamil people, while the second triangle will give birth to a non-ideal personality (Baharuddin, 2004). Namely the personality of the ammarah lust and the personality of the lawwamah lust.

In the Koran many words have the same meaning or are close to the meaning of Aql (Reason). The words are like: dabbara' (ponder), faqiha (understand), fahima, (understand), nazhara (see with eyes), dzakara (remember), Fakkara (think deeply), and âlima (understand clearly) (Munawwar AW, 1997). Even these words have the same meaning, but in other aspects they have differences. However, if analyzed further, all these words can be gathered in one meaning, namely all pointing to the meaning of intelligence. In the Koran the word âql (reason), in the form of the root word, is not found, what exists is in the verb form present, and past (Shihab, 1996). In the verb form, it is called 49 times, in the past tense it is called 1 time, and in the present form it is called 48 times. Mentions include âqluh, ta'qilûn, na'qil, ya'qiluhâ, and ya'qilûn (Nasution, 1980).

The Koran uses the word akal to denote something that binds or prevents a person from falling into error or sin. Something in question is not explicitly explained in the Koran, but from a context that uses the root word 'aql, it can be interpreted in 3 contexts of intent, namely: (1) the power (intelligence) to understand something, (2) the power (intelligence), and or the moral impulse, and (3) the power (intelligence) to take lessons and conclusions or wisdom (Shihab, 1996).

The power (intelligence) to understand something can be understood from the verses of the Quran (QS Al-Ankabut/29: 43)

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعُلَمَاءُ ٤٣

"Those parables We made for man. However, no one understands it, except for knowledgeable people."

Human beings have a logical intelligence related to the five senses. This is hinted at by the Koran among others in verses that talk about the events of heaven and earth, the alternation of night and day, and others. This is stated as evidence of the oneness of Allah swt. for sensible people (QS. Al-Baqarah: 2: 164) (Shihab, 1996). The sense referred to here is a rational-logical intelligence that relies on the five senses.

In the context of power (intelligence), and or moral impulse can be understood from the verses of the Quran (QS. Al-An'âm/6 : 151)

﴿ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْهِمْ إِلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ١٥١ ﴾

"Say (Prophet Muhammad), "Come here! I will read what the Lord forbids you, (that is) do not fellowship Him with anything, do good to both parents, and do not kill your children because of poverty. (Your Lord said,) 'We are the ones

who give sustenance to you and to them.' Neither do you approach heinous deeds, both visible and hidden. Do not kill those whom God forbids, except for the right reasons. (266) Thus he commands you that ye may understand. (266) That is, those justified by sharia, such as kisas, the death penalty for apostates, and stoning.”

The intelligence referred to in the above verse is oriented towards emotional intelligence, or social intelligence that emphasizes that the human being builds social relationships, cultivates empathy, behaves honestly, has motivation and various other positive social behaviors that arise from a good moral impulse.

The power (intelligence) to draw lessons and conclusions and wisdom, can be understood in verse: (QS. Al-Mulk/67:10)

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ۝ ١٠

“They also said, "If we had listened to or thought about (the warning), surely we did not belong to the (class) of the inhabitants (hell) of Sa'ir (which was blazing).”

For this purpose the word rusyd can be used. This power (intelligence) connects the intelligence of understanding and analyzing (rational intelligence), as well as concluding with moral impulses (emotional intelligence) (Shihab, 1996). A person who has rusyd, then he has the ability or intelligence of thought and thought at the same time, which then gives birth to spiritual intelligence, thus allowing one to find the meanings contained behind the qauniyah verses as well as in the qauliyah verses of Allah Swt.

The Quran also proves that human intelligences work well together. Then it will give birth to a man who is not easily discouraged, and is able to find the meaning behind the events that are happening, and leads to man's submission to God. Allah says in the Qoran (QS. Ali-Imran/3:191)

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ رَبَّنَا مَا خَلَقْتَ هٰذَا بٰطِلًا
سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ۝ ١٩١

“people who remember God standing, sitting, or lying down, and think about the creation of heaven and earth (saying), "O our Lord, you did not create all this in vain. Most Holy Thou. Protect us from the doom of hell.”

All verses in the Koran that use the word akal can be classified in three parts, namely; cosmological, morality, and theological. Cosmology concerns the greatness of God, the dynamic processes of man, and the understanding of the existence of the universe, which is part of rational intelligence or IQ. Morality, especially concerns personal ethics, and social ethics, which is part of emotional intelligence or EQ. Theological, relating to faith, divine consciousness, scripture and worship, some sources of searching and discovery of meaning in life that are part of spiritual intelligence or SQ.

Thus it can be understood that in the Koran a great many words indicate about human intelligence. Although the Koran uses various words, if

studied, a conclusion is obtained, that from all words it is summed up in one meaning, namely the power of intelligence in man. The word brain whose functional work is in the form of reason, which turns out in the Koran, uses various words such as, ruh, aql, qalb, nafs, and words that are similar or almost the same meaning as the four words. The four important elements of the psychological dimension of the human being, largely determine the quality of the human being.

The brain has three functions, namely rational function, emotional function and spiritual function. This is identical to the three main aspects that become the study of reason, namely the cosmological aspect, the moral aspect, and the theological aspect. The rational aspect is based on Islam, the emotional aspect is based on faith, and the spiritual aspect is based on Ihsan. If the three aspects function and work well together, it will give birth to a complete human being or kamil person.

CONCLUSION

From the above, it can be concluded as follows: IQ, EQ, and SQ, are the forces of intelligence in humans that are all centered on the brain having different orientations and functions, but all three can work well together. A left brain-centered IQ pursues rationallogical intelligence. EQ or Emotional intelligence is centered on the right brain which gives birth to emotional-intuitive-ethical intelligence. SQ centered on the network between the two gives birth to spiritual-unitivetranscendent, with this power man allows finding the meanings behind all his life experiences.

According to the revelation of the Koran, human beings have various psychological potentials and these potentials determine human qualities. These potentials are ruh, aql, qalb, and nafs. By modern findings these potentials are then translated into IQ, EQ, and SQ. These potentials allow humans to become kamil people and or become ignorant people.

BIBLIOGRAPHY

- A.W, Munawar. (1997). *Kamus Al-Munawwar, Arab-Indonesia*, Edisi ke 2. Yogyakarta: Pustaka Progresif.
- Agustian, Ary Ginanjar. (2003). *Rahasia Sukses Membangkitkan ESQ Power, Sebuah Inner Journey Melalui Al-Ihsan*. Jakarta: Penerbit Arga.
- Al-Attas, Syed Naquib.(1989). *Islam dan Filsafat Sains*. Bandung: Mizan.
- Baharuddin. (2004). *Paradigma Psikologi Islami; Studi tentang Elemen Psikologi dari Al-Quran*.Yogyakarta: Pustaka Pelajar.
- Bennet, George K., Seashore, Harold G., dan Wesman, Alexander G., (1982). *Differential Aptitude Tests*. New York: The Psychological Cooperation.
- Bobbi DePorter Dan Mike Hernacki. (2001). *Quantum Learning; Unleashing The Genius In You* selanjutnya disebut *Quantum Learning*, diterjemahkan oleh Alwiyah Abd. Rahman, *Quantum Learning: Membiasakan Belajar Nyaman dan Menyenangkan*. Bandung: Kaifa.
- _____. dkk. (1999). *Quantum Teaching: Orchestrating Student Succes*, Baston: Allyn and Bacon.
- Al-Bukhari, Al-Imam Abu Abdullah Muhammad Bin Ismal, *Shahih Bukhari*. (1992). diterjemahkan oleh Ahmad Sunarto. *Shahih Bukhari*, Juz I. Semarang: Asy-Syifah.
- Departemen Pendidikan dan Kebudayaan. (1991). *Kamus Besar Bahasa Indonesia*, edisi ke-2. Jakarta: Balai Pustaka.
- Gardner, Howard. (1993). *Multiple Intelligence*. New York: BasicBooks.
- Goleman, Daniel. (1997). *Emotional Intelligence*, diterjemahkan oleh T. Hermaya, *Kecerdasan Emosional*. Jakarta: Ramedia Pustaka Utama.
- Gordon Dryden dan Jeanette Vos. (2000). *The Learning Revolution: To Change the Way the World Learns*. Diterjemahkan oleh: Word Translation Service, penyunting Ahmad Bayquni. *Revolusi Cara Belajar (The Learning Revolution)*. Bandung: Kaifa.
- Harun Nasution. (1986). *Akal dan Wahyu*. Jakarta: UI-Press.
- _____. (1980). *Akal dan Wahyu dalam Al-Quran*. Jakarta: UI-Press.
- Hasan, Langgulung. (1988). *Asas-Asas Pendidikan Islam*. Jakarta: Pustaka Al-Husna.
- Heschel, Abraham. (1955). *God in Search of Man*. New York: Farrar Straus and Giroux.
- Al-Isfahani, Al-Ragib. (1998). *Mu"jan Mufradat Al-Fazh Al-Quran*. Beirut-Libanon: Dar Al-Maktab Al-ilmiyah.
- Al-Mandzur, Ibnu. t.th. *Lisanul Arab-Jilid II*. Dar-al-Ma'rif.
- Patton, Patricia. (1997). *Emotional Intelligence Development*. Singapore: SNP Publishing Pte. Ltd.
- Rakhmat, Jalaluddin, (2005). *Belajar Cerdas, Belajar Berbasis Otak*. Bandung: Mizan.
- Shaleh, Abdul Rahman, dan Muhib Abdul Wahab. (2004). *Psikologi Suatu pengantar; Dalam Perspektif Islam*. Jakarta: Kencana.

- Shapiro, Lawrence E., (1998). *How To Raise A Child With a High EQ; A Parents' Guide to Emotional Intelligence*, Diterjemahkan oleh Alex Tri Kantjono, *Mengajarkan Emotional Intelligence pada Anak*, Jakarta: Gramedia Pustaka Utama.
- Shihab, M. Quraish. (1996). *Wawasan Al-Quran*, Cetakan ke III, Bandung: Mizan.
- Taufiq Pasiak. (2004). *Revolusi IQ, EQ, dan SQ, antara Neurosains dan Al-Quran*, Bandung: Mizan.
- Zohar, Danah dan Ian Marshall. (2000). *SQ: Spiritual Intelligence, The Ultimate Intelligence*, diterjemahkan oleh Rahmani Astuti, dkk. *SQ: Memamfaatkan Kecerdasan Spiritual dalam Berpikir Integralistik dan Holistik untuk Memaknai Kehidupan*, Bandung: Mizan.