

# **Shifting paradigm: from Intellectual Quotient, Emotional Quotient, and Spiritual Quotient toward *Ruhani* Quotient in *ruhiology* perspectives**

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## Abstract

There are three theories of human intelligence, namely Intellectual Quotient (IQ), Emotional Quotient (EQ), and Spiritual Quotient (SQ). In its subsequent development, following the SQ era that considered the God Spot in the human brain as a source of intelligence, the concept of the Heart's Code (HC) indicates that the source of intelligence lies in the heart, not the brain. The SQ model proposed by Zohar-Marshall and the HC model suggested by Pearsall only touched the biological and psychological realms, namely the material brain and the material heart. Both have yet to touch upon the transcendental level of divinity i.e. the spiritual brain and the spiritual heart. Using Thomas Kuhn's scientific revolution approach, the current article intends to prove that the source of intelligence is not the brain but the *ruh* (*the soul*). When God has perfected the creation of man by blowing *ruh* in him, the sense of hearing subsequently radiates through the ears, sight through the eyes, smell through the nose, speech through the mouth, taste through the tongue, and intelligence through the brain. As a consequence, the brain is but a tool; it is not a source of intelligence. If IQ, EQ, and SQ are regarded as intelligence models originating from the human mind, which is certainly artificial in nature, then Ruhani Quotient (RQ) is an intelligence model originally created by God. Ruhani Quotient (RQ), which is based on *ruh*, has implications on new studies pertaining to 'ruhiology.'

Ada tiga teori kecerdasan manusia, yaitu *Intellectual Quotient* (IQ), *Emotional Quotient* (EQ), dan *Spiritual Quotient* (SQ). Dalam perkembangan selanjutnya, setelah era SQ yang menganggap *God Spot* di otak manusia sebagai sumber kecerdasan, konsep *The Heart's Code* (HC) menunjukkan bahwa sumber kecerdasan ada di jantung, bukan di otak. Model SQ dari Zohar-Marshall dan model HC dari Pearsall hanya menyentuh ranah biologis dan psikologis yaitu otak material dan hati material. Keduanya tidak menyentuh tataran ketuhanan yang transendental, yaitu otak spiritual dan hati spiritual. Dengan menggunakan pendekatan revolusi sains dari Thomas Kuhn, artikel ini membuktikan bahwa sumber kecerdasan bukanlah otak, melainkan ruh. Ketika Tuhan menyempurnakan kejadian manusia dengan ditiupkannya ruh, maka terpancarlah pendengaran ke telinga, penglihatan ke mata, penciuman ke hidung, perkataan ke mulut, perasaan ke lidah, dan kecerdasan ke otak. Dengan demikian, otak hanyalah alat, bukan sumber kecerdasan. Jika IQ, EQ, dan SQ adalah model kecerdasan

yang bersumber dari pemikiran manusia yang tentunya bersifat artifisial, maka Ruhani Quotient (RQ) adalah model kecerdasan ciptaan Tuhan yang orisinal. Ruhani Quotient (RQ) yang berbasis pada ruh berimplikasi pada kajian baru tentang Ruhiologi.

**Keywords:** *Intellectual Quotient (IQ); Emotional Quotient (EQ); Spiritual Quotient (SQ); Ruhani Quotient (RQ); Ruhiology*

## **Introduction**

Traditional human beings attempt to unite the heart and mind in marriage and develop an inner perception, which subsequently forces their self-limitation to accept a higher reality. Meanwhile, contemporary human beings have divorced the heart and mind instead, simply to bring into being a formal ego that is consequently developed to be able to connect with the modern world. That is a warning pertaining to the description of the fall of modern human beings. In this perspective, Berger says that supranatural values have disappeared from the modern world. The disappearance of those values can be expressed in slightly dramatic phrases, such as ‘God is Dead’ or ‘The End of the Age of Christ.’<sup>1</sup> According to Boisard, the secular modern man has significantly lost their sense of the supernatural.<sup>2</sup> The secular modern man has turned their back on the ‘world beyond’ and merely focuses their attention on the ‘world of here and now.’ Such a condition of the modern man surely disregards the most basic need, which is spiritual in nature.<sup>3</sup>

According to Sugiharto, the poor conditions for *ruh* in the modern era and even more so in the postmodern era (industry 4.0) are mainly

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<sup>1</sup>Peter L. Berger, *A Rumor of Angels: Modern Society and the Rediscovery of the Supernatural*, New York: Anchor Books, Doubleday & Company Inc., 1970, 4.

<sup>2</sup>Marchel Boisard, *Humanisme dalam Islam*, terj. H.M. Rasjidi, Jakarta: Bulan Bintang, 1980, 79.

<sup>3</sup>Harvey Cox, *The Secular City: Secularization and Urbanization in Theological Perspective*, New York: Collier Books, 1965, 56; Moh. Sholeh dan Imam Musbikin, *Agama Sebagai Terapi: Telaah Menuju Ilmu Kedokteran Holistik*, Yogyakarta: Pustaka Pelajar, 2005, 40.

caused by a number of factors.<sup>4</sup> First, modernity, which began with the principle “I think therefore I am” (Descartes), has eventually evolved into “I produce therefore I am,” “I work therefore I am”, and at the end of the twentieth century became “I shop therefore I am.” This implies that how a person can “have” more is given greater priority than how a person can “be” someone more meaningful with better quality. Second, modern life places emphasis on excessive activism; people must work effectively and efficiently, which is measured by producing materials (money). Such ethos has resulted in the *ruh* getting less opportunity to perform. Third, in the past, *ruh* was accommodated and channeled by religion. In the modern era, people have lost their faith in religion and are disappointed with traditional illustrations of God. They, generally, find new homes in relation to the phenomenon of “spirituality” and “art.” Fourth, in the realm of rationality, life has become prosaic and it is no longer poetic. People are no longer easily moved, amazed, and grateful. Meanwhile, *ruh* actually needs all of that. Fifth, language has become technical and material. Concepts pertaining to “the future is in God’s hands”, for instance, are less understood. Instead, “the future is in the hands of insurance” is much better understood, while “road of salvation” is also difficult to understand. Sixth, religious rituals have now been mixed with celebrations of consumerism. Seventh, the family, which was the most basic unit that safeguards human’s *ruh*, has now become fragile and vulnerable. It is often the case that the family serves as the starting place for the *ruh*’s destruction instead. Eighth, in the modern ethos with its principle “the strong one wins”, the *ruh* is deemed too feeble and weak, too quick to forgive, quick to trust, quick to give, and too naïve in facing the trickeries and deceits of the mind’s guile.<sup>5</sup>

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<sup>4</sup>Bambang Sugiharto, “Posisi Ruh dalam Peradaban Kontemporer”, dalam Alfathri Adlin (ed.), *Spiritualitas dan Realitas Kebudayaan Kontemporer*, Yogyakarta: Jalasutra, 2006, 5-6.

<sup>5</sup>Bambang Sugiharto, “Posisi Ruh dalam Peradaban Kontemporer” ..., 6.

Thus, under the contemporary conditions, there is a fundamental atmosphere of emptiness throughout all aspects of life, after all paradigms are deemed to be at their very end (the end of ideology, the end of nation-state, the end of history, the end of art, and the end of science). A situation of uncertainty and emptiness ultimately invokes the rise of various forms of new spirituality,<sup>6</sup> such as New Age, Golden Ways, Cyber-Spirituality, Urban Sufism, Spiritual Quotient (SQ), spiritual based trainings, apocalyptic films, meditation programs, paranormal and psychological therapies, as well as a deep religious appreciation. Under such conditions, the *ruh* tends to be understood as the otherness instead of the selfness.<sup>7</sup>

Even spirituality, which has been “resurrected” in the postmodern era, has suffered a reduction and a shift of meaning.<sup>8</sup> The spirituality trend we see today is rampant not only at the individual level, but it has reached the institutional or corporate level.<sup>9</sup> The spirituality trend has become more articulated with the emergence of intelligence theories, like those initiated by Johar and Marshall in *Spiritual Quotient (SQ)*,<sup>10</sup> Jacquelyn in *Transformers*,<sup>11</sup> Agustian with *ESQ Berbasis Ihsan, Iman, Islam*,<sup>12</sup> Pasiak in

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<sup>6</sup>Seyyed Hossein Nasr, *Islam and the Plight of Modern Man*, London: Longman, 1975, 4; Komaruddin Hidayat, “Upaya Pembebasan Manusia: Tinjauan Sufistik terhadap Manusia Modern Menurut Hossein Nasr”, dalam M. Dawam Rahardjo (peny.), *Insan Kamil: Konsep Manusia Menurut Islam*, Jakarta: Grafiti Press, 1985, 188-189.

<sup>7</sup>Bambang Sugiharto, “Posisi Ruh dalam Peradaban Kontemporer”..., 5-6.

<sup>8</sup>Ahmad Muttaqin, “Islam and the Changing Meaning of Spiritualitas and Spiritual in Contemporary Indonesia”, *al-Jami’ah: Journal of Islamic Studies*, Volume 50, Number 1 (2012/1433): 23-56.

<sup>9</sup>Patricia Aburdene, *Megatrends 2010: Bangkitnya Kesadaran Kapitalisme*, terj. Arfan Achyar, Jakarta: Trans Media, 2006, 23.

<sup>10</sup>Danah Zohar dan Ian Marshall, *SQ: Spiritual Intelligence, The Ultimate Intelligence* London: Bloomsbury, 2000, 21-30.

<sup>11</sup>Jacquelyn Small, *Transformers: Personal Transformation: The Way Through*, California: DeVors & Company Publisher, 1990, 12-15.

<sup>12</sup>Ary Ginanjar Agustian, *ESQ/Emotional Spiritual Quotient: The ESQ Way 165; 1 Ihsan, 6 Rukun Iman, 5 Rukun Islam*, Jakarta: Arga, 2001, 67-70.

*Revolusi IQ/EQ/SQ Antara Neurosains dan al-Qur'an*,<sup>13</sup> and Abdul Wahid Hasan in *SQ Nabi*.<sup>14</sup> Meanwhile, the current article offers the idea of Ruhani Quotient (RQ).

This article aims to provide an explanation concerning the *ruh* that exists within every human being as a source of intelligence. We assume that the spiritual intelligence concept of Spiritual Quotient (SQ) has yet to offer essential knowledge capable of explaining our intelligence's source of origin. This is a conceptual article that offers an idea on the *ruh* as a source of spiritual intelligence in the perspective of Islam. Accordingly, explanations on Ruhani Quotient mainly refer to *nash* (scriptures), which is primarily obtained from verses of the holy Quran or exegeses of Muslim Ulemas (scholars) concerning the concept of *ruh* written in various classical books. The information obtained from these various references was then categorized into a relevant concept and presented in a descriptive-interpretative manner.

### **Paradigm shift of intelligence**

We have employed Kuhn's (1922-1996) thinking framework on "science revolution" in order to position the paradigm shift of intelligence from Intellectual Quotient (IQ), then the appearance of Emotional Quotient (EQ), Spiritual Quotient (SQ), and Ruhani Quotient (RQ). In his seminal work, *The Structure of Scientific Revolutions*, Kuhn delivered the idea that science does not "evolve gradually toward truth", but it experiences a periodical revolution, which he called paradigm shift. Kuhn's analysis on the history of science shows that the practice of science comes in three phases.<sup>15</sup>

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<sup>13</sup>Taufiq Pasiak, *Revolusi IQ/EQ/SQ: Menyingkap Rahasia Kecerdasan Berdasarkan al-Qur'an dan Neurosains Mutakhir*, Bandung: Mizan, 2002, 34-39.

<sup>14</sup>Abdul Wahid Hasan, *SQ Nabi: Aplikasi Strategi dan Model Kecerdasan Spiritual (SQ) Rasulullah SAW di Masa Kini*, Yogyakarta: IRCiSoD, 2006, 88-95.

<sup>15</sup>Thomas S. Kuhn, *The Structure of Scientific Revolution...*, 49, 67.

The first phase is the pre-science or pre-paradigm phase, in which there is no consensus on any particular theory. In the context of paradigm shift in intelligence, this phase refers to the emergence of the idea of Intellectual Quotient (IQ). The second phase is normal science, which involves organized and detailed efforts to describe a new paradigm with the purpose of improving its competitors by solving scientific puzzles, both theoretical and experimental. At this stage, we placed the idea of Emotional Quotient (EQ) and Spiritual Quotient (SQ) (including Emotional Spiritual Quotient/ ESQ). SQ received criticisms on account of the puzzles that it cannot solve. The unsolvable puzzle is deemed as an anomaly. The third phase is the paradigm shift that ushers in a new period of revolutionary science, particularly in the field of psychology. This is our offering position on Ruhani Quotient (RQ).

### **From IQ, EQ, SQ, and ESQ to RQ**

All Western psychology schools of thought are based on two psychological processes, IQ and EQ. SQ, which is based on spirituality,<sup>16</sup> introduced a third process, thereby expanding psychology as a science and broad understanding on the human self. Initially, Freud established two psychological processes, primary and secondary. The primary process is associated with id, instinct, body, emotions, and subconscious. The secondary process is associated with ego, awareness, and rational mind. In brief, the primary process can be considered EQ (based on the associative neural network of the brain), which was pioneered by Coleman,<sup>17</sup> while the secondary process can be considered as IQ (based on the serial neural network of the brain).

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<sup>16</sup>Louis Leahy, *Siapakah Manusia? Sintesis Filosofis tentang Manusia*, Yogyakarta: Kanisius, 2001, 170-171; Agneta Schreurs, "Spiritual Relationships as an Analytical Instrument in Psychotherapy with Religious Patients", *Journal of Philosophy, Psychiatry, and Psychology*, Volume 13, Number 3 (2006), 185.

<sup>17</sup>Abdul Wahid Hasan, *SQ Nabi: Aplikasi Strategi dan Model Kecerdasan Spiritual (SQ) Rasulullah di Masa Kini*, Yogyakarta: IRCiSoD, 2006, 28.

Such perspective forms the initial understanding about human intelligence.<sup>18</sup> Psychologist Boring stated that intelligence is what can be measured through tests.<sup>19</sup> This classical argument on intelligence has been criticized by other scholars, such as Deary, Penke, and Johnson,<sup>20</sup> as it is considered to place individual intelligence in stark difference using a test kit. The difference is stable while intelligence actually changes and develops in accordance with human growth and development.

Unlike EQ and IQ, SQ (based on the neural system of the third brain, i.e. oscillations-neural synchrony that unite data in all parts of the brain), subsequently offers the third active process. SQ facilitates a dialog between reason and emotion and between body and mind. SQ provides a fulcrum for growth and change. SQ also provides a “center” of meaning creator that is active and self uniting. For example, the “center of the self” is called “noetic” by Frankl,<sup>21</sup> it is called “*khudi*” by Iqbal,<sup>22</sup> and by Zohar and Marshall—key pioneers in the SQ concept—it is called the “God Spot”. Zohar also proposed the concept of the “Lotus of the Self”.<sup>23</sup>

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<sup>18</sup>Robert Colom, et.al., “Human Intelligence and Brain Networks”, *Dialogues in Clinical Neuroscience*, Volume 12, Number 4 (2010), 489-502.

<sup>19</sup>Edwin G. Boring, “Intelligence as the tests test it”, *New Republic*, Volume 35 (1923), 35–37.

<sup>20</sup>Ian J. Deary, Lars Penke, and Wendy Johnson, “The Neuroscience of Human Intelligence Differences”, *Nature Reviews Neuroscience* Volume 11, Number 3 (2010), 201-211.

<sup>21</sup>Viktor Frankl, *Mans' Search for Ultimate Meaning*, NY: Basic Book, 2000, 32; Viktor Frankl, *The Willto Meaning: Foundation and Application of Logotherapy*, NY: New American Library, 1970, 18; H.D. Bastaman, “Dimensi Spiritual untuk Pembangunan Karakter dan Integritas Bangsa: Sebuah Pendekatan Psikologi Humanistik”, dalam Taufiq Pasiak (ed.), *Tuhan Empirik dan Kesehatan Spiritual: Pengembangan Pemikiran Musa Asy'arie dalam Bidang Kesehatan dan Kedokteran*, Yogyakarta: C-NET, 2012, 85-105; H.D. Bastaman, *Logoterapi: Psikologi untuk Menemukan Makna Hidup dan Meraih Hidup Bermakna*, Jakarta: Raja Grafindo Persada, 2007, 12-20.

<sup>22</sup>Muhammad Iqbal, *Asrar-i Khudi (Rahasia-rahasia Pribadi)*, terj. Bahrum Rangkuti, Jakarta: Bulan Bintang, 1976, 135-136; Mas Muhammad Iqbal al-Afghani, “Telaah Pemikiran Muhammad Iqbal tentang Konsep Pendidikan Islam dalam Menciptakan Insan Kamil”, *Tesis*, Surabaya: IAIN Sunan Ampel, Program Studi Ilmu Pendidikan Islam, 2013, 64-72.

<sup>23</sup>Danah Zohar dan Ian Marshall, *SQ: Spiritual Intelligence...*, 6-7, 265.



In Western psychology, the self or personality has no center. Humans are nothing more than a combination of personality traits and subconscious motives, a set of behavioral characteristics, a series of genetic predispositions, a collection of neural operations. When psychology emerged to help humans identify themselves, it began doing this within the context or understanding of superficial characteristics. It does not offer inner focus that can be used to unite and change the human experience and self. In other words, modern psychology has no concept of spiritual intelligence.<sup>24</sup> Zohar, subsequently, considered the self as the “center” of human being and dubbed it as the “crown chakra”.<sup>25</sup>

A number of Muslim scholars study Spiritual Quotient or human spirituality as an awareness of a belief system in worship, morality, and social responsibility (Bensaid, Machouche and Grine<sup>26</sup>), purification of the soul, awareness, determination of fate (Hanefar, Sa’ari, and Siraj<sup>27</sup>), death (Mahsyar<sup>28</sup>), patience, consistence, character, and spirituality of human being. This guides individuals to achieve a condition of happiness (Abdullah and Sharif<sup>29</sup>). Up to this stage, it can be said that Spiritual Quotient is the peak of human intelligence that is capable of going beyond Intellectual Quotient and Emotional Quotient.<sup>30</sup>

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<sup>24</sup>Jalaluddin Rakhmat, “Pengantar: SQ, Psikologi dan Agama”, dalam Danah Zohar dan Ian Marshall, *SQ: Memanfaatkan Kecerdasan Spiritual dalam Berpikir Integralistik dan Holistik untuk Memaknai Kehidupan*, terj. Rahmani Astuti dkk., Bandung: Mizan, 2001, xxvii.

<sup>25</sup>Danah Zohar dan Ian Marshall, *SQ: Spiritual Intelligence...*, 136.

<sup>26</sup>Benaouda Bensaid, Salah ben Tahar Machouche, and Fadila Grine, “A Qur’anic Framework for Spiritual Intelligence.” *Religions* Volume 5, Number 1 (2014), 179-198.

<sup>27</sup>Shamsiah Banu Hanefar, Che Zarrina Sa’ari, and Saedah Siraj, “A Synthesis of Spiritual Intelligence Themes from Islamic and Western Philosophical Perspective.” *Journal of Religion and Health*, Volume 55, Number 6 (2016), 2069-2085.

<sup>28</sup>Mahsyar, “Analyzing the Essence of Spirit in Hadith”, *International Journal of Philosophy and Theology*, Volume 4, Number 1 (2016), 79-88.

<sup>29</sup>Azimah Abdullah, and Mohd. F.M. Sharif, “The Concept of Islamic Personality and Spiritual Development”, *International Journal of Academic Research in Business and Social Sciences*, Volume 9, Number 9 (2019), 936-949.

<sup>30</sup>Stephen K Hacker and Marvin Washington, “Spiritual Intelligence: Going Beyond IQ and EQ to Develop Resilient Leaders,” *Global Business and Organizational Excellence*, Volume

In subsequent developments following the SQ era, which assumed that the God Spot lies in the brain as the source of intelligence, the concept of the Heart's Code (HC)<sup>31</sup> emerged, and it provides the description that the source of intelligence is in the heart, not the brain. The heart's creation precedes the brain and it continues to beat until the end of one's life. dr. J. Andrew Armour confirms the existence of an extremely complex brain within the heart. There are over 40,000 neurons within the human heart working with exceedingly high precision to control the heart, produce hormones, and store information. Information would, then, be sent to the brain. These information hold a vital role in human awareness and understanding.<sup>32</sup> At present, the "center" of intelligence has shifted, from the head (brain) to the chest (heart).

Nonetheless, in the concept of the *Heart's Code*, the heart is understood as the material heart (the liver/*mudgah*) instead of the spiritual (the heart/*qalbu*). In Arabic, *qalbu* means heart (spiritual). There are *qalbu jasmani* (the material heart) and *qalbu ruhani* (the spiritual heart). *Qalbu ruhani* (the spiritual heart) has nearly similar functions with *qalbu jasmani* (the material heart). While the material heart or *qalbu jasmani* is located at the central point of the torso, the spiritual heart or *qalbu ruhani* is located between *nafs* (the lower self/soul) and *ruh*. *Qalbu jasmani* (the material heart) regulates the physical aspects; *qalbu ruhani* (the spiritual heart) regulates the psychological/mental. The material heart maintains the body by sending fresh blood and oxygen to every cell and organ throughout the body. It also receives dirty blood through the blood vessels. Accordingly, the spiritual heart maintains the *ruh* by radiating wisdom and light, and

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36, Number 3 (2017), 21-28.

<sup>31</sup>Paul Pearsall, *The Heart's Code: Tapping the Wisdom and Power of Our Heart Energy*, New York: Broadway Books, 1998, 21-30.

<sup>32</sup>Paul Pearsall, *The Heart's Code...*, 45.

it also purifies the personality from negative traits.<sup>33</sup>

Therefore, the heart (the spiritual heart) has one visage looking toward the spiritual world and another visage looking toward the world of the lower self and negative human personalities. When the material heart is wounded, the person would fall ill (heart disease). When the *ruhani* heart is infected by negative dispositions and *nafs* (the lower self), then it would be spiritually wounded (inner-heart illness). When the heart becomes entirely dominated by *nafs*, then the spiritual life would eventually die.<sup>34</sup>

The SQ model proposed by Zohar-Marshall—a continuation of the IQ and EQ model—only revolved or touched on the biological-psychological realms. It does not touch on the transcendental divine plane—the spiritual brain and the spiritual heart.<sup>35</sup> Bastaman even states that SQ is only oriented toward human relationship, anthropocentric, particularly only to the point that there is a God Spot in the human brain (and the human heart), but it does not have any transcendental values or relations with God.<sup>36</sup> As a consequence, we see the emergence of various works on SQ combined with values of Islam. One of the most important among them is *ESQ Berbasis Ihsan, Iman, dan Islam*.<sup>37</sup>

ESQ explains the balance between body, mind, and soul; or between the physical, psychological, and spiritual dimensions; or between the conscious, preconscious, and subconscious. The deepest circle, which is dubbed as the God Spot, is located in the spiritual dimension or the subconscious. The second circle is located in the emotional dimension,

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<sup>33</sup>Robert Frager, *Psikologi Sufi...*, 60.

<sup>34</sup>Robert Frager, *Psikologi Sufi...*, 60.

<sup>35</sup>Ary Ginanjar Agustian, "Meneladani Kecerdasan Rasulullah: Sebuah Pengantar Buku", in *Belajar EQ dan SQ dari Sunnah Nabi*, Jakarta: Hikmah, 2002, vii.

<sup>36</sup>H.D. Bastaman, "Pengantar Buku", in Ary Ginanjar Agustian, *ESQ/Emotional Spiritual Quotient: The ESQ Way 165; 1 Ihsan, 6 Rukun Iman, 5 Rukun Islam*, Jakarta: Arga, 2001, xiii.

<sup>37</sup>Ary Ginanjar Agustian, *ESQ/Emotional Spiritual Quotient: The ESQ Way 165; 1 Ihsan, 6 Rukun Iman, 5 Rukun Islam*, Jakarta: Arga, 2001, 21-30.

which is the preconscious. At the outermost circle lie five small circles, in which all are located in the physical dimension (IQ) of the conscious. The emotional dimension (EQ) and the physical dimension (IQ) must exist in their respective path and circle around a central point called the God Spot<sup>38</sup> or 'divine consciousness' (*al-wa'yu al-'irfani*),<sup>39</sup> similar to movements of the Milky Way, the movement of atoms (Bohr), or the movement of *tawaf* circling around the Kaaba. This concept is stated by Ary as God-Centric, which is centered on SQ.<sup>40</sup>

In the book *Spiritual Salah Kaprah* (2008), Abu Sangkan criticizes spiritual intelligence training models like SQ and ESQ. In his opinion, the spirituality taught in ESQ (including SQ) is artificial, it is not true or essential spirituality.<sup>41</sup> According to Abu Sangkan, the spiritual path is not achieved by way of thinking, but by way of *dhikr* (ritual repetitive recitation praising God). To engage in spirituality refers to undertaking a *ruhani* path that must be done through *ruhani* (spiritual) efforts, not through brain games.<sup>42</sup> The ESQ intelligence model is also criticized by Soffa because it still uses the material as its basis. He states that the emergence of the ESQ concept itself is not an indication pertaining to the advent of a connecting bridge between science and religion. ESQ is more of an attempt of Western discourse in integrating their views on human beings with what has thus far often slipped from the attention of science by constantly trying to find its material basis, which is the brain.<sup>43</sup>

The source of intelligence is not something materialistic in character

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<sup>38</sup>Danah Zohar dan Ian Marshall, *Spiritual Intelligence...*, 292.

<sup>39</sup>Soffa Ihsan, *In To The Soul: Dari Pencarian Nalari ke Pencerahan Ruhani*, Jakarta: Pustaka Cendekia Muda, 2007, 119.

<sup>40</sup>Ary Ginanjar Agustian, *ESQ/Emotional Spiritual Quotient...*, 58-59.

<sup>41</sup>Abu Sangkan, *Spiritual Salah Kaprah: Mengupas Tuntas Kerancuan Spiritual antara God-Spot, G-Spot, Mad-Spot, dan Sufi-Spot*, Jakarta: Gybraltar Wahyamaya, 2008, 25-26.

<sup>42</sup>Abu Sangkan, *Spiritual Salah Kaprah...*, 28.

<sup>43</sup>Soffa Ihsan, *In To The Soul...*, 149.

(the brain); it is the immaterial (*ruh*) instead. The brain does not do the thinking, it is merely a tool for thinking; it is the *ruh* that thinks, which is subsequently transferred to the brain. If the *ruh* of every human is the same, why do various types of thoughts appear? This is due to difference in the gyri and sulci<sup>44</sup> of each individual's brain. As a comparison, the same driver will feel differences in driving comfort because of the different vehicles he/she drives. Other proof is that when people sleep, why can't we think, while the brain is in fact still intact? This is because when we sleep, God takes hold of the *ruh*. Once the non-sensory *ruh* has been returned by God, only then will the individual be able to think.<sup>45</sup> If intelligence were something physical, then it will not be able to cover all that exist, it will not be able to describe spiritual matters. Hence, "*ruh* is not something material in nature", so stated neuro-physiology expert Paul Chauchard, as cited by Leahy.<sup>46</sup>

Based on studies by Lashley, Laubenthal, Marjouanine, and Cornil on the human brain, it is known that the brain is nothing more than a mere tool of actualization and selection of mental life: memory and thoughts including other levels.<sup>47</sup> A similar argument was suggested by Eccles, an expert in neurophysiology (Nobel Prize winner), in his renowned book titled *The Self and Its Brain*, which was written in an interdisciplinary fashion with Karl Popper the philosopher. Eccles stated that *ruh* is the 'person' as it is known by the person themselves. It surely has continuity in going through periods of sleep and unconsciousness. The *ruh* definitely continues to live and, somehow, after death comes.<sup>48</sup> This is also asserted by Penfield, an expert on brain surgery, who concluded from his research that the *ruh* and the brain cannot be considered as one and the same. The

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<sup>44</sup>Gyri are the folds or bumps in the brain, whereas the sulci are the indentations or grooves.

<sup>45</sup>Q.S. az-Zumar (39): 42.

<sup>46</sup>Louis Leahy, *Siapakah Manusia?...*, 167.

<sup>47</sup>Louis Leahy, *Siapakah Manusia?...*, 168.

<sup>48</sup>J.C. Eccles dan Karl Popper, *The Self and Its Brain*, New York: Springer Verlag, 1977, 558.

physical foundation of the human mind is the action of the brain in every individual; this action accompanies the activity of the *ruh*, but the *ruh* is free, it is capable of initiating actions to a certain extent.<sup>49</sup>

From the elaborations above, it can be concluded that the basic concepts in the IQ, EQ, and SQ and ESQ model of intelligence still utilize the basis of material intelligence (the brain), instead of being based on immaterial intelligence (the *ruh*). Consequently, we cannot necessarily consider the terms 'spirit' (spiritual quotient) and *ruh* (*ruhani* quotient) as one and the same.<sup>50</sup> Unlike 'spirit', according to Islam, *ruh* is never and will never be separable from the aspect of divinity. In other words, *ruh* must involve the role of God.<sup>51</sup> This is very different with the term 'spiritual' in the SQ concept, which is not closely associated with religion and divinity.<sup>52</sup> Thus, *Ruhani* Quotient (RQ) surpasses Spiritual Quotient (SQ).<sup>53</sup> The difference is that SQ used the term God Spot as the center of intelligence, while RQ opted to use the term God Light as *the* intelligence (*ruh*).

### ***Ruh* in Islamic perspective**

*Ruh* in the Arabic language is initially a noun. The meaning hence became equal to the Latin *Spiritus*, which in English translates to "breath", "wind", and "Spirit." The connotations also include words that mean "rest", "wind", and "odor." As a result, in this perspective, the definition of *ruh* has developed in relation to its usages or implications. The development of the word *ruh* may refer to the Hebrew language, which is similar to the term *ruh* in Arabic, indicating to the meaning of "wind", "spirit", and

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<sup>49</sup>S.L. Jaki, *Cosmos and Creator*, Edinburgh: Scottish Academic Press, 1980, 112.

<sup>50</sup>The word 'ruh' is usually translated as 'spirit'. It is also translated as *inspiration*. *Ruh al-Amin* is translated as *The Spirit of Faith and Truth*, and *Ruh al-Quddus* as *The Holy Spirit*. Samsul Hady, *Islam Spiritual: Cetak Biru Keserasian Eksistensi*, Malang: UIN Malang Press, 2007, 181-182.

<sup>51</sup>Q.S. al-Isra' (17): 85.

<sup>52</sup>Soffa Ihsan, *In To The Soul...*, 59.

<sup>53</sup>Louis Leahy, *Siapakah Manusia?...*, 170-171.

“spiritual” in its adjective form.<sup>54</sup>

*Ruh* in Arabic is theologically understood as ‘spirit’, even before Muhammad PBUH used it in the Quran. This means that the word *ruh* or *ry-h* has existed in Arabic and it was merely used in its definition of “rest”, “wind”, and “odor.” That is why, if we turn back to the Old Arabic version, authentically, the word *ruh* was not used in its definition of “spirit” but it meant ‘breath’ just as ‘*arwah*’ meant ‘winds.’ Nonetheless, understanding of the word *ruh* has been around since before the period that the Quran mentions the word *ruh*. According to Macdonald, the word *ruh* in the Quran does not appear with the definition of soul; a number of angels are also referred to as *ruh*, or *ruh* may also mean angel.<sup>55</sup>

Meanwhile, Shellabear indicated that the word *ruh* both in Arabic or in the Quran originates from Hebrew, which was commonly used among Jews. Consequently, he advised the importance of understanding *ruh* using the Jewish Sacred Texts as a key to understanding its meaning and usage in the Quran. To understand *ruh* in the Quran, Shellabear made a category of the use of *ruh* in the Quran in chronological order within four periods,<sup>56</sup> namely:

- The first Mecca period, before the Prophet Muhammad PBUH migrated to Medina. During this period, *ruh* can be defined as angels, particularly Angel Jibril (QS. 78:38; 97: 4; 70: 4).
- The second Mecca period, before the Prophet Muhammad PBUH migrated to Medina. During this period, *ruh* can be defined as the creation of Adam (QS. 15: 29; 38:72; 32: 8), and also breathing (blowing) *ruh* into Maria who gave birth to the Prophet Isa (Jesus) (QS. 21:91; 66: 1226; 19:17).

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<sup>54</sup>Duncan B. Macdonald, “The Development of the Idea of spirit in Islam,” *The Muslim World*, Volume 22, Number 1, (1932), 25-42.

<sup>55</sup>Duncan B. Macdonald, “The Development of the Idea”..., 42.

<sup>56</sup>William G. Shellabear, “The Meaning of the Word ‘Spirit’ as used in the Koran-A Message to Moslems,” *Muslim World*, Volume 22, Number 4 (1932), 355-360.

- The third Mecca period, leading up to Prophet Muhammad PBUH's migration to Medina. During this period, the word *ruh* in the Quran is mentioned four times in relation with *amr* (affairs, command/order, will to act) (QS. 17:87; 16: 2; 40:15; 42: 52).
- The Medina period, after the Prophet Muhammad PBUH migrated to Medina. During this period, the word *ruh* in the Quran is used as 'faithful spirit' (*ruh al-qudus*) that descended upon the Prophet Muhammad PBUH (QS. 26:193; 58:22).

In the perspective of Islam, the discourse on *ruh* may refer to the word of Allah in the Quran. There are at least 24 times that the word *ruh* is mentioned in the Quran, which is spread throughout 19 Surah in 21 verses. Out of the 24 times that *ruh* is mentioned in the Quran, Baqi made 3 categories of relational meanings contained in the word *ruh*, which are assistance/aid, angel Jibril, and human being. Despite Allah having stated in the Quran "And they ask you, [O Muhammad], about the soul. Say, "The Soul is of the affair of my Lord. And mankind have not been given of knowledge except a little" (QS. 17:85), there are numerous scholars and Sufi experts discussing the *ruh*.<sup>57</sup> These discussions revolve around the definition, understanding or interpretation about the *ruh* and the relationship between the *ruh* and *al-nafs* (soul), *aql* (reason), and *qalb* (heart).

Meanwhile, al-Jauziyah explained that the word *ruh* in the Quran has five definitions. First, *ruh* can mean *al-Wahyu* (QS. 40: 15). Second, *ruh* can mean assistance and authority/power (in QS. 58: 22). Third, the word *ruh* can mean angel Jibril (in QS. al-Shu'ara': 101, al-Baqarah: 91, and al-Nahl: 102). Fourth, *ruh* can mean tidings from Allah about the day of resurrection during the end of days (in QS. al-Naba':38 and al-Qadr: 4). Fifth, *ruh* means *al-Masīḥ* or holy spirit (in QS. al-Nisa': 171, al-Fajr: 37,

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<sup>57</sup>Fuad Abdul Baqi, *Mu'jam al-Mufakhras li Alfāz al-Qur'ān al-Karīm*, Beirut: Dār al-Fikr, 1981.



al-Qiyāmah: 2, Yusuf: 53, al-An'aām: 93, al-Shams: 8).<sup>58</sup>

According to al-Razi, *ruh* is the source of sustenance within the human self and, as a consequence, the *ruh* also has an effect on consciousness and feelings found within every human being. Feeling is a key word attached to the *ruh*. This means that sadness, happiness, joy, sorrow or any other feelings that humans have can only be experienced as long as the person still has *ruh*. That is why *ruh* is the center of life for human beings. However, due to its immaterial nature, *ruh* also remains a mystery and secret to human life itself.<sup>59</sup> Accordingly, al-Aqqad placed the *ruh* as something noble, majestic, and real since its presence can be felt.<sup>60</sup> As a spiritual phenomenon, *ruh* has particular faculties that can be felt by every human being. One of its ability is to distinguish between right and wrong, or good and evil. According to Skinner,<sup>61</sup> *ruh* functions as the center of Allah's presence within the human self. Accordingly, *ruh* possess a natural disposition of voicing truth and virtue coming from Allah.

### Theoretical and practical implications

The new perspective of Ruhani Quotient among others can be implemented in the field of psychology, education, and health—be it in an interdisciplinary or multidisciplinary manner. In the field of education, for instance, there is the emergence of the holism school that initiated the concept of Holistic Education.<sup>62</sup> Holistic education is a paradigm

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<sup>58</sup>Ibn Qayyim Al-Jauziyah, *al-Rūh fi al-Kalām 'alā Arwāh al-Amwāt wa la-Ahyā' bi al-Dalā'il min Kitāb wa al-Sunnah wa al-Athār wa al-Aqwāl al-'Ulamā'*, Bairut: Dār al-Fikr, 1992, 152-153.

<sup>59</sup>Fakhruddiin al-Razi, *Mafātiḥ al-Ghaib*, Beirut: Dār al-Kitāb, 2000, 37-40.

<sup>60</sup>Abbas Maḥmud al-Aqqad, *Falsafah al-Qur'āniyah*, Beirut: Dār al-Kitāb al-'Arabi, 1969, 98.

<sup>61</sup>Rasjid Skinner, et al., "Traditions, Paradigms and Basic Concepts in Islamic Psychology", *Journal of Religion and Health*, Volume 58 (2019), 1087-1094. <https://doi.org/10.1007/s10943-018-0595-1>

<sup>62</sup>Jejen Musfah (ed.), *Pendidikan Holistik: Pendekatan Lintas Perspektif*, Jakarta: Kencana, 2012, 4-10.

that integrates the idealist ideas of humanistic education with spiritual philosophical ideas. Holistic education combines humanistic principles that consist of freedom, autonomy, democracy, and principles of spirituality, wholeness, and linkages.<sup>63</sup> The objective of holistic education is to develop the entire potential of learners in a harmonic manner, covering intellectual, emotional, physical, social, esthetical, and spiritual potentials.<sup>64</sup>

The holistic paradigm is also developing in the field of health, which has led to studies on Holistic Health. Experts on psychology (particularly the transpersonal school) have developed a concept of holistic health consisting of four dimensions: biological, psychological, social, and spiritual. Therefore, a person is considered healthy holistically, when these tetra-dimensions are satisfied, namely: physical, psychological, social, and spiritual (bio-psycho-socio-spiritual) health.<sup>65</sup> Such a definition is in line with Law of the Republic of Indonesia No. 36 Year 2009 on Health, which stipulates that “Health refers to healthy conditions, which are physical, mental, spiritual, and social health, that enable every individual to live a productive social and economic life.”

Although it is positioned as the “center,” spirituality, in the concept of both holistic education<sup>66</sup> and holistic health,<sup>67</sup> is understood separately from religion or a particular belief (spirituality without religion/God). On that account, the writers chose to borrow the religious term of “*ruhiology*”,

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<sup>63</sup>Lucila Telles Rudge, “Holistic Education: an Analysis of Its Pedagogical Application”, *Dissertation*, Graduate School of the Ohio State University, 2008, 12.

<sup>64</sup>John P. Miller, et. al., *Holistic Learning and Spirituality in Education: Breaking New Ground*, New York: State University of New York Press, 2005, 11.

<sup>65</sup>A. Marriner-Tomey, *Nursing Theories and Their Works* (3<sup>rd</sup> ed.), St. Louis: Mosby, 1994, 45-50.

<sup>66</sup>Aldous Huxley, *The Perennial Philosophy*, London: Chatto and Windus, 1945, 2; Geoff Taggart, “Dewey and the Romanticism of Holistic Education”, *Encounter: Education for Meaning and Social Justice*, Volume 14, Number 2 (2001), 17-22.

<sup>67</sup>J.A. Hattie, J.E. Myers, & T.J. Sweeney, “A Factor Structure of Wellness: Theory, Assessment, Analysis, and Practice”, *Journal of Counseling & Development*, Volume 82, Number 3 (2004), 354-364.

because in holistic education and holistic health, spirituality does not involve the faith in God and it has an individualistic nature.<sup>68</sup> This is unlike the concept of “*ruhiology*”, which in fact requires to involve God’s role, because *ruh* is originally from God<sup>69</sup> and will ultimately return to God.<sup>70</sup>

The authors have developed the *ruhiology* perspective in a dissertation that integrates holistic education and holistic health into Holistic Health Education (*Pendidikan Kesehatan Holistik - PKH*).<sup>71</sup> Holistic Health Education involves three basic principles, namely Laboratory Education, Populationist Education, and Spiritualist Education. In the perspective of Islamic psychology, the three relations correlate with the three human dimensions, namely the dimension of *jasadi-jasmani* (bodily-physical), *insani-nafsani* (humanly-carnal), and *ruhani-nurani* (spiritual-conscience). Thus, the implementation of Holistic Health Education enables cooperation among health personnel (physicians), experts on social sciences and humanities, and religious scholars; or introduction to basic principles of natural sciences, social sciences, and religious knowledge.

Holistic Health Education in the perspective of *ruhiology* has three points of view: first, seeing the human body to be medicated (*dawā’*); second, seeing humans to be healed (*syifā’*); and third, seeing that which completes the creation of human being (*ruhani*) to be saved (*syafā’*). The last two points of view belongs in the realm of God, not in the realm of mortals (doctors). Accordingly, the principle of Holistic Health Education states that: “Doctor medicates, God heals”. The implication is that doctors constantly rely on God when medicating patients. Based on this perspective, a doctor,

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<sup>68</sup>Geoff Taggart, “Dewey and the Romanticism of Holistic Education”..., 17-22.

<sup>69</sup>Q.S. al-Isrā’ (17): 85.

<sup>70</sup>Q.S. al-Fajr (89): 27-30.

<sup>71</sup>Achmad Ushuluddin, “Pendidikan Kesehatan Holistik (Peran Ruhani dalam Perspektif Psikologi Islam),” *Disertasi*, Program Doktor Psikologi Pendidikan Islam, Universitas Muhammadiyah Yogyakarta, 2019.

aside from knowing about medical science, should also know about basic principles on human beings through the perspective of social science and religion. Therefore, physicians would not view patients as mere biological creatures, but also as religious beings created by God, which is the same as the physicians themselves wherein *ruhani* also resides within their corporeal body. *Ruhani* has a very significant/determining—for not wanting to say the most important—role, because it is the “bridge” that connects humans and God. Humans are called humans because of *ruhani*. Without *ruhani*, humans will be nothing more than a lump of carcass void of meanings.

## **Conclusion**

The present study has provided an explanation on the paradigm shift of human intellect from Intellectual Quotient (IQ), Emotional Quotient (EQ), Spiritual Quotient (SQ) toward *Ruhani Quotient (RQ)*. The understanding of human intellect that has developed in the concepts of IQ, EQ, and SQ still employs a material basis of the brain (and the physical heart), which is a bio-psychological matter. Such understanding is not necessarily correct, as without *ruh* humans would not be able to feel or sense anything including intelligence, emotion, and spirituality. *Ruhani Quotient (RQ)* is based on the *ruh* as the centre of human awareness. *Ruh* is the answer in terms of ‘what’, ‘who’, or ‘the self’ that is referred to as being present within every living human. Despite being immaterial in nature, *ruh* is the answer concerning the place and centre of all intellectual potentials inherent within human beings. Consequently, the study contributes a theoretical implication pertaining to a new study on *Ruhiology*. Every study on humans, both physical and psychological, needs to consider the perspective of *ruhiology* if it intends to produce a more holistic finding. Practically speaking, the study has implications on the rise of awareness regarding humans as a religious being created by

God, so that relationships among fellow humans are not merely developed within our limitations as biological beings, but within something more substantial, namely ruhani beings.

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