

Reading the Quranic Habits with Religious Behavior in Islamic Psychology

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ABSTRACT This article delves into the understanding, functions, and aspects of intellectual intelligence in education as outlined in the Quran. The research focuses on examining intellectual intelligence in the Quran bestowed upon humans by Allah, emphasizing sharp memory, systematic thinking, problem formulation, simple issue resolution, and other aspects such as the ability of Muslims to memorize the Quran and Hadith as well as logical thinking in the science of mantiq. The study adopts a library research methodology with descriptive analysis. The research yields literature related to intellectual intelligences possessed by humans as described in the Quran, providing a realistic depiction that humans are created by Allah with extraordinary potential, namely intellect and reasoning, differentiating them from other creatures of Allah. Recognizing the importance of understanding and studying the Quran, and analyzing each verse within it, is crucial for consistently fostering positive impacts in developing one's intellectual capabilities. By comprehending the verses of Allah, individuals can align their potential with the guidance of the Quran.

Keywords: Intellectual intelligence (IQ), Emotional intelligence (EQ), Spiritual intelligence (SQ), Al Quran.

1. INTRODUCTION

The Quran serves as the holy scripture guiding the lives of Muslims worldwide, revealed to Prophet Muhammad (SAW) for all of humanity. It speaks to human reason and consciousness, imparting teachings on the oneness of God (tauhid) and guiding individuals on worshiping Allah for purification while exemplifying goodness and communal living. Reading is a highly encouraged activity for all Muslims, not only due to its immense benefits but also because Allah SWT commanded the Prophet through His first revelation.

The recommendation to read with focus and sincerity is a fundamental step for a Muslim to understand the meanings openly, becoming a soulful commitment where the verses become the guiding purpose for a productive life. Although many Muslims may struggle with symbolic interpretations, the Quran has the power to ignite a fervent spirit among the Islamic community, allowing those who regularly read it to feel a subtle flow within their souls. Reading the Quran, even without fully understanding its meanings, is not a futile endeavor. The Quran differs significantly from other worldly readings; it is distinct and holds a unique place in the universe.

Therefore, considering reading the Quran without understanding its meaning as futile is inaccurate. However, this opinion should not serve as an excuse for laziness or a decision not to learn and understand the Quran. Fundamentally, the Quran contributes valuable insights and high-quality intellectual content to various branches and disciplines of knowledge anchored in its teachings. Theoretically, individuals experience development through positive and productive habits cultivated by regularly reading the Quran. Muslims are encouraged to read the Quran, and reading serves as a means to develop human intellect. This discussion explores its influence on the intellectual life of students and its potential to significantly impact their personalities and lives.

In the realm of religious education, emotional intelligence is crucial as humans inherently seek success and a good quality of life. To become successful, individuals require specific intelligences, including intellectual intelligence (IQ); however, IQ alone cannot guarantee success in life. The societal assumption that high IQ equates to intelligence while low IQ signifies foolishness is incorrect. Psychologists unanimously agree that IQ only contributes around twenty percent to success, with the remaining eighty percent arising from other factors. When students possess positive emotional intelligence, it positively influences their learning abilities in the classroom.

Consequently, students can actively engage in lessons delivered by professors. Conversely, students with low emotional intelligence may experience a lack of motivation and engagement, potentially leading to poor academic performance. According to Daniel Goleman, a developmental psychologist from Harvard University, USA, in his book "Emotional Intelligence," he asserts that coordinating moods is the essence of good social relationships. An individual who can adapt well to

others' moods will possess good emotional adaptability and find it easier to integrate into social interactions and their environment. In this context, reading the Quran is an effective way to enhance emotional intelligence, influencing one's approach, sensitivity to surroundings, creativity in learning, and motivation for learning.

As the Quran serves as a guide, providing explanations for unknown or known knowledge, reading it becomes a means to foster emotional intelligence. Islamic religious education in educational institutions aims to nurture and enhance faith through imparting and cultivating knowledge, understanding, and practice of Islam. It aims to develop Muslims who continually progress in faith, piety, nationalism, and statehood, paving the way for higher achievements. Various perspectives on the relationship between the soul and the body have emerged in the West, contrasting with views prevalent in the Islamic world. This makes the examination of their relationship crucial for further study.

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2. METHOD

The activity took place at Balee Ngaji Paloh Lada on Sunday, December 17, 2023, from 19:30 to 20:40, attended by 13 participants, consisting of 9 males and 4 females, along with 2 female religious teachers. The session began with observing the participants while they finished reciting the Quran and offering prayers. The psychoeducation activity covered the implications of reading the Quran on emotional intelligence. The material included why children are a generation that needs saving and factors affecting their lives, such as emotional intelligence, decision-making processes, and how individuals can be positive influences.

The session concluded with the facilitator interviewing the religious teachers about teaching strategies at Balee Ngaji Paloh Lada and the attitude of the participants during Quranic activities. Following this, the facilitator expressed gratitude by rewarding the participants and religious teachers for their enthusiasm and participation in the psychoeducation activity.

3. RESULT AND DISCUSSION

Results

The results of the psychoeducation regarding the implications of the Quran on emotional intelligence indicate that the religious behavior of the participants at Balee Ngaji Paloh Lada is excellent. This is evident from participants who are capable of reading the Quran, reciting prayers, and attentively listening to the guidance of their religious teachers. During the psychoeducation session, participants listened well when the facilitator spoke in front, providing psychoeducation, and maintained good manners. Participants also showed great enthusiasm in taking turns reading the Quran with each other. However, the learning facilities at Balee Ngaji Paloh Lada are still inadequate due to a shortage of available Qurans in that learning center.

Discussion

1. Definition of Reading the Quran

In the Indonesian Dictionary, reading is defined as the activity of looking at and understanding the content of what is written by pronouncing it aloud or silently, spelling it out, or reciting what is written. According to Dwi Sunar Prasetyono, reading is a series of mental activities carried out with full attention to understand information through the sense of sight in the form of complex symbols, resulting in meaning and significance. Furthermore, Abdul Wahhab Khalaf defines the Quran as the word of Allah, not originating from the minds of beings, be they jinn, Satan, or angels. It is not the

product of contemplation or the result of human philosophical thinking. The Quran is purely the word of Allah.

The Quran, as the speech of Allah, is not the words of jinn, Satan, or angels. It is not derived from the thoughts of creatures that are then expressed in a sequence of sentences, nor is it a product of contemplation or the result of human philosophical thinking. The Quran is purely the word of Allah.

The Quran serves as a guide for the life of the community and a directive for creatures. It is a sign of the truth of the Prophet Muhammad and a clear proof of his prophethood and messengership. Moreover, the Quran is a veil that will remain intact until the Day of Judgment, serving as an eternal miracle that challenges all nations and communities throughout time. The Quran is different from ordinary books. It did not originate from humans; it is from Allah. Humans merely transcribe what is conveyed by their Creator. As we know, the first surah revealed by Allah to Prophet Muhammad through the angel Gabriel is Surah Al-Alaq. Allah commands the Prophet to read the Quran in several verses, emphasizing its importance in guiding human behavior.

The Quran is not only a book but a complete way of life and guidance for mankind. In addition, Allah states that reading the Quran is an act of remembrance, an act that prevents indecency and wrongdoing. Establishing prayers and remembering Allah through the act of reading are considered greater virtues than other forms of worship. The Quran is a divine guide and a source of wisdom. The Quran, being the first and last revelation, is a continuous guide for mankind. It encompasses knowledge, wisdom, and guidance for human conduct. The verses of the Quran are not just words on paper; they are a source of divine wisdom and a roadmap for a righteous life.

In summary, the definition of reading the Quran involves more than just pronouncing words; it requires understanding, contemplation, and implementation of its teachings. The Quran is not an ordinary book; it is a divine revelation that serves as a timeless guide for humanity

2. Definition of Intellectual Intelligence

The process of intellectual intelligence growth in Islamic education is marked by the presence of moral education. Islamic education, in addition to fostering intellectual intelligence, also nurtures spiritual intelligence. Islamic education builds and corrects the heart first from heart diseases and fills it with praiseworthy morals such as sincerity, honesty, love, mutual assistance, friendship, maintaining family ties, and more. Such moral teachings form the core of the Islamic education process. Intellectual Intelligence (IQ) is a term used to measure the level of an individual's intelligence. The concept of IQ was first introduced by French psychologist Alfred Binet in the early twentieth century.

IQ is a formal intelligence that studies how to manipulate and use formal rules, such as

language rules or arithmetic rules. Furthermore, Dwijayanti defines IQ as a person's ability to acquire knowledge, master it, and apply it in facing problems. Thus, IQ is considered one form of human intelligence that enables individuals to perform structured activities and think logically and rationally, reaching conclusions. Intellectual intelligence can be optimally developed by understanding how the human brain's system works. Recent research indicates that the human brain consists of 100 billion active cells, each cell representing intellectual intelligence.

Intellectual intelligence (IQ) is a common term used to describe mental attributes that encompass various abilities such as reasoning, planning, problem-solving, abstract thinking, understanding ideas, using language, and learning. Intelligence is closely related to the cognitive abilities an individual possesses and can be measured using psychometric tools commonly known as IQ tests. Some opinions suggest that IQ represents an individual's mental age based on chronological age comparison.

Education is fundamental in formulating a formula to enhance intellectual intelligence. Besides emotional and spiritual education, education also significantly influences optimal intelligence levels. When human intellect works to measure the speed, assess new things, store and recall information, it turns individuals into skilled and professional beings. Ibn Manzhar categorizes the term intellectual intelligence (intelligence), intellectual reason, restraint, prevention, distinction, and binding substance, compensatory, interpreted as 'Aql (literally). 'Aql is also equated with al-hijr (restraining) oneself from desires.

In summary, intellectual intelligence encompasses various cognitive abilities and can be measured through IQ tests. Islamic education emphasizes not only the development of intellectual intelligence but also spiritual and moral intelligence, creating a holistic and balanced individual.

3. Implications of Reading Al-Quran on Emotional Intelligence

Emotional Intelligence is an individual's ability to perceive, assess, manage, and control their emotions and those of others around them. In this context, emotions refer to feelings about information on a relationship. Emotional Quotient or emotional intelligence was first introduced by Salovey and Mayer in 1990. They defined emotional intelligence as the ability to understand one's own feelings, empathize with the feelings of others, and regulate emotions, all of which collectively contribute to improving one's quality of life. According to Goleman, general intelligence (Intelligence) alone can predict life success by only 20%, while the remaining 80% is what he calls Emotional Intelligence.

Without support from healthy emotional processing, intelligence alone cannot produce a successful life in the future. Salovey and Mayer state that emotional intelligence is the ability to recognize one's own emotions, manage and express one's emotions appropriately, motivate oneself,

recognize others, and build relationships with others. Therefore, emotional intelligence is a person's ability to manage their emotions healthily, especially in relationships with others. In Desmita's book "Psychology of Development," it is mentioned that individuals already possess the foundations of SQ abilities since birth. Education plays a crucial role in developing these abilities. To nurture individuals with high SQ, education needs to focus not only on developing IQ aspects but also on EQ and SQ simultaneously.

According to developmental psychology, elementary school-aged children are divided into two periods: middle childhood (ages 7-9) and late childhood (10-12 years). During this period, children start to have different perspectives from those around them. Parents often perceive this period as challenging because children become difficult to control, deemed naughty or stubborn, tend to argue, and ask many questions. Suki, in his book "The Secret of Successful and Happy Life: Spiritual Intelligence," explains that there is currently a phenomenon of human crises, both intellectual and moral. When delved deeper, the moral crisis almost extends to all aspects of life, essentially rooted in spiritual crises within individuals.

4. CONCLUSION

From the psychoeducational activities that have been carried out, the facilitators see the importance of interaction and support from other parties, such as teachers and parents, in children's lives. This psychoeducation activity can be said to be inadequate because the facilitator did not hold a discussion session with the participants. This was because the ustadzah who was teaching gave suggestions for psychoeducational activities to be stopped due to unfavorable weather conditions.

The author realizes that psychological studies are studies that require depth and take various approaches, therefore this study is certainly still an initial study that needs to be equipped with data and facts as well as comprehensive analysis. Because this is only an initial study, suggestions and criticism are highly anticipated, to open up more detailed and comprehensive insights and lead to better psychological and personality development.

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