

URGENCY BALANCE INTELLECTUAL QUOTIENT (IQ), EMOTIONAL QUOTIENT (EQ), AND SPIRITUAL QUOTIENT (SQ) IN SHAPING MUSLIM PERSONALITY

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Abstract. This research is a theoretical study that discusses the importance of a balance between intellectual (IQ), emotional (EQ) and spiritual (SQ) intelligence possessed by humans as a gift from Allah SWT as a Muslim, because intelligence can be interpreted as a skill possessed by an individual. Some opinions say that in humans there is not only intellectual intelligence (IQ), but also emotional intelligence (EQ) and spiritual intelligence (SQ). and the development of the human individual will always be influenced by the growth and development of the three types of intelligence itself. The balance of growth and development of the three intelligences will result in a balance of growth and personality development. In this study the author will discuss the correlation between IQ, EQ & SQ in terms of the formation of the Muslim personality, as well as how to balance that intelligence in order to become a good Muslim.

Keywords: Intellectual Quotient (IQ); Emotional Quotient (EQ); Spiritual Quotient (SQ); Muslim Personality.

INTRODUCTION

The most extraordinary gift given to humans as the most perfect creatures of God's creation is to be given the mind, heart and body. With this sense then humans can think and develop the potential that exists in themselves. Along with the development of science and technology, it will certainly affect the existence of human development both physically and mentally. This development cannot be separated from the progress that can be achieved by humans themselves. Through the intelligence of science and technology, then apply it to experiments or experiments to produce new discoveries.

The intelligence given by Allah to humans is none other than to equip humans to carry out two great responsibilities by Allah SWT, namely as servants as well as leaders or *caliphs* on earth for obey and worship Him. With the potential of his mind, humans can continue to process by way of thinking to continue to develop their potential following the development of an increasingly advanced era. Thus, humans should be very grateful, because although outwardly humans are not so big, but thanks to the potential of reason and intelligence of thought, humans can carry out a great task, namely as *caliph fil ard* and as obedient servants to Allah SWT. (Budiman & Suharto, 2021).

Some time ago, human thinking intelligence or *Intellectual Quotient* (IQ) has been the prima donna of every person or every institution, both in the world of education and even the world of work. This is due to the assumption that the benchmark for human intelligence and success lies in intellectual intelligence, or commonly known as *Intellectual Quotient* (IQ) . Along with the development of science, today humans have made new discoveries about the potential for intelligence that exists in themselves. In addition to having intellectual intelligence (IQ), humans are also endowed with emotional intelligence (EQ) and spiritual intelligence (SQ) within themselves (Ismail, 2017).

Intellectual, emotional and spiritual intelligence are important parts of human beings, all of which are solidarity that is embedded in each individual, and must have the choice to develop in order to create a good lifestyle to achieve an ideal and optimal life. With this balance, a true person will be formed, who is often referred to as *insan kamil*, which is defined as an ideal individual, both mentally, intellectually and physically. (Fauziyatun & Misbah, 2018).

In line with the educational goals expressed by Moh. Roqib in his book, he revealed that the purpose of education is to form a complete human / *insan kamil*, namely humans who have intellectual intelligence and spiritual intelligence. (Roqib, 2016). This goal can be achieved through a good educational process (Sunhaji, 2018). Therefore, educational scholars then formulate and design their building of thought to achieve its goal, namely to form a perfect human being, who has intellectual and spiritual intelligence. (Sumiarti, 2016).

A more detailed explanation of the goals of education is also contained in the formulation of the National Education Goals as confirmed in Law no. 20 of 2003 article 3 that "National Education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of the intellectual life of the nation, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen. (Nurhidayati, 2014).

However, the facts that occur today are very contradictory to the formulation of the above objectives. As if this goal is just a paradox. The output of the younger generation produced from an educational institution is still not in accordance with what is formulated in the national education goals. This is evidenced by the many violations by our young generation, ranging from cases of fights, brawls between students, drugs, free sex lifestyle, or even criminal acts. Of course, this indicates that the function of education as a personality shaper has experienced a degradation of values or attitudes in educational practice.

The ability to think or *Intellectual Quotient* (IQ) has been considered a *prima donna*. While the potential of others is marginalized. Such a mindset and perspective has given birth to educated humans with intelligent brains, but their attitudes, behaviors and lifestyles are in stark contrast to their intellectual abilities. Many people who are academically smart but fail in their work and social life (Nurhidayati, 2014).

As a Muslim who is required to be a balanced person in the aspect of worship and muamalah, of course the above phenomenon has made us aware of the importance of a balance of the potentials we have, namely the intellect / *Intellectual quotient* (IQ), *emotional / emotional quotient* (EQ) and also spiritual *spiritual quotient* (SQ), in order to achieve the goal of education, namely to form a person who has intellectual and spiritual intelligence. With that balance will lead humans to happiness in this world and the hereafter.

RESEARCH METHOD

This study uses a qualitative research approach, with library research methods, namely theoretical studies sourced from references and other scientific literature related to materials on *Intellectual Quotient* (IQ), *Emotional Quotient* (EQ), and *Spiritual Quotient* (SQ) (Sugiyono, 2009). The method used in collecting data in this study is the *documentation research method* and literature study, this is used in research to collect data from various literature sources, both in the form of books, journals, and other electronic sources. (Moleong, 2017).

While the data analysis method used in this research is descriptive method and content analysis, with how to interpret an idea or content and then analyze it this is because this research is included in *library research*. (Matthew B. Milles & A. Michael Hubberman, 1992). The focus of the research that will be studied is to find out how the urgency of the *Intellectual Quotient* (IQ), *Emotional Quotient* (EQ), and *Spiritual Quotient* (SQ) balance in shaping the Muslim personality.

RESULT AND ANALYSIS

Intellectual Intelligence (IQ)

Humans often equate the term intelligence with intellectual intelligence or commonly referred to as (IQ). The measurement of human intellectual intelligence is the score obtained from the intelligence test device. However, the intellectual intelligence test is only intended to measure the thinking process that is focused (focused). Namely the ability to provide a response or final answer based on the information provided. In this way, intelligent knowledge or not only gives a little picture or indication of the level of individual intelligence and does not describe general knowledge as a whole.

Agus Nggermanto revealed that human intellectual intelligence is principally based on the formation of the "*neocortex*" which is the last growing layer at the topmost point of the human brain. The "*neocortex*" can think imaginatively, creatively and innovatively if their feelings are happy, excited, inspired, motivated and their instincts have a good sense of comfort (Nggermanto, 2002). Syahmuharnis said that intellectual intelligence is a reflection of insight that comes from reason or logic as well as verbal abilities, so that individuals who have high intelligence are mostly able to develop effectively in teaching, especially in the realm of education. (Sidharta, 2006).

Emotional Intelligence (EQ)

Salovey and Mayer Goleman said that emotional intelligence in principle is the ability to respect individuals, the ability of individuals to filter and control their own emotions and the ability to utilize these emotions in carrying out daily activities. The ability to respect anyone at a more advanced level is the capacity to understand one's feelings, the capacity to handle feelings, the capacity to persuade oneself, the capacity to understand the feelings of others, and the capacity to build relationships with others. (Goleman, 2003).

Through the ability to appreciate anyone on a deep level, people can put their emotions in the right place, besides that people are able to control their emotions. Meanwhile, Goleman said that the state of mind and heart coordination is the essence of good social relations. With this assumption providing an understanding that a great person is an individual who is able to adjust to the current atmosphere or can sympathize, the individual will have a good level of emotionality and will effectively change according to social conditions and the surrounding environment. The ability to control and understand emotions is the ability of individuals to control their own feelings so they don't explode and eventually affect the way they behave normally (Goleman, 2003).

Emotional intelligence in Islam is called *cognitive qalbiyah* because the heart is a moral education. Thus, emotional or *cognitive intelligence qalbiyah* Individuals at a deep level in Islam are closely related to commendable behavior from the heart and soul, especially a good perspective (*khusnudzon*) , sympathy, compassion, fear of making mistakes, optimistic attitude / self-confidence, cooperation or *musharaka* , adjustment, and communicate and establish an attitude of concern for all of God's creatures (Nurhidayati, 2014).

From the various definitions below, broadly speaking, it gives birth to an understanding that emotional intelligence is the intelligence of the heart and the ability to regulate and manage one's passions or emotions and direct them in a positive direction in order to give birth to good deeds.

Aspects of Emotional Intelligence

Ari Ginanjar Agustin revealed several aspects related to spiritual and emotional intelligence, including the following: humility or attitude (*tawadhu*), consistency (*istiqamah*) in terms of goodness, totality (*kaffah*) in worship, endeavor (*ikhtiyar*) and surrender (*tawakkal*), balance (*tawazun*), sincerity (*ikhlas*), totality (*kaffah*), integrity, perfection (*ihsan*) (Ramayulis, 2002).

Meanwhile, according to Daniel Goleman revealed that emotional intelligence basically has 5 aspects of ability, namely:

- a) The individual's ability to understand and recognize self-emotions. Someone who has good emotional intelligence will certainly be able to recognize himself and direct his emotions to positive things.
- b) The individual's ability to control one's emotions. Someone who has good emotional intelligence in addition to being able to recognize himself can also control his emotions in living various life problems that are being faced.

- c) The individual's ability to motivate himself, someone who has good emotional intelligence will be more enthusiastic in completing his task, because of the motivational drive that exists in him.
- d) The individual's ability to recognize the emotions of others and besides being able to be used to recognize oneself, with his emotional intelligence one can also measure and recognize the personalities of others.
- e) The individual's ability to communicate and get along with other individuals. With their emotional intelligence, humans also have the ability to recognize themselves and understand the personalities of others. Thus, a person will be easy to get along and develop good relationships with fellow human beings.

Spiritual Intelligence (SQ)

From a neuroscience point of view, as Danah Zohar and Ian Marshal point out, every human intelligence has a relationship with the workings of the cerebrum and its neural networks throughout the body. These neural connections then allow humans to think objectively, coherently and according to standards called intellectual intelligence IQ, which considers cooperative reasoning formed by truth and the ability to see enthusiastic examples called EQ, while those who consider innovative reasoning, ingenuity, create and change manage, adjust and change the two types of reasoning which were then called SQ.

Spiritual intelligence (SQ) as expressed by Danah Zohar and Ian Marshal is an individual's ability to respond to all issues related to values or internal meaning. Spiritual intelligence is generally used to place the way we behave and our lives in relation to a broader and deeper meaning, the knowledge to decide one's life choices or lifestyle is more meaningful than others. (Ramayulis, 2002).

Meanwhile, according to Ulfah Rahmawati, quoting the narrative of Ary Ginanjar Agustian in his book entitled "*Emotional Spiritual Quotient*" explaining that spiritual intelligence is the ability to give deep importance to contemplation, every way of behaving and moving, through steps and thoughts that are fitrah, in order to carry out human nature that is complete and has a monotheistic (integralistic) thought design, and holds the principle "only for the sake of Allah" (Rahmawati, 2016).

Meanwhile, according to KH Toto Tasmara, equating spiritual intelligence as spiritual intelligence or spiritual intelligence (*Transcendental Intelligence*). He explained that spiritual intelligence is an individual's ability to pay attention to his soul and listen to his conscience, and the ability to place his character/behavior in the way he positions himself in the public eye. According to KH Toto Tasmara, the barometer or indicator of spiritual intelligence is devotion to God (Tasmara, 2001).

Based on the definitions of the experts above about spiritual intelligence, it can be understood that spiritual intelligence is the ability of individuals to give a broader meaning to every situation by using their conscience which is based on the values of piety and monotheism. With the ability of spiritual intelligence, it will guide humans to always do good to all His creatures and always have a good relationship with their Lord.

Spiritual Intelligence Benefits

In a journal entitled "*Development of Spiritual Intelligence of Santri*" by Ulfah Rahmawatu, he revealed some of the benefits that exist in spiritual intelligence in humans, including:

- a) *First*, people who have mental/spiritual intelligence will have a close relationship with God, so that it will affect their knowledge in working with humans, because God is helped by God, namely by making the human heart to always rely on Him.
- b) *Second*, mental/spiritual intelligence is the main foundation used to regulate and manage human IQ and EQ, because the highest and most influential intelligence to shape one's character is spiritual intelligence.
- c) *Third*, with the intelligence of the soul / spiritual contained in humans, will lead humans to the path of goodness and lead humans to the happiness of the world and the hereafter.

- d) *Fourth*, applying spiritual intelligence in making decisions tends to get the best choice, namely spiritual decisions. Spiritual decisions are the result of contemplation based on divine attributes. Thus the human relationship with God becomes closer (Rahmawati, 2016).

Steps to Develop Spiritual Intelligence

In the context of the formation of a Muslim personality, a good Muslim character is certainly not automatically formed, but requires encouraging and supporting factors, namely physical and mental abilities. This ability is what is commonly referred to as comprehensive intelligence, namely the ability of a person to regulate his emotions, and to combine knowledge and piety in a balanced way to create harmonization in his soul.

Sukudi in his book include the following:

- a) Try to understand and know yourself, that a Muslim must understand himself, because if someone can no longer realize themselves, they will face an emergency in their life. Therefore, realizing and understanding oneself is the main prerequisite in developing one's spirituality.
- b) Trying to do self-reflection / introspection, or in Islamic terms it is known as an effort of repentance. The first thing to do is to ask yourself a question, "Is in life and in my career I'm on the right track?" Maybe when humans do introspection, humans find that all this time humans have made mistakes, denied, or lied to others.
- c) Regularly train the heart to always remember and contemplate the Oneness of Allah. Because, He is the greatest source of truth and to Him will mankind return. In this way, if it is done continuously, it will make the human heart and soul become peaceful. This shows why many people try to remember God through recognition, reflection, tahajjud prayer at night, thinking in a quiet place, following tarikhah and so on. The purpose of this exercise is so that people can heal and care for their hearts.
- d) After remembering the Creator, a person will feel harmony in his soul and calm in living daily life. Humans today are not individuals who are greedy for material things, but can feel the ultimate fulfillment as harmony in essence, then he achieves balance throughout his daily life and feels inner happiness. (Rahmawati, 2016).

Relationship and How to Balance Potential IQ, EQ and SQ

Intelligence is the greatest gift given by God to his servant named man, with his intellect this is the most tangible evidence that distinguishes humans from other creatures. Therefore, it is appropriate as a human being as well as a servant of Allah SWT to maintain and develop it. With this intelligence ability, it can later be developed so that humans can achieve optimal happiness in this world and the hereafter.

According to Mas Udik Abdullah, in his book entitled "*Exploding IESQ with Steps of Taqwa and Tawakkal*" he revealed: if *taqwa* (IQ) and *tawakkal* (SQ) are good (IQ&SQ is good) will make EQ good. If IQ, EQ and SQ are good, then IESQ is also good. So it can be concluded that if the piety and tawakkal are good or perfect, then IESQ is also good (intelligent physically and mentally). (Abdullah, 2005) .

Scientific progress in the fields of science, technology and information, which is not matched by emotional, religious, and intellectual wisdom will reduce the quality of life norms. If this is allowed to continue, humans will be faced with a moral and intellectual crisis which is a big problem for mankind in the future. Worse still, the effect of disharmony between spirit, emotion and intellectual intelligence is that it can cause humans to have difficulty in interpreting the meaning of life because they experience a crisis in their spiritual aspect so that they fall into a materialistic, hedonic and individualistic lifestyle. (Sulaiman et al., 2018) .

Given the complexity of the various problems faced by humans in this advanced era, human intellectual abilities will not be able to answer the challenges of civilization. On the one hand, intellectual and emotional abilities are really needed to keep up with the development of science and technology, but on the other hand there is a void in humans when their spiritual aspect is not properly functioned.

The above phenomenon is very reasonable, because if examined more deeply, the intellectual and emotional abilities of humans are very limited, namely only able to reach the sensory aspects

and human nature. Meanwhile, spiritual intelligence does not only reach dhohir/empirical aspects, but also reaches across space and time, metaphysical aspects and spiritual experiences. Thus the three potentials are parts that complement and complement each other, so that they can synergize well between (IQ), (EQ) and (SQ) humans.

Moh. Sulaiman said that if humans do not have spiritual intelligence/qolbiyah intelligence, they will feel the restlessness of life and find it difficult to find happiness and peace of mind. (Sulaiman et al., 2018) . Meanwhile, if someone has spiritual/fatherly intelligence, it will be easier to get comfort, tranquility, peace, love, compassion, and of course get happiness in living life.

No matter how smart, and no matter how sophisticated humans are with their various inventions and technologies, at some point they will surely admit and accept that outside of their personality there is an all-powerful power beyond themselves, even beyond all powers as well as beyond their capabilities. Based on Zohar's point of view, IQ works to look outward, namely the five human senses (reason and sight), EQ works on the inside, namely the senses of hearing and feeling, while SQ is in the central position of the human self, namely the spirit/soul. Humans who have high spiritual intelligence will have broad and deep insight into the meaning, if it is associated with the problems of life, they will interpret the problems of life by giving positive meaning to every event, problem, and even the suffering they experience.

Based on the various expressions above, it can be concluded that in general the three intelligences that exist in humans have a way of working in their respective realms. However, of the three, the most dominant and most influential is spiritual intelligence. With good spiritual intelligence, a person will be able to move their intellectual and emotional abilities proportionally and more meaningfully. This intelligence also plays a very important role in considering and interpreting something more broadly and deeply. If it is associated with the personality of a Muslim, then these three potentials should be able to synergize properly and in balance, in order to produce peace of mind, which will lead to happiness in the world and the hereafter.

Good Muslim Personality

Islam is a religion that highly upholds commendable moral values. Therefore, Islamic education aims to shape the personality of a good Muslim. Personality in Arabic is termed *al-Shakhsyah*, which means personality. Meanwhile, in the Big Indonesian Dictionary (KBBI) the word personality is a trait that is reflected in the attitude of a person or a nation that distinguishes it from other nations. (Language Center Dictionary Compilation Team, 2001) . So in terms of personality, it can be interpreted as a display of personal attitudes or characteristics possessed by a person.

Ahmad D. Marimba revealed that personality is a reflection of the overall quality of a person. These qualities are then applied in behavior, reasoning/thinking processes, expressing opinions, living principles, adapting to their environment, and the way they are religious/embracing beliefs. (Marimba, 1987) . Meanwhile, Nur and A. Ahmadi explained that the Muslim personality is the way a Muslim makes decisions and behaves in accordance with Islamic values and norms (Ahmadi & Supriyono, 2004) . Meanwhile, according to Jalaluddin, the formation of a Muslim personality is the construction of individual life, namely by making Islam the basis of one's life in living life (Harahap, 2017) .

From some of the expressions above, it can be concluded that the Muslim personality is a human personality that is in accordance with the demands of the teachings of Islam. A personality that is a reflection of his behavior and actions in accordance with demands based on Islamic religious values in living life as a form of obedience and submission to Allah SWT.

Islamic education experts in various expressions generally agree that the purpose of Islamic education is to develop a perfect and obedient Muslim person in worship. One of them is noble character. *Al-Akhlak al-Karimah* in Islam is related to emotional and spiritual skills such as consistency (*istiqamah*), humility (*tawadu*), hard work (*tawakkal*), sincerity (*sincere*), totality (*kaffah*), balance (*tawazun*), integrity and perfection (*ihsan*) (Nurhidayati, 2014).

To realize this goal, it is necessary to have good cooperation between the Intellectual, Emotional and Spiritual that exists in humans. EQ is the ability to weave "*hablun min al-naas*". The center of EQ is "*heart*". The heart activates the deepest values, turning something thought into something lived. The heart can know things the brain cannot. The heart is the source of courage and

passion, integrity and commitment. The heart is the source of energy and deepest feelings that give the impetus to learn, create cooperation, lead and serve (Nurhidayati, 2014).

If identified in depth, the three intelligences have their respective portions in forming a good Muslim personality. *First*, intellectual intelligence includes muslim characteristics related to thought, practical life and profession, and related to physical. *Second*, emotional intelligence is the domain of the believer's characteristics related to social relationships, related to family relationships, related to morality, related to emotions and feelings. *The three* spiritual intelligences have the realm of believer characteristics related to faith, and worship. The three intelligences cannot work alone in the formation of the personality of the believer, but there must always be synergy so that the personality is formed comprehensively.

CONCLUSION

Intelligence is the greatest gift that Allah SWT has given to every human being that is not possessed by other creatures. Even though outwardly humans seem small, humans have such a big responsibility, namely to become khalifah fil ard and become obedient servants to worship and submit to Allah SWT. This is because humans are equipped with various kinds of extraordinary potential to be put to good use in carrying out these responsibilities. As Muslims, we should be grateful for the privileges that Allah has bestowed upon us. The form of our gratitude to Allah SWT is to keep this trust well and use the intelligence we have on positive things in order to get closer to Allah SWT.

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