

EMOTIONAL INTELLIGENCE AND SPIRITUAL EDUCATIONAL PSYCHOLOGY IN ISLAMIC PERSPECTIVE

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Abstract

Discussions on Islamic education are interesting to be studied. Muslim thinkers pour out their thoughts for the improvement of Islamic education. They are Fazlur Rahman Malik, Muhammad Iqbal and Azyumardi Azra. The adoption of thought of multiple intelligence development in Turkey turned out to have drawbacks. Fazlurahman criticized the traditionalism in Islam education. Al-Qur'an is righteously as a source of inspiration, Al-Hadith as explanatory, and Prophet Muhammad as a model in Islamic education. The substance of the development of Islamic education is not just an intellectual intelligence but also an emotional and spiritual intelligence, since a person's intellect does not guarantee the correctness and ethical guidance in achieving prosperity and tranquility of life. Automatically, the context of learning in Islam must be followed by understanding educational psychology in Islam. Education teaches about moral and ethics of Islam as the provision of an individual's social skills towards the success of the world and the hereafter.

Keywords: Islamic education, emotional intelligence, spiritual intelligence, the modernization of education

INTRODUCTION

Japan has an icon of human learner that inspires the Japanese youth. The icon is Ninomiya Sontoku (1787-1856), born with the name Ninomiya Kinjiro. Ninomiya Sontoku was born in a poor peasant family by the name of Kinjiro in Kayama Ashigarakami-gun, Sagami province. His father died when Ninomiya was 14 years old and his mother died two years later. He was raised by his uncle after his parents' deaths. During his work on the land owned by his uncle, Ninomiya studied independently. He finally got a vacant lot and managed it to become an agricultural land, so it was able to improve his life.

The statue of Ninomiya is commonly found in Japanese schools, especially primary schools. Usually these statues are in the form of a boy who is reading a book while walking and carrying a bundle of firewood. The statue illustrates the well-known story of Ninomiya as a child who likes to learn and even read while working and do it in every chance.

On the other hand, in the second Millennium at the twenty first century, there have been many new challenges to learn quickly in the middle of the increased competition and accelerated technology. Actually, modern technology is very helpful in gaining knowledge. Students in ancient times require a lot of books, but nowadays, students just need a netbook or ipad or mobile phone connected to the Internet. The learning model is currently experiencing tremendous revolution by using a multi-paced information technology and media. School students, college students, and even the public in general surf the internet for learning.

Bill Gates, the founder of Microsoft, in his book entitled "The Road Ahead", said that in the changing world, education is the asset of a person to be able to adapt. Costs incurred by the society to master new skills will increase. Therefore, my advice is that it would be nice if everyone obtain a good formal education and then continue to learn. Obtain skills and new skills throughout your life. (Rose, 2009)

We must continue to learn to compensate the age advancement. Learning how to learn is more preferred and prioritized over what we learn, especially when one is not able to predict what skills are needed and what we learn can become quickly outdated. So to "master" the changes, it takes a quick way of learning, the ability to absorb and comprehend information quickly and master the information.

Based on the history, Islamic science is highly advanced during the middle ages through the creative hands of Ibn Sina, Al-Kindi, Al-Farabi, At-Tabari, Al-Ghazali, Omar Khayyam, Ar-Razi and others. Islamic science has conducted an investigation in the fields of medicine, technology, mathematics, geography and even history. All was done in a religious and scholasticism framework.

What makes Islam capable of producing many scientific discoveries is because Islamic scholasticism is creative and dynamic in one side, and reactionary on the other side.

Since the world is changing, the world of education should also change. The learning patterns must change so that education becomes relevant to the challenges and opportunities that occur in real life. In today's working world, the ability requested is the ability to work together as a team, have problem solving skills, the ability to direct themselves, think critically, to master the technology and be able to communicate effectively.

The abilities mentioned above is referred to the 21st century skills, and should be able to be developed systematically in the education and learning process to be able to encourage the creation of such capabilities. So in addition to academic skills, the education world should be able to create a human being who has the ability to learn, adapt and innovate. Within the framework of education in Indonesia, there is a character education, and also Indonesia has one advantage in terms of spiritualism education with religious instruction and spiritual strength.

In the introduction to his book, Colin Rose states that learning is not just knowing the answers. Learning does not only know fragments of the body of knowledge. Learning is not measured by GPA or test scores alone. Learning is an adventure of a lifetime, such as the education motto Life Long Education, exploration journey without end to create our own personal understanding. The adventure must involve your ability to continually analyze and improve the way you learn. Colin Rose quoted Daniel Burns statement, a futurologist in his book "Techno Trends- 24 Technologies That Will Revolutionize Our Lives", who emphasize that the future belongs to those who can afford to keep practicing and learning. (Rose, 2009)

The world development trend, as indicated by the rapid social change, requires a new paradigm of education. That is the existence of holistic and integrative view (Arif, 2008). This view means that education will emphasize the comprehensive approach and global nature. This will cause a holistic view of two innovations in the world of education, a). That education will emphasize on students "think globally and act locally", and b). Renewal of the meaning of efficiency, i.e., not merely economically significant, but also including the harmony with the environment, solidarity and kindness to all.

With the new paradigm above, the qualification demands of educational outcomes will also change. Education is required to emphasize the development of certain abilities in the students themselves. Among others: a) the ability to approach issues globally with a multidisciplinary approach, b) the ability to select information flow which keeps on increasing, and then can be used for everyday life, c) the ability to connect one events to another creatively, d) increasing the child's independence since the autonomy level of personal life and family life is getting higher, e) emphasizing teaching on learning how to learn, rather than learning something.

Internal problems are highlighted, such as weaknesses in problems system (dualism / dichotomy), the professionalism of teachers, and learning strategies. From the understanding of a number of issues above, it can be concluded that the complex educational issues, both externally and internally is interconnected. The irony is that there is a problem between public awareness and education, and also the Child Protection Act, so that some teachers are pessimistic because a small problem can end up in the police station.

Despite many problems faced by the national education, it all should not shatter our spirits. However, national education is an investment for the nation's future. This is because through national education, the future of the nation is being designed as good as possible by preparing

Human Resources that do not have less quality than other countries. We need to recall the Cicero's statement, "Which work is nobler, or more valuable for the country, than teaching the growing generation?"

In this paper the authors are interested in analyzing the emotional intelligence and spiritual perspective of Islamic educational psychology.

LITERATURE REVIEW

Emotional intelligence based on secular approach has been criticized for being inadequate in addressing questions related to the meaning and values in life such as happiness and satisfaction. Zohar and Ian Marshall is an Emotional and Spiritual Quotient (ESQ) public figure in the early 20th century. Danah Zohar and Ian Marshall as quoted in Augustian (2005) define spiritual intelligence as the intelligence to put our actions and our lives into a broader and richer sense. It is the intelligence to assess the actions or way of life that is more meaningful than others. ESQ is a necessary foundation for making IQ and EQ function effectively and is the highest form of intelligence. (Fatimah Abdullah, 2012).

Emotional intelligence refers to the ability to recognize our own feelings and also others' feeling, to motivate ourselves, and to manage emotions either in ourselves or in our relationships with others. There are dimensions in emotional and social intelligence, such as intra-personal, interpersonal, adaptability, stress management, and mood. These dimensions are under four general skills: self-awareness, self-management, social awareness, and relationship management. Embodied with universal values, emotional intelligence is an umbrella concept of non-cognitive abilities, competencies and skills that help an individual to become more efficient in dealing with environmental demands and pressures (Goleman, 1997).

Abdul Mujib (2002) has summarized that there are five types of ESQ. The first is intellectual intelligence, which is associated with the knowledge acceptance of Allah as a divine revelation (for prophets) and inspiration (for the pious). The second is emotional intelligence, which is associated with the ability in handling impulsive and aggressive desire. This will cause a person to act cautious, calm and patient when dealing with problems and be grateful when getting pleasure. The third is the moral intelligence - intelligence which is concerned with the relationship between man and the universe that causes a person to act in a way that is good until people feel happy without any bad feelings towards him. The fourth is spiritual intelligence; this is the heart of intelligence, related to an inner quality that surpasses human thought. The latter is a religious intelligence; this is related to the relationship between God and religion. (Abdullah Mujib in Fatima, 2012)

Based on the definition above, in modern learning, the underlined point intellectual intelligence, whereas the human intellect is limited and unable to carry on the good without the element of emotional and spiritual intelligence.

Emotional intelligence is considered a new invention of Western psychology, however, the present invention is said to have, and from a different world view, one of the main pillars of Islam called morality - one important aspect to develop a normal and healthy personality. Patience, generosity, honesty, sincerity, diligence and togetherness are moral principles that are valued in every culture. But when these values are reinforced with the spiritual dimension of Islam, they not only become stronger and broader in scope but they also become a directed ritual (Maududi, 1984).

METHOD

The sources of data used in the study are divided into two types; First, primary sources, Al-Qur'an and its interpretation and Psychology handbook. This research is a library research that is a research which object is in the form of experts' thought written in books and other writings

related to this study. Therefore, this study is descriptive and analytical, which is analytical in terms of historical and philosophical.

Whereas the data related to the analysis, is examined through sources and the results of relevant researches. After being collected, the data is classified and analyzed according to the sub discussion deductively, inductively and comparatively.

RESULTS

The understanding that education only prints an intelligent person in the perspective of Islamic educational psychology is not quite right. By developing education based on emotional and spiritual intelligence as well as the balance of personality associated with managing emotions and psycho spiritual welfare, actually has educated the actual social skills. When we combine the principles and spiritual heights with modern social discipline, taking the Holy Qur'an and the prophet characters as role models, we can help people solve their personal and social problems.

DISCUSSION

In the International Journal of Business and Social Science Vol. 2 No. 11, Burhan criticized the adoption of the education system by using multiple intelligence. Multiple Intelligence theory is put into the education system in Turkipada 2004. As a result, the theory of Multiple Intelligence has been accepted in Muslim countries. However, the reception was transformed into a denial as Gardner puts strong emphasis on materialism and Darwin as a reference source for the theory itself. Materialism and Darwinism is totally contrary to Islamic values. In addition, Gardner's theory is contrary to Islam, which is inconsistent in education and could not maintain the balance between material and spiritual, and not be able to stem the risk of such nihilism and hedonism.

Humans are very interesting. Human could be understood through two doors, Kauniyah verse and Qouliyah verse. Disclosed by Jamaludin Ancok and Fuad Nashori Suro, in recognizing humans, we are not simply using the text of Al-Qur'an and al-Hadith (Qouliyah verse), but also use, think and reflect on the events that occur in the universe and in human beings (Kauniyah verse) by using reason, senses and intuition. (Fuad Nashori, 2002).

Rahman criticized deviations of traditional education in Pakistan since they ignore modern science, so they could not freely engage with those who had received a modern education. Alumni of classical education did manage to preserve knowledge of classical theology and scored imams of mosques, but they have less information, so that the qualities of education they have are unfavorable. Therefore, this kind of education will not be able to help develop the growth of religious consciousness. (Sutrisno, 2006)

Rahman wants the contribution of Muslims in developing world peace. He wishes Muslims to not be excessively defensive because of the fear of Western ideas on the development of knowledge that would threaten the moral standards of traditional Islam. He wanted to combine the "new" subjects to the "old" subjects so the combination will be healthy and beneficial, that are conducive to the technological benefits of modern civilization, as well as to get rid of toxins that have been shown to damage the moral tissue of Western society. Likewise, in economic and technological issues, Rahman desires for the blend of new technologies with phenomena that are imported by traditional cultures of developing countries. Many time thinkers develop the concept, that the West is materialist and spiritualists, by exporting most of spiritualists to the West and importing some of Western technologies.

Through the study of the classical literature, Rahman introduced various ideas and thoughts on education reformation. According to him, Islamic education is facing a variety of problems, namely ideological problem, dualism of the education system, language and learning methods problems. (Sutrisno, 2006).

To overcome this problem, the Muslims need an understanding of Al-Qur'an and the Sunnah of the Prophet who became the main source of law. In this regard, to understand Al-Qur'an and Sunnah, Fazlur Rahman offered a theory known as double movement. This theory is a process of interpretation adopted by the two steps from the present situation to the time that Al-Qur'an was revealed and back to the present.

Efforts to solve the problems above, according to Rahman can be done by:

First, raise the ideology of Muslims about the importance of learning and developing science. *Second*, try to eliminate the dualism of the educational system of Muslims. On one hand, there is a traditional educational system (religion), and on the other hand, there is a modern education (secular). Both education systems are equally good. Therefore, efforts are needed to integrate them. *Third*, realize the importance of language in education and as a tool for issuing original opinions. In fact, he said that Muslims are a society without language. *Fourth*, renew Islamic education methods, switching from a repeated method and memorizing lessons to understanding and analyzing methods.

One of the main factors that prevent people from working intelligently is their impulsive thinking and behavior brought by their impatience. Sudden anger close people's mind and encourage people to act without thinking. In the same way, such feelings such as fear prevent people from thinking logically and intelligently. People who do not have self-control or do not improve their character will fall because of their lack of intelligence.

There are four dimensions in ESQ, namely; emotional or self control, self control or strength of personality, faith or self control, grace or interpersonal skills.

People who achieve a higher level of spirituality will be able to achieve the quality of unselfishness. Especially, if one seeks forgiveness from Allah, he must learn to forgive others. The ESQ dimensions should be a basic principle in social relations to tolerate, learn to ignore things that are annoying and see it as an experience. By ESQ, he is able to train himself not to be too reactive to small events or things that he heard or saw. (Fatimah Abdullah, 2012).

In this context, it is interesting to promote emotional and spiritual intelligence in Islamic education. Not only good teaching which is considered important, but the development of ethical and spiritual dimension is also important. So it does not create smart people which are misguided.

CONCLUSIONS

From the brief discussion above, we can conclude several things:

1. Adoption of multiple intelligence system appeared to have a conceptual weakness because its base is materialism which is opposed to the concept of Islam.
2. Fazlur Rahman's critic towards modernization of Islamic education is important to be re-thought in order to create modern Islamic education.
3. The essences of Islamic education are based on Al-Qur'an and al-Hadith, and make Prophet Muhammad as a model in education.
4. The emotional and spiritual intelligence is the most important aspect of Islamic education.
5. Muslim community must develop educational theories and models according to the structure, history, culture, and socio-economic trends without ignoring the universal trends in education.

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