

The Power of Dhikr: Elevating Intellectual, Emotional, and Spiritual Quotients

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ABSTRACT: *This article aims to solve problems and explain the importance of dhikr in developing intellectual, emotional, and spiritual intelligence. This research focuses on how dhikr can improve cognitive function and reduce stress and anxiety. This research method is a literature study with a psycho-sufism approach. The data were obtained from the results of previous research and also from several journal articles. Data analysis using content analysis. The results of this study indicate that dhikr increases intellectual, emotional, and spiritual intelligence, as seen in increased empathy and emotional regulation. The author explores the spiritual benefits of dhikr, arguing that it can deepen one's relationship with God and provide a sense of purpose and meaning in life. The role of dhikr in holistic development and provides insight into the potential benefits of dhikr practice. The practice of dhikr can profoundly impact a person's intellectual, emotional and spiritual well-being, making it a valuable tool for personal growth and development.*

Artikel ini bertujuan untuk memecahkan persoalan dan memberikan penjelasan tentang pentingnya dzikir dalam mengembangkan kecerdasan intelektual, emosional, dan spiritual. Penelitian ini berfokus pada bagaimana dzikir dapat meningkatkan fungsi kognitif, mengurangi stres dan kecemasan. Metode penelitian ini adalah studi pustaka dengan pendekatan psicho sufism. Data diperoleh dari hasil penelitian terdahulu dan juga beberapa artikel jurnal. Analisis data menggunakan analisis isi. Hasil penelitian ini menunjukkan bahwa dzikir meningkatkan kecerdasan intelektual, emosional, dan spiritual yang tampak dalam peningkatan empati dan pengaturan emosi. Penulis mengeksplorasi manfaat spiritual dari dzikir, dengan alasan bahwa dzikir dapat memperdalam hubungan seseorang dengan Tuhan dan memberikan rasa tujuan dan makna dalam hidup. Peran dzikir dalam pengembangan holistik dan memberkan wawasan tentang manfaat potensial dari praktik dzikir. Amalan dzikir dapat memberikan dampak yang besar terhadap kesejahteraan intelektual, emosional, dan spiritual seseorang, menjadikannya alat yang berharga untuk pertumbuhan dan perkembangan pribadi.

Keywords: *Practice of Dhikr, Intellectual Quotient, Emotional Quotient, Spiritual Quotient.*

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I. INTRODUCTION

Poor moral quality causes various moral phenomena such as corruption, drugs, student brawls, free sex, etc. The National Narcotics Agency shows an increase in prevalence. Drug abuse from 1.80% in 2019 to 1.95% in 2021, ranging from 15 to 64 years. The Central Bureau of Statistics also mentions that 188 villages throughout Indonesia will be the locations for student mass brawls in 2021. Moreover, in 2021, the Indonesian Child Protection Commission recorded 17 cases of violence involving students and educators (Wandi, 2023);(Susanto, 2023).

Moral degradation befalls various ages, especially in the productive periods. Lickona reveals ten indications of moral degradation (violence and acts of anarchy, ignorance of applicable rules, fraudulent acts, intolerance, thievery, premature sexual maturity and its deviations, rude language used, fights between students, drug abuse, and self-destructive attitudes) (Lickona, 2015). These rising cases of moral degradation are based on intelligent factors.

Numerous inquiries on the relationship between dhikr and intelligent quotients have been conducted. Religion has always been an integral part of human life and has contributed significantly to the development of society. Islamic teachings, in particular, have been known to emphasize the importance of spiritual and moral development and intellectual and emotional growth. Dhikr (Safitri et al., 2023) is one of the practices in Islam that promotes such development. Dhikr is a central practice in the life of a Muslim, as it serves as a means of deepening one's faith and connecting with Allah. A study conducted by researchers at the University of Sharjah in the United Arab Emirates found that regular dhikr practices were associated with increased happiness, decreased anxiety and depression, and improved overall mental health (Makhdoom et al., 2019);(Rassool & Luqman, 2022).

Allah bestows on humans resources that make them more perfect than other creatures. This is by the Al-Qur'an surah Adz Dzariyaat verses 20-21, "And in the earth, there are signs (power of Allah) for those who believe, and (also) to yourself. Then do you not pay attention?". This verse emphasizes that Allah SWT warns humans to pay attention to His signs in the form of resources. One of the resources that God makes in humans is intelligence. Quotient is the ability to solve problems, the ability to set goals and how to achieve them, as well as the ability to adapt and place oneself in their environment. Meanwhile, Zohar and Marshall argue that quotient is the potential to solve problems and design rewarding strategies to achieve specific goals. This quotient is grouped into three parts, namely emotional, spiritual, and intellectual quotients.

According to Aziza and Melandy in (Mahmud, 2020), emotional quotient is a potential that can evoke feelings to control thoughts, recognize one's feelings, understand the meaning of feelings, and be restrained as a whole as to provide opportunities for intellectual and emotional development. Meanwhile, Salovey and Mayer suggest that the emotional quotient includes several qualities, such as independence, empathy, perseverance, intelligent problem-solving, friendliness, expressing and understanding feelings, likability, solidarity, and respect. With this quotient, humans can have emotional self-control properly, so they don't run into problems (Mustaqim & Khalid, 2021). As stated by Zohar and Marshal apart from intellectual and emotional quotients, there is also spiritual quotient.

The spiritual quotient is the quotient to face and solve problems of meaning and value. Meanwhile, Zohar and Marshall argued that the spiritual quotient is the soul's quotient that can help a person relate various dimensions of life, activity, and existence. In comparison, Howard et al. argue that the spiritual quotient can reveal a meaning based on conscience by looking at the reciprocal relationship between one's inner condition and one's life experience. As for the view of Islamic education, the spiritual quotient is based on the voice of conscience, which can be obtained by purifying the soul and spiritual blessing (Ikhwan & Jailani, 2014);(Safitri et al., 2023). In addition to emotional and spiritual quotient, humans are also blessed with intellectual quotient, as mentioned by Zohar and Marshal.

The intellectual quotient is the ability to act in a directed manner, think logically, and deal effectively with the environment (Wispondono & Buyung, 2019). Meanwhile, according to Aziz and Mangestuti in (Mahmud, 2020), the intellectual quotient is the mental ability to bring various solutions to each problem efficiently and effectively. Based on the explanation of the research results above, it is proven that spiritual, emotional, and intellectual quotients are influenced by dhikr.

Several studies have been conducted on the relationship between dhikr and emotional quotient. Research by (Imardiani et al., 2019);(Mastuty et al., 2022) show that dhikr has a positive effect on emotional quotient. Still, research conducted by (Yahya, 2019) shows that dhikr does not affect emotional quotient.

Research on the relationship of dhikr with spiritual quotient has been carried out in recitation congregations. Several studies show that dhikr has a positive effect on spiritual quotient. Still, research conducted by (Yahya, 2019) shows that dhikr has no positive impact on the spiritual quotient. Apart from affecting spiritual and emotional quotient, dhikr also affects intellectual quotient.

Research conducted by (Mustary, 2021) shows that dhikr significantly affects students' academic quotient (learning achievement). The results of Mutiara's study are supported by the results of (Rahmawati, 2020) research, which shows that intellectual brightness can be increased through learning tahfiz al-Qur'an in the form of sharpening the memory power of students, increasing the emotional quotient of students in the state of reverence and responsibility; the spiritual quotient of students who memorize the Al-Qur'an is growing through the ascetic of fasting circumcision Monday-Thursday, duha prayer, fasting daud, and *qiyam al-layl*. Still, research by (Yahya, 2019) shows different results, namely, dhikr does not affect the intellectual quotient of students.

The inconsistency of research results about the effect of dhikr on intellectual, emotional, and spiritual quotient is an important phenomenon to be further studied. By examining the relationship between Dhikr and these three quotients, this study aims to contribute to the literature on the role of religious practices in promoting holistic development. Additionally, the findings of this research may have practical implications for individuals seeking to improve their cognitive, emotional, and spiritual well-being through religious practices.

II. METHOD

This research is library research with a psycho-sufism approach, namely analysis devoted to collecting library data to examine various existing literature sources on

dhikr, intellectual, emotional, and spiritual intelligence, and their relationships. Data will be obtained from literary sources based on print media such as books, journals, e-books, and previous writings to enrich sources of writing theory (Zamathoriq & Subur, 2022);(Pardede, 2022);(Dianna, 2020).

The data collection technique in this study is the search and analysis of relevant literature. This involves searching for sources appropriate to the research topic, reading, and extracting relevant information from that literature. Data analysis in this literature research will include synthesis and an in-depth understanding of findings from various literature sources. This will involve comparing and contrasting information from multiple sources to understand better the links between dhikr, intelligence, emotions, and spirituality. The validity of the data will be strengthened by ensuring that the literature sources used are trustworthy and relevant. All heads will be identified and tested for relevance to the research topic. This literature research will help better understand how dhikr can influence intellectual, emotional, and spiritual intelligence and provide a deeper understanding of the link between the practice of dhikr and these aspects in an individual's life (Ikhwan, 2021).

III. RESULT AND DISCUSSION

The Concept of Dhikr

Muhtar Solihin and Roshihin Anwar stated that dhikr is a term to refer to any form of focusing on God; dhikr is also the initial principle for everyone who strives towards God. Meanwhile, according to Hanna Djumhana Bastaman, in terminology, dhikr is an activity of remembering Allah with all His greatness in every form of worship and good deeds such as reading tahmid, tasbih, invocation, praying, reading the Qur'an, doing good and staying away from disobedience. Simuh mentioned that based on the guidance of the Qur'an and Islamic law, dhikr is an activity of chanting and remembering Allah in every situation and condition to establish a spiritual bond between the servant and the Creator, which can create a sense of reverence and closeness to Allah. Therefore, with dhikr, it is hoped that a sense of intimacy with Allah and the life of one's faith will be established. Dhikr is the heart and verbal worship without knowing the boundaries of time and space.

Dhikr to Allah is intended to improve oneself and calm the soul from anxiety, worry, desire, and the shackles of lust and lust. Doing Dhikr correctly and adequately can cause the heart to be calm and control passion. According to Amir Najar, someone who always recites dhikr will feel relaxed, comforted, and at peace in his heart and mind. A clean heart can remove everything from other than Allah and treat heart ailments such as arrogance, envy, arrogance, revenge, hatred, stinginess, *riya'*, and so on. The manifestation of the comforting heart will lead him to achieve happiness (Rosyid, 2018). Shaykh Ahmad Shohibul Wafa Tajul Arifin, a Sufi Shaykh of *Tariqa Qadiriyyah wa Naqshabandiyyah* at the Suryalaya Islamic Boarding School West Java, said that the pinnacle of the search for human happiness is to always be with and close to Allah through dhikr of Him because peace of heart and soul is obtained only with dhikr (Bisri, 2017).

If a person recites dhikr, he is animating the names and qualities of Allah, who has a superpower from within him, which causes him to have a spiritual quotient so that he feels peaceful, comfortable, and back in balance, where peace of mind makes normal

body organs so that they become balanced again, thoughts become buoyant and can affect healing. Dhikr can also make the heart calm and reduce. Depression and stress, whereas relaxation and peace, can reduce cortisol levels. Rozalina et al. stated that dhikr as psychotherapy could lower the level of anxiety (Yanti et al., 2022). This finding reinforces (Widyastuti et al., 2019) findings that dhikr therapy can effectively reduce stress in older people because he advises parents to do dhikr if they experience anxiety. Pupuh's research showed decreased cortisol levels in leprosy patients who had done dhikr therapy, followed by stress reduction. Calmness due to the practice of dhikr can increase strength and fortitude. When faced with a problem, fortitude can reduce depression and anxiety. Dhikr is an effective way to get happiness for anyone without being limited by social status, economic conditions, ethnicity, politics, skin colour, and position. Dhikr can be done anywhere, anytime, and by anyone (Bisri, 2017). Research shows that dhikr influences emotional, spiritual, and intellectual quotients.

Increased Intellectual Intelligence

According to Robbins and Judge (2009), an intellectual quotient can carry out mental activities such as reasoning, solving problems, and thinking. Meanwhile, according to Aziz and Mangestuti in (Mahmud, 2020), the intellectual quotient is the cognitive potential to bring various solutions to various issues effectively and efficiently. Indicators of intellectual quotient are measured by three cognitive domains, namely (1) the ability to understand form and space, (2) language/communication skills, and (3) numeracy skills, while Sternberg (2005) states that the measurement of intellectual quotient is based on the ability to analyze, be creative, and be practical. The indicators of intellectual quotient, according to Mujib and Mudzakir 1). Proficient in counting, 2). Strong memory, 3). Able to communicate, 4). Able to conclude, 5). Thorough in observation, and 6). Able to solve problems.

Dhikr can influence intellectual intelligence in various ways. Some people believe that dhikr can help improve concentration and focus of the mind, which can increase a person's ability to learn and understand more complex concepts. Dhikr also often involves reflection and contemplation, which can trigger critical thinking and a deeper understanding of life's issues.

When a Muslim explores the meanings of dhikr, it involves deep understanding and reflection on Islamic teachings. This helps in the development of their intellectual quotient. Dhikr often consists of reading the Koran, the primary source of Islamic teachings. It allows individuals to understand deep and complex texts, broadening their horizons about various aspects of life.

Apart from that, dhikr also involves meditation and self-introspection. It helps one to develop critical thinking, self-evaluation, and a deeper understanding of the meaning of life. In the process of dhikr, individuals often reflect on their actions, think about becoming a better person, and seek answers to philosophical questions about human existence. All of this is part of the development of balanced intellectual intelligence (Mustary, 2021).

Emotional Management

According to Daniel Goleman, emotional quotient is the ability to maintain motivation and tolerate frustration, control impulsive behaviour, avoid exaggerating fun, create an atmosphere, and prevent stress from affecting one's capacity to think, feel empathy,

and harbour hope (Kusdiyati et al., 2012). He showed that the indicators of emotional quotient are recognizing the emotions of others, knowing one's feelings, building relationships, and managing and using emotions productively. Meanwhile, Salovey and Mayer said the emotional quotient includes several expressive potentials: independence, empathy, perseverance, respect, expressing and understanding feelings, being liked, friendliness, problem-solving skills, and solidarity.

(Sarnoto & Wibowo, 2021) emphasized that the emotional quotient is the skill of managing emotions, various information and emotional clues and constructing behaviour to positive values. The emotional quotient is a potential that can evoke feelings to control thoughts, recognize one's feelings, and understand the meaning of feelings. Feelings can be restrained to provide opportunities for intellectual and emotional development. The emotional quotient is the quotient that regulates intelligent life with emotions, maintains emotional harmony and expresses it through self-control skills, self-awareness, social skills, and empathy. Emotional quotient is closely related to skills in self-motivation. Someone with a good emotional quotient will not easily despair when facing difficulties because he is skilled at pushing himself towards the future (Juwita et al., 2020).

Dhikr can also have a positive influence on managing emotions. This practice often brings a sense of calm and peace to the individual. When someone regularly makes dhikr, they may be better able to deal with stress, anxiety, and other negative emotions. Dhikr can also promote feelings of compassion, compassion, and happiness.

When performing dhikr, a Muslim must control his feelings and emotions. This involves self-control and a better understanding of their emotions. Reflecting on God's love and mercy can evoke positive feelings such as love, happiness, and serenity. Meanwhile, reflecting on their sins and mistakes can trigger feelings of regret and sadness.

It is important to remember that dhikr is also a form of self-therapy. It is a way for individuals to relieve their stress and anxiety. In today's stressful world, the practice of dhikr can be a highly effective tool for alleviating deep feelings and improving emotional well-being (Jariah, 2019).

Apart from that, dhikr also helps develop empathy and empathy towards others. When someone reflects on God's love, they can imagine how loving and blessed would feel. This can lead them to understand the need to love and respect fellow humans, an essential aspect of emotional intelligence.

Spiritual Growth

Spiritual quotient is the ability to face and solve problems of meaning and value. Zohar and Marshall (2004) suggest that the spiritual quotient is a quotient of conscience that can combine various aspects of life, behaviour, and existence. Meanwhile, it defines spiritual quotient as the potential to apply and realize spiritual potential and quality to improve well-being and function. Howard et al. (2009) argue that spiritual quotient is the natural ability to find meaning by always paying attention to the correlation between one's inner condition and life experiences.

As for the view of Islamic education, the spiritual quotient is based on the voice of conscience, which can be obtained by purifying the soul and spiritual blessing (Ikhwan et al., 2020). Religiosity can be cultivated by someone in various ways, such as carrying out religious services regularly, such as attending religious lectures,

circumcision fasting, circumcision prayers and dhikr, meditating and participating in ESQ training.

According to Ary Ginanjar, that spiritual quotient is a person's ability to make every activity worth worship, with stages and pure thoughts, to become a perfect human being who believes and has principles only for the sake of Allah. Meanwhile, Danah Zohar and Ian Marshall in Ary Ginanjar define spiritual quotient as the ability to find and understand value and meaning as the potential to make sense of life and behaviour in broader and richer shades of meaning, the ability to see that one's behaviour and way of life are far more meaningful than other people. According to Kurniawati, the spiritual quotient is the "soul quotient, namely the capacity within oneself someone who can channel everything from the deeper and richer dimensions of the imagination and psyche into everyday life" (Fitriani & Lelawati, 2021).

According to Emmons, there are five core abilities for measuring spiritual quotient, namely (a) spiritual capacity, (b) being able to achieve high spiritual awareness, (c) being able to instil a sense of the sacred in daily behaviour, events, and relationships, (d) being able to solve every life problem by utilizing the spiritual capacity possessed, (e) Having a commendable character such as being humble, compassionate, not ashamed to apologize and thank you. While the indicators of the spiritual quotient, according to Zohar and Marshall, are (a) flexibility in attitude, (b) high self-awareness, (c) wisely handling problems, (d) patience with pain, (e) having a vision and purpose in life, (f) do not harm yourself and others, (g) broad-minded, (h) self-introspection, and (i) independent.

Conceptually, dhikr is a form of worship in Islam that can deepen a person's spiritual relationship with Allah. This practice helps a person feel more connected to the spiritual dimension of their life. By repeating Allah's name and meditating on His attributes, one can feel closer to the spiritual aspect within oneself and develop a deeper understanding of one's purpose in life.

Dhikr is an essential element in the development of spiritual intelligence. This is a way to get closer to Allah and feel His presence. Through dhikr, a person can deepen his connection with the Divine and increase his understanding of the spiritual purpose of life. Dhikr also helps someone live a more meaningful and purposeful life. Reflecting on Islamic teachings, moral values, and their purpose in life in a spiritual context gives them a broader view of life and how they can fill their life with meaning.

Additionally, dhikr helps develop positive qualities such as patience, gratitude, and humility. When a person remembers the names of Allah and reflects on His teachings, they are encouraged to develop better character. This is an important step in the development of spiritual intelligence.

IV. CONCLUSION

The practice of dhikr has a multifaceted impact on intellectual, emotional, and spiritual quotients. Studies have shown that regular dhikr can increase cognitive abilities such as memory, concentration, and creativity while promoting emotional quotient by improving empathy, self-awareness, and mindfulness and decreasing anxiety and depression. Additionally, the spiritual aspect of dhikr allows individuals to connect with their faith and with a higher power, providing a sense of purpose and meaning in their lives. Despite the differing results of studies, there is no doubt that the practice of

dhikr can profoundly affect a person's intellectual, emotional, and spiritual well-being, making it a valuable tool for personal growth and development.

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