

Implementation of Intellectual Intelligence, Emotional Intelligence and Spiritual Intelligence from an Islamic Perspective on Employee Education and Training at XYZ's Company

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ABSTRACT

The purpose of this study is to identify intelligence as a proxy for worker performance at XYZ's company from an Islamic standpoint. The three types of intelligence in question are intellectual, emotional, and spiritual. Given the increasing complexity of the industry and the globalization of business, it is critical for organizations to recognize that their most valuable resource is their workforce. Utilized by XYZ's company to assist intelligence from an Islamic perspective, particularly in integrating Islamic values, this research method involves qualitative descriptive analysis. Five informants provided information during staff interviews in the operational unit responsible for human resources, education, and training. Data were also gathered through observation and documentation. The study's findings suggest that intelligence encompasses more than just cognition; it also covers other types of intelligence including emotional and spiritual intelligence. Islamic teachings place a great emphasis on the harmony between the three forms of intellect in order to develop healthy and productive persons. This allows employers to produce workers who are not only technically proficient but also possess a strong sense of social awareness and spiritual understanding.

Keywords: Intellectual Intelligence, Emotional Intelligence and Spiritual Intelligence, Employee Education and Training, Islam

INTRODUCTION

Companies face difficulties keeping up with all the changes and expansion that occur in the business sector due to globalization and the industry's growing complexity. Since human resources are the foundation of all business activities, employee performance plays a critical role in this context (Apriliana & Nawangsari, 2021). In this competitive day, optimal employee performance is no longer only needed, but absolutely essential to the company's survival and success. The primary determinant of a company's success is its performance; strong performance will benefit the organization, while weak performance will have the opposite effect (Sari, 2020). High employee performance will benefit the business and enhance overall performance (Saleha, 2023). Companies must increase HR intelligence if they want to compete and successfully navigate obstacles (A'yun, 2017). Human intelligence can be broadly classified into three categories, according to Zohar and Marshall (2001): spiritual intelligence (SQ), emotional intelligence (EQ), and intellectual intelligence (IQ). These three forms of intelligence are directly associated with worker performance. Purnomo (2016) posits that intellectual intelligence can enhance worker performance by facilitating the application of knowledge in job completion.

Furthermore, having sufficient emotional intelligence facilitates group work and positive interactions among staff members. Employees with spiritual intelligence find significance in their life, apply spiritual principles to their job, and understand that their efforts will be recognized. The Islamic viewpoint encourages information acquisition and self-improvement, which is consistent with the idea of intelligence training to raise worker productivity. In the Islamic setting, intelligence education and training enhance employees' emotional

and spiritual intelligence in addition to their technical or academic aptitude. Human resource management techniques that align with Islamic principles, such as training, have been found to be positively connected with improved employee performance (Adhi & Fachrunnisa, 2017). Enhancing employee job satisfaction through effective education and training is positively correlated with improved employee performance (Faizal, 2024). Based on the background above and the phenomena that occur in XYZ's company, as well as the perspectives of informants who indicate that there are employees who experience stress owing to the many demands of work, job problems, and work environment.

To increase employee performance, the organization needs intelligent human resources as its primary resource. The company's initial discoveries point to an imbalance in the three parts of intelligence's development. The organization prioritizes developing intellectual intelligence more than it does spiritual and emotional intelligence. This is evident from the training curriculum, which still places a small emphasis on developing soft skills and spiritual values in favor of increasing technical competency. In addition to explaining the Islamic perspective on intellectual, emotional, and spiritual intelligence in the context of employee education and training at XYZ's company, the study aims to describe the application of training in terms of improving intellectual, emotional, and spiritual intelligence in employee education and training at XYZ's company.

Literature Review:

a. Intellectual Intelligence

Aprilia & Nururly (2023) define intellectual intelligence as a person's fundamental skills, such as speaking, counting, language, and memory. According to Robbins (2017), this intelligence encompasses the capacity for mental processes including reasoning, problem-solving, and thought. Faturrahman & Fatmayati (2023) define intellectual intelligence as a person's ability to digest information and think critically. Along with counting, drawing comparisons, and imagining, intellectual intelligence also possesses the potential to be creative and innovative. The capacity for directed action, logical thought, and successful environment management are further definitions of intellectual intelligence (Bratha & Ali, 2023). This is the ability to assess information, make wise judgments, and effectively adjust to different circumstances. Damanik et al. (2023) define intellectual intelligence as the mental capacity engaged in logical cognitive processes, in which people apply their cognitive skills to comprehend novel situations. This involves the capacity to evaluate data, reach valid conclusions, and overcome obstacles by coming up with workable answers. Saerong et al. (2023) define intellectual intelligence as the capacity for logical and reasonable analysis, which enables people to take in, arrange, and transform information into facts. Training and education programs can be used to acquire this skill. Faturrahman & Fatmayati (2023) list the following as markers of intellectual intelligence:

1. Capable of performing mathematical calculations.
2. A sharp and intact memory
3. Capable of conversing and comprehending others.
4. Capable of identifying issues and formulating solutions.
5. Capable of seeing and keeping an eye on happenings.
6. Capable of recognizing, articulating, and resolving issues.

According to the definition given above, this intelligence can be defined as a basic set of personal abilities that includes the capacity for memorization, speaking fluently, and computation, all of which are necessary for performing mental tasks, comprehending concepts, verbal intelligence, practical intelligence, reasoning, and problem-solving. A person with intellectual intelligence is able to successfully manage, simplify, and take responsibility for the knowledge they process, allowing it to be used to accomplish tasks and solve issues. Three things, according to Wiramiharja (2003), are markers of intellectual intelligence:

1. Figure ability, which comprises comprehension and reasoning in terms of form.
2. Verbal ability, which includes linguistic comprehension and thinking.
3. Utilizing and comprehending numerical reasoning.

b. Emotional intelligence

Emotional intelligence according to Robbins (2017), is the capacity a person possesses to assess their own emotions or those of others, comprehend the significance of emotions, and consistently control the

emotions of others. Emotional intelligence (EQ) is defined by Faturrahman & Fatmayati (2023) as an individual's degree of self-awareness, self-motivation, emotional regulation, social skills, and empathy for others. According to Badjuri et al. (2019), emotional intelligence is the capacity to use feelings or emotions in line with desires and the ability to regulate and control emotions for the betterment of society. According to the definition, emotional intelligence is the capacity of an individual to motivate themselves, accept who they are, assess, comprehend, control, and regulate both their own and other people's emotions in the face of challenges in order to foster positive human relationships.

Emotional intelligence, according to Goleman (2007), is the capacity to regulate oneself in a way that fosters motivation, self-consistency, and positive and beneficial outcomes. This intelligence is centered on emotions, moral intuition, and character. People who lack self-control over their urges are less able to exercise moral restraint. In order to reach well-being, this intelligence can help in forming healthy connections. The social environment might have an impact on emotional intelligence. Goleman (2007) identified five markers of emotional intelligence, which are as follows:

1. Acknowledging Your Own Feelings (Self Awareness), which involves the capacity to identify and comprehend one's own feelings.
2. Emotional Regulation (self-regulation). Effective control and regulation of one's emotions is referred to as emotional intelligence.
3. Developing your own drive (motivation). Self-motivation is the capacity to inspire and guide oneself toward the intended objective.
4. Understanding other people's feelings (Social Awareness). The capacity to discern social settings and comprehend the feelings of others is known as social awareness.
5. Establishing Connections with People (Relation Management). Interpersonal connection skills refer to the capacity to establish and preserve positive relationships with people in challenging circumstances.

c. Spiritual intelligence

Spiritual intelligence, according to Zohar and Marshal (2001), is associated with morality, the capacity to adhere to strict norms, comprehension, and love. The same capacity to see love's significance and comprehension as limited, allowing people to occupy their time with issues of good and evil, contemplate unfulfilled dreams, and elevate others out of poverty. Spiritual intelligence, according to Badjuri et al. (2019), is intelligence that has been present in every person since birth and that enables them to live a meaningful life, constantly pay attention to their conscience, avoid feeling like a waste of time, and always make positive decisions. It can be concluded from several opinions that spiritual intelligence is the intelligence of the soul that can develop a person through the application of understanding positive values in every matter and event.

Agustian defines spiritual intelligence as the ability to understand worship toward actions and activities through innate steps and thoughts, towards a hanif human being, with a monotheistic mindset (integralistic), and with the principle that everything is because of Allah. This definition is consistent with Bakar (2022) and Fathimah (2022). In comparison to other human intelligences, this intelligence is the highest intelligence, according to Zohar (2001). This intelligence becomes a facility for someone to make peace with the problems they face.

Hanah (2019) states that there are five markers of spiritual intelligence, which are as follows:

1. Sincerity. The capacity to behave honorably, speak candidly, and maintain integrity in all facets of one's life.
2. Being transparent. The capacity to embrace novel ideas, viewpoints, and encounters without bias or discomfort.
3. Understanding oneself. The capacity to have a thorough understanding of oneself, including motivations, values, and strengths and shortcomings.
4. Pay attention to your contribution. A focus on improving the lives of others and the environment, as well as taking other people's feelings into account when making decisions or taking actions.
5. A spiritual presence free from dogma. The capacity to freely discover a higher meaning and purpose in life and to directly feel and comprehend the dimensions of spirituality without being bound by the teaching or dogma of a particular religion.

Bakar (2022) identifies four signs of spiritual intelligence, which are as follows:

1. Shiddiq. Shiddiq refers to speaking and acting in a way that is truthful with oneself, the creator, and society.
2. Amanah. Amanah signifies being dependable or trustworthy. The commencement of the pledge to meet Allah SWT is the commandment that Allah has given to humans. The world and the afterlife are the two ways to life that humans must choose between, and they must do so simultaneously and in balance.
3. Fathanah. Fathanah is the ability to think and act with wisdom, to make moral judgments in one's professional life based on lofty ideals.
4. Tablig. Tablig means sharing the truth of Islamic teachings with other people. People who possess high spiritual intelligence will dare to speak the truth and live moral lives.

d. Islamic Perspective on Intelligence as Employee Performance Capital

In the Qur'an, there are various expressions for intellectual knowledge. "Ulil Albab" refers to those who employ their intellect to reflect about and remember natural facts as well as the might of Allah SWT (Nasir, 2021). The meaning of this phrase goes beyond mere knowledge, as verse 269 of Q.S. Al-Baqarah states. According to Buya Hamka, Ibn Kathir, and Sayyid Quthb's interpretations, the concept of "wisdom" in the aforementioned verse encompasses not only practical knowledge but also a profound comprehension of religion, truth, and justice, as well as the ability to derive meaning or lessons from the teachings of Allah SWT.

The phrase "al-nafs" in the Quran refers to emotional intelligence; it describes the several facets of the human spirit and emphasizes the emotional side of the person. It is within human power to channel one's soul toward either good or evil. A manual for distinguishing between good and wrong can be found in Surah As-Syams verses 7–10. The Surah highlights how important it is for every person to rid their souls of ill behavior, outlining each person's obligation to better oneself and abstain from wrongdoing.

Spiritual intelligence, based on Sayyid Quthb and Buya Hamka's interpretation of verses 6–10 of the letter Al-Muzammil, explains that the verse conveys a message to rise during the night and engage in worship, particularly prayer and dhikr, since this is the best time for a person to deepen their spiritual connection with Allah SWT. Soul and inner intellect are included in spiritual intelligence. In Islam, the fundamental components of spiritual intelligence are patience, focus, and knowledge of the principles of truth and monotheism. People with this intelligence are more likely to conduct appropriately when engaging with others or their surroundings. Through actions and thoughts that are natural to develop into a fully human person, spiritual intelligence gives significance to worship for every action and activity (Nur'aini & Hamzah, 2023).

Islam sees intelligence as a comprehensive process of human potential development through intelligence supporters, such as employee education and training. Islam places a strong emphasis on the development of intelligence as a necessary component of producing morally upright people. A comprehensive Islamic education also covers a wide range of topics, including science, technology, social studies, morals, ethics, and individual and religious feelings. Workers will be more equipped to handle obstacles at work if they possess thorough knowledge and are able to incorporate science and religion principles into daily life (Amrullah, 2023)

METHOD

Based on observational results, the training program of the XYZ's company employee improvement strategy is implemented through instruction, training, and programs. Islam's perspective is used to examine as a kind of employment since Islam is a pure religion that offers opportunities for various aspects of daily life. In addition to that, the discussion in this article focuses on the spiritual lessons that must be learned in order to concentrate on only one perspective, namely the Islamic perspective. This research includes four reports for the research questions: report number one (Training Manager), report number two (Training), report number three (Jr. Accounting Master Data Officer), and report number four (Training Manager). There are just three initial reports that are provided for the longer interview. Information is specifically provided during the question period by the controller training program.

The descriptive qualitative technique employed in this study places a high value on gaining a thorough grasp of the background and phenomena under investigation. According to Fadli (2021), the qualitative technique is a research approach that is more concerned with comprehensive descriptions that can provide a

detailed explanation of the conditions that arise than with comparing the outcomes of various treatments. For this qualitative study, the following data gathering methods were used:

1. An observation. Researching social phenomena directly in the field is the goal of the scientific activity known as observation. XYZ's company allowed for the conduct of observations during an approximately three-month internship, which gave a clear image of how employee work was carried out.
2. Consultations. The process of gathering data involved gathering a series of pertinent research-related questions and presenting them to participants for their responses. Four informants were interviewed: one for simply the preliminary questions and three for the research and preliminary questions. Chief of Training Planning & Implementation Affairs (informant 1), Training Planning Implementer (informant 2), Junior Accounting Master Data Officer (informant 3) and informant 4 (Head of Training Planning Affairs / Supervision) at XYZ's company to get firsthand feedback on the study.
3. Record-keeping. The purpose of documentation is to gather pertinent information to back up the findings from observations and interviews. The historical background of the organizational context under study can be found out through organizational data analysis. Company documents and informant interviews served as the study's primary sources of documentation.

RESEARCH RESULTS AND DISCUSSION

1. Implementation of Training in Terms of Improving Employees' Intellectual Intelligence XYZ's Company

According to informants, the following is a descriptive explanation of how training is implemented to raise workers' intellectual intelligence: *Quoting the Training Planning Implementer, Informant 1:*

"The implementation of this intellectual intelligence is through education and training, the training is arranged based on LND (Learning Need Development), so it is based on the needs of each unit so that it is relevant to their field of work, but if employees want to learn other training, that is also possible, which is provided and can be accessed on the XYZ company employee application, called SuccessFactor".

According to informant 1's response, the training unit's instruction and training, as well as the SuccessFactor program, are used to execute training aimed at raising workers' intellectual ability. The Head of Training Planning & Implementation Affairs, or Informant 2, said this:

"The corporation offers scholarships to its workers, enabling them to pursue further education at a level appropriate for their line of work, such as D3 to S1, S1 to S2. Employees hoping to receive a scholarship will then take an exam; if they pass, the corporation will cover their education expenses. There are difficult activities at work that require in-depth thought or analysis in order to address challenges. When there is an imbalance or discrepancy, for instance, while creating a website or application."

In accordance with informant 2's response, tasks requiring in-depth analysis, innovation events, and scholarship programs are the best ways to apply training to increase employee intellectual intelligence. Quote from Informant 3 (Jr. Accounting Master Data Officer):

"Through training and coaching, the application of the latest technology in its operations or management, such as through the RHI Fire Brick seminar, there the latest technology for the factory is explained, but we analyze first whether it is suitable if held at PT Semen Padang or whether it will be better with the technology."

According to informant 3's response, education and training are the main ways that training is applied to increase intellectual intelligence. According to the informants' responses, certain habits align with the Faturrahman & Fatmayati (2023) markers of intellectual intelligence, specifically:

Table 1. The Relationship of Indicators with Interpretation of Training Implementation in Terms of Increasing Employee Intellectual Intelligence

Intellectual Intelligence Indicator	Relation to Informant's Answers	Informant's Opinion
Able to do calculations related to numbers	Education and training can improve employees' ability in performing calculations related to figures.	Informant 1 & 3
Good and clear memory	Providing scholarships to employees can support memory enhancement through formal education.	Informant 2
Able to communicate and understand the person you are talking to	Education and training help employees communicate and understand their interlocutors better.	Informant 1 & 3
Able to recognize problems and draw conclusions	Job-related education and training can provide employees with the knowledge to recognize problems in their work and draw conclusions.	Informant 2
Able to observe, see, and observe events that occur	Event innovations organized by the company can encourage employees to hone their ability to observe, see, and observe events that occur.	Informant 2
able to identify, formulate, and find solutions to a problem	Event innovation also helps employees identify and formulate solutions to existing problems.	Informant 2

Source: Processed primary data (2024)

2. Implementation of Training in Terms of Improving Employees' Emotional Intelligence XYZ's Company

According to informants, the following is a descriptive explanation of how training is implemented to increase employee emotional intelligence. A quote taken from Training Planning Implementer Informant 1:

"We also provide management and leadership training, specifically through the AMT (Achievement Motivation Training) and ESQ (Emotional Spiritual Quotient) programs. Teach staff members how to manage their spiritual and emotional intelligence and inspire them."

According to informant 1's response, relevant education and training programs like ESQ and AMT are used to apply training in terms of enhancing emotional intelligence. A passage taken from the Head of Planning and Implementing Training Affairs, Informant 2:

"When hiring new staff, there is typically training involved. In addition to receiving coaching in the form of ESQ and AMT training, staff members are also trained to function as a team and to understand one other's emotions. Additionally, every work unit participates in a team building program once a year. Through these activities, staff members learn effective conflict resolution techniques, negotiating strategies, and collaboration techniques to work out disagreements with coworkers and superiors."

According to informant 2's response, ESQ and AMT training are used to enhance emotional intelligence. These training sessions are held annually at the start of each unit's team-building and recruitment campaigns. Informant 3 (a junior master data officer in accounting) said as follows:

"Employee intelligence might rely on how well they handle stress or handle disagreements, but they still need to act professionally because there are tasks or demands to be completed. Programs to enhance soft skills in employees, like leadership and interpersonal communication, are available through training."

According to informant 3's response, training should be put into place to increase emotional intelligence through programs that teach soft skills like leadership and interpersonal communication. The following practices, according to the informants' responses, are consistent with the Goleman markers of emotional intelligence that have been cited by Aprilia & Nururly (2023); Bakar (2022); Faturrahman & Fatmayati (2023); Julian (2021):

Table 2. The Relationship of Indicators with Interpretation of Training Implementation in Terms of Increasing Employee Emotional Intelligence

Emotional Intelligence Indicator	Relation to Informant's Answers	Informant's Opinion
Recognizing Your Emotions (Self Awareness)	ESQ & AMT education and training programs help employees understand their own emotions, in line with self-emotion recognition indicators.	Informant 1
Managing Emotions (Self-Management)	ESQ & AMT programs help in managing emotional reactions effectively, which is a part of managing emotions. Soft leadership skills also help in managing emotions to lead a team effectively.	Informant 1, 2, 3
Motivate yourself (Motivation)	ESQ & AMT programs help employees motivate themselves to achieve their desired goals.	Informant 1
Recognizing other people's emotions (Social Awareness)	Annual team building activities improve employees' ability to understand co-workers' emotions, which is related to the indicator of recognizing other people's emotions. Soft skills of interacting with others also support understanding and responding to other people's emotions effectively.	Informant 3
Building Relationships with Other People (Relation Management)	Team building activities help employees in maintaining good interpersonal relationships within the team, in accordance with the indicator of building relationships with others. Soft leadership skills also support in building positive and productive relationships with team members.	Informant 2 & 3

Source: Processed primary data (2024)

3. Implementation of Training in Terms of Improving Employees' Spiritual Intelligence XYZ's Company

According to sources, the following is a descriptive account of how training is implemented to raise staff spiritual intelligence. A quote taken from Training Planning Implementer Informant 1:

"The company honors the diversity of its employees' faiths and even allows them to worship in the workplace, promoting employee spirituality and helping them feel more at ease and productive. Additionally, there is a wired program known as the ESQ program."

According to informant 1's response, ESQ programs and wired activities are the best ways to apply training to raise staff spiritual intelligence. Quote from Informant 2 (Head of Planning & Implementing Training Affairs):

"Spiritual intelligence is being implemented. Additionally, the organization offers flexible work schedules for worship, allowing us to say a quick prayer while working. Additionally, religious events like communal fast-breaking are held. Then, in doing their jobs, every employee adheres to the organizational cultural principles that are followed by all BUMN 'AKHLAK' organizations."

The execution of training in terms of enhancing employee spiritual intelligence include team-building exercises, shared fasting, and WILD activities, according to informant 2's response. Informant 3 (a junior master data officer in accounting) said as follows:

"The implementation of employee spiritual intelligence from monthly and weekly wirid during Ramadan,"

According to informant 3's response, monthly and weekly wirid throughout Ramadan is how training is implemented to raise employee spiritual intelligence. According to the informants' responses, certain behaviors align with Hanah's (2019) indications of spiritual intelligence, specifically:

Table 3. The Relationship of Indicators with Interpretation of Training Implementation in Terms of Increasing Employee Spiritual Intelligence

Spiritual Intelligence Indicator	Relation to Informant's Answers	Informant's Opinion
Honesty	The wirid program that teaches honesty can provide employees with an understanding that honesty is important to implement.	Informant 1, 2, 3
Openness	Wirid and ESQ programs teach employees to be able to receive Wirid and ESQ programs teach employees to be able to receive	Informant 2
Self-understanding	The ESQ (Emotional and Spiritual Quotient) program helps employees get to know and understand themselves more deeply, including their values, strengths, weaknesses, and self-motivation.	Informant 1
Focus on contribution	Wirid and ESQ Program in it there is an understanding to focus on giving positive value to others and the surrounding environment, as well as considering the impact of actions or decisions taken.	Informant 1, 2, 3
Non-dogmatic spiritual presence	Wirid activities support the presence of non-dogmatic spirituality that allows employees to experience and understand the dimensions of spirituality personally. The ESQ program specifically helps employees experience and understand the dimensions of spirituality independently and find deeper meaning and purpose in life.	Informant 1, 2, 3

Source: Processed primary data (2024)

4. Islamic Perspective on Intelligence as Employee Performance Capital in XYZ’s Company

The Islamic view of intelligence as capital for worker performance, as reported by informants, is described in detail below. Quoting the Training Planning Implementer, Informant 1:

"It is true that Islam commands us to seek knowledge from birth to death, all the way to China. Thus, it is our duty as Muslims to preserve and advance this intelligence. The organization upholds the principles of "intelligence as capital for employee success" by offering a variety of programs pertaining to intellectual, spiritual, and emotional intelligence."

According to informant 1's response, the Islamic view of intelligence is that it is a commandment that needs to be upheld and expanded. The Head of Planning and Implementing Training Affairs, or Informant 2, said the following:

"As a Muslim, I believe that intelligence, in all of its forms, is a valuable tool when working. of the several kinds of intelligence that exist and high intelligence, it will also be easier for the individual or employee to enhance their productivity or work quality. The Islamic view of intelligence is that having a variety of intelligences and competencies will facilitate work and enhance employee performance."

According to informant 2's response, the Islamic view of intelligence is that having a variety of intelligences and competencies will facilitate work and enhance employee performance, as indicated by informant 3's response:

"In Islam, spiritual, intellectual and emotional intelligence must be balanced so that employees can work consistently, well, honestly, fairly, with high responsibility and behave or contribute positively to the company's performance."

The Islamic view of intelligence holds that having a balanced intellect will enhance employee performance, as indicated by informant 3's response. The Islamic notion of intelligence as employee performance capital, as indicated by the informants' responses, is consistent with the Qur'anic and Hadithic scriptures mentioned in the Theory Review, specifically:

Table 4. The Relation of the Quran and Hadith with the Interpretation of Islamic Perspectives on Intelligence as Employee Performance Capital

Quran Verses or Hadits	Relation to Informant's Answers	Informant's Opinion
Q.S Al-Baqarah, verse 269	Using reason, as stated in the Al-Baqarah letter, is consistent with the use of intellect as a mandate, or 'Ulil al bab'. In order to prevent those with reason from living carelessly, reason serves to recall God's will and guidance. Allah bestows 'knowledge' upon humans; rational beings are the ones who can learn from lessons and comprehend their significance. In order for science to be understood and practiced, it must be known. a need that Muslims uphold and expand in accordance with applying and not disregarding the knowledge acquired.	Informant 1
Q.S As-Syams, verses 7-10	A balance of intellectual, emotional, and spiritual intelligence is necessary for improving performance through intelligence. This is consistent with	Informant 2 & 3

	Surah As Shams verses 7–10, which stress the significance of inner purification, self-control, and the capacity to distinguish between good and wrong. The significance of spiritual intelligence—which includes knowing one’s relationship with Allah—is also emphasized in these passages.	
Hadits Bukhari, Number 5649	By highlighting the harmony between intellectual, emotional, and spiritual intelligence, balance of intelligence enhances performance. Hadith Bukhari number 5649 highlights the value of exercising self-control when handling emotions, as this is a component of the emotional intelligence required for effective and equitable employment.	Informant 3
Q.S Al-Muzammil, verses 6-10	The significance of spiritual intelligence in the workplace was also highlighted by informants 2 and 3. Surah Al-Muzammil verses 6–10, which highlight the value of night worship to develop spiritual ties and support employees in working continuously, well, honestly, and with great responsibility, echo this point of view.	Informant 2 & 3
Hadith Bukhari, Number 2969	Spiritual intelligence was also emphasized by informants two and three. According to Hadith Bukhari number 2969, it is crucial to live a life of complete responsibility, spiritual awareness, and comprehension of one’s fate and destiny. These traits can help workers become more competent and productive at work.	Informant 2 & 3

Source: *Processed primary data (2024)*

CONCLUSIONS

In order to increase intellectual intelligence, training is implemented through various means such as in-person or online education and training through the Success Factor application, employee scholarships, jobs requiring in-depth analysis, the use of cutting-edge technology within the organization, and event innovation. To increase emotional intelligence, training is implemented through ESQ (Emotional Spiritual Quotient) and AMT (Achievement Motivation Training) at the outset of recruitment, a yearly team-building program, and soft skills programs like communication and leadership training, depending on the individual. During Ramadan, monthly and weekly wirid and communal fast-breaking are used to execute training aimed at enhancing spiritual intelligence. The Islamic viewpoint regards intelligence as a necessary resource for enhancing employee performance, with qualified and well-rounded intellectual, emotional, and spiritual intelligence being able to do so. Intelligence is seen as a commandment that must be upheld and promoted. So, company could enhance their emotional intelligence training programs, such as the ESQ (Emotional Spiritual

Quotient) and AMT (Achievement Motivation Training), such that they are offered at multiple points throughout the year rather than only at hiring.

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