



International Conference on Islam, Law, and Society (INCOILS)
Conference Proceedings 2025
Yogyakarta, November 21-23, 2025
E-ISSN: 2985-7392
Published by: FORDIPAS PTKIN

Intellectual, Emotional, Spiritual Intelligence in the Qur'an: Udo Yamin Majdi's Perspective in Quranic Qoutient Book

Merlyan Milania Fibria,¹ Salamah Noorhidayati,²

¹ Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung

, ² Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung

¹Fibriamerlyan@gmail.com, ²salamah.noorhidayati@uinsatu.ac.id

ABSTRACT :

Westerners place knowledge and emotions at the center of intelligence and do not pay attention to moral and spiritual aspects, which are central to the formation of human beings in Islam. This study examines how the Qur'an interprets intelligence through the perspective of Udo Yamin Majdi, the epistemological basis of Udo Yamin Majdi's thinking on the trilogy of intelligence, and his contribution in the academic field. The method used in this study is a literature study with a thematic interpretation approach that focuses on discussing three types of intelligence, namely intellectual, emotional, and spiritual, analyzed using content analysis techniques. The results show that the word intelligence is mentioned in the plural form *ulil albab*, indicating that intelligence consists of many types. The epistemological basis of Udo Yamin Majdi's thinking on the trilogy of intelligence uses a Qur'anic approach, collecting verses about intelligence, and is based on two opinions of great scholars. This perspective contributes significantly to the development of scientific studies on intelligence by basing it on the Qur'anic perspective and including ideal values as the essence of intelligence itself, something that has not been found in various theories from Western intellectuals.

Keywords: *Intelligence, the Qur'an, Udo Yamin Majdi*

INTRODUCTION

In the field of science, intelligence is known as intelligence, which can be determined by observing a person's ability to master knowledge and think in order to adapt to the environment in both stable and changing conditions. On the other hand, intelligence is also a gift that is passed down from generation to generation. (Hamzani Aulia Rahman and Abdul Hafiz Alfatoni 2021) Discussions about intelligence have evolved over time. It is divided into several types, including IQ/Intelligence Quotient, EQ/Emotional Quotient, and SQ/Spiritual Quotient. Definitions related to these types of intelligence have been mentioned by many Western figures, such as Howard Gardner, the formulator of multiple intelligence, Thomas Armstrong, author of the book *Seven Kinds of Smart*, Laurel Schmidt, author of the book *Seven Times Smarter*, and several other figures such as James E Royce and William Stern. However, intelligence in the modern era has been greatly influenced by Western perspectives that tend to disregard Islamic values. Western thinking places the center of intelligence on knowledge and emotions, without

giving adequate consideration to the moral and spiritual aspects that are central to the formation of the human self in Islam. Therefore, this study attempts to shift the understanding from the Western perspective to a Qur'an-based study based on the thoughts of Udo Yamin Majdi, which not only focuses on the definition of intelligence but also reveals aspects of intelligence based on spiritual and moral values in accordance with religious teachings and social standards of human life. This study aims to analyze the statements of the author of Qur'anic Quotient regarding intelligence in the Qur'an, examine the epistemological basis of Udo Yamin Majdi's thinking in formulating the trilogy of intelligence, and his contributions in the intellectual and academic fields.

Several previous studies have examined the same theme of intellectual, emotional, and spiritual intelligence, such as the article written by Luk Luk Nur Mufidah. In this article, she cites verses from the Qur'an that are examined specifically, namely in Surah Maryam verses 12 to 15, which according to her contain several processes that a person must go through if they want to have high IQ, EQ, and SQ. Humans must apply seven concepts, namely: the concept of strong education, wisdom, compassion, tazkiyah, taqwa, birrul walidain, and not being arrogant. (Luk Luk Mufidah 2012) Then, in an article written by Nur'aini and Hamzah, with the theme 'The same but seen from a different perspective, namely from the perspective of Islamic Religious Education. The article states that there is an urgency to combine various concepts of intelligence in the context of Islamic education in order to create individuals with noble character, a deep understanding of religion, and who play an active role and contribute to spreading benefits to society. (Nur'aini and Hamzah 2023) Then there is an article written by Kholid Albar, Hamzah Harun, and Muhaemin Latif entitled 'Synergizing Spiritual, Emotional, and Intellectual Intelligence through the Perspective of the Qur'an. The article emphasizes the importance of integrating these three types of intelligence based on the Qur'an so that humans can find happiness and blessings in carrying out their role as caliphs on earth. The current phenomenon is that many individuals focus only on one aspect of intelligence, which can cause them to become selfish, rigid, insensitive to their social environment, weak in critical thinking, and unprepared to face life's challenges (Kholid Albar et al. 2024)

The difference between this study and previous studies is that this study attempts to broaden the scope of scientific knowledge by introducing a new perspective based on the Qur'an so that matters related to the topic of discussion are not only focused on definitions coined by Westerners. The Qur'anic approach makes this study more comprehensive because, in addition to examining intelligence from a perceptual perspective, it also links intelligence to moral and spiritual values and the purpose of human life. The significance of this study is that it presents a

new understanding of intelligence through a Qur'anic perspective that is often overlooked by Western theories. The Qur'an, which is used as the basis of epistemology, also contributes to expanding the theoretical study of intelligence so that it does not merely refer to theories presented by Western figures. The concept of Quranic Quotient developed by Udo Yamin Majdi provides new knowledge to understand intelligence comprehensively and fills the spiritual void in modern theories of intelligence.

Methods

The method used in this study is library research. This is a qualitative study with a thematic interpretation approach that focuses on the study of three types of intelligence, namely intellectual, emotional, and spiritual. The researcher cited verses from the Qur'an related to intelligence as mentioned by the author of the book Quranic Quotient and examined the interpretations and shifted the perspective on intelligence, which was originally based on Western opinions, to a Qur'anic-based perspective. The primary source of this research is a book entitled Quranic Quotient by Udo Yamin Majdi, as well as secondary data consisting of books and various articles relevant to the research topic. The technical data analysis applied is content analysis, which analyzes various data, information, or the entire content found in reference books or other sources related to the theme in scientific research.

Result

a. Definition of Intelligence According to Western Scientists

The concept of intelligence and various related matters have so far been defined and elaborated by Westerners such as Howard Gardner, the formulator of multiple intelligence, Thomas Armstrong, author of Seven Kinds of Smart, Laurel Schmidt, author of Seven Times Smarter, and several other figures such as James E Royce and William Stern. In his book *Frames of Mind: The Theory of Multiple Intelligence*, Howard Gardner defines intelligence as a person's ability to solve problems and issues, as well as the creation of patterns resulting from certain social situations and cultural conditions. Human intelligence varies and is diverse, influenced by the environment in which each person lives. The social relationships that develop between people influence an individual's behavior, which then forms habits in their daily lives. Thus, intelligence is created from behavioral patterns that are not just practiced for a day or two, but consistently and continuously. In addition, according to Howard Gardner, a psychologist from Harvard University, intelligence is a person's competence in managing information sourced from psychological and biological aspects of humans. In the process of problem solving and product creation, a person's intelligence will also be involved in the process. (Dinda Berliana and Cucu Atikah 2023) In the theory of multiple intelligences, the word chosen by Howard Gardner to refer to the concept he proposed began with the term "multiple." The use of this word indicates

that intelligence consists of many types. Initially, multiple intelligences included seven types, but as science developed, the number of types increased to nine, including logical-mathematical intelligence, linguistic intelligence, visual-spatial intelligence, musical intelligence, kinesthetic intelligence, naturalistic intelligence, intrapersonal intelligence, interpersonal intelligence, and existential intelligence.(Handal Pratama Putra 2022)

Thomas Armstrong, in his book *Seven Kinds of Smart: Identifying and Developing Your Multiple Intelligences*, mentions that there are seven types of intelligence, the first of which is linguistic intelligence. Someone with this intelligence is able to use their language skills well and effectively, both verbally and in writing. They are good at stringing words together, arguing, entertaining others, and convincing others through the words they speak. Second is logical-mathematical intelligence, which is demonstrated through a person's ability to reason, recognize numerical patterns, sequence them, think about cause and effect, and view life rationally. Third, spatial intelligence is demonstrated by a person's ability to think about images, capture, modify, and reshape various things within the visual-spatial realm. Fourth, musical intelligence is demonstrated by a person's proficiency in responding to, evaluating, and creating tones and rhythms. Fifth, physical or kinesthetic-bodily intelligence is demonstrated by a person's ability to control body movements and dexterity in handling objects. People with this intelligence are very agile, sensitive to touch, rarely able to sit still, and have an interest in many things. Sixth, interpersonal intelligence is demonstrated by a person's ability to work with and understand others. People with this intelligence are sensitive to the moods, characters, desires, and intentions of others. Seventh is intrapersonal intelligence, which is characterized by a person's ability to understand themselves, distinguish between different emotions, and use this understanding to develop themselves and direct their lives without being influenced by others. A person with this intelligence prefers to work alone rather than share work with others.(Thomas Armstrong 2002)

Laurel Schmidt, in her book *Seven Times Smarter*, explains that a person's intelligence cannot be determined solely by their level of proficiency at school. There are many things that influence a person's intelligence that can be demonstrated by their skills outside the classroom. For example, there are many successful adults who never received any awards in school or even dropped out. However, this is in stark contrast to their later lives, where they have become competent in their chosen fields. These people are also able to achieve success even though their report cards did not reflect this when they were still studying in the classroom. This is recorded in the history books of people whose names were never included in the list of reputations, such as Isaac Newton, who failed at school, Thomas Edison, who was judged by his teacher to be too stupid to learn anything, and Albert Einstein, who could not even read at the age of seven. These

individuals were once at a low point but later became people who made a significant contribution to the world of science, literature, and politics, even though they failed to achieve academic success at school. So it is not surprising that there are many types of intelligence that a person can master to achieve their own success. (Laurel Schmidt 2007)

James E Royce states that intelligence is a level of ability that enables the mind to function. William Stern defines intelligence as a person's general performance, which can be determined from their ability to think and control the urge for various new needs and mental conditions that are aligned with various situations and new problems that arise in a person's life. (Nurul Hikmah 2002) Meanwhile, the American English Cambridge Dictionary states that intelligence is the ability to think, understand, learn analytically, and use reason in making decisions and expressing opinions. (Kurnia Muhajarah 2022)

b. Definition of Intelligence in the Qur'an: Udo Yamin Majdi's Perspective

The definition of intelligence in the Qur'an is not explicitly stated, but there are several words with meanings similar to intelligence, one of which is *al-lubb*. In addition to this word, there are many other words that have similar meanings, such as *al-fiqh*, *al-fikr*, *al-nuha*, *al-'aql*, *al-tadabbur*, *al-zikr*, and others. (Muhammad Isnaini and Iskandar 2021) Intelligence is a potential that can be guided by revelation as a guide for humans in performing moral and spiritual actions. The study of human intelligence has been discussed from various perspectives. One focus of the study is the trilogy of intelligence, which includes IQ (intellectual intelligence), EQ (emotional intelligence), and SQ (spiritual intelligence). These three types of intelligence not only show the potential within humans in terms of intellectual, emotional, and spiritual aspects, but more importantly, this potential describes the potential that grows within the self, which is formed from life experiences that have been gone through, as well as developed through interactions with the surrounding environment. (Suaebah and Andi Aderus 2025)

In his book entitled *Quranic Quotient*, published in 2007, Udo Yamin mentions that the word intelligence in the Qur'an is referred to as *ulil albāb*, which is plural and not singular. From the use of the plural form, he concludes that this indicates the existence of more than one type of intelligence, or even that it cannot be expressed in numbers because it indicates an uncountable number. In defining the word intelligence in the Qur'an, Udo Yamin refers to two opinions of scholars who have written books discussing science in the Qur'an. First, a scholar named Manna al-Qathan, in his book entitled *Mabāhith fī 'Ulūmi Al-Qur'an*, states that words mentioned in the singular form are intended to convey a specific meaning, while the plural form is also used to convey a specific meaning. In the Qur'an, it is not uncommon to find words presented in the plural form, and when the singular form is needed, a word with a similar

meaning is used. An example of this is the word that means intelligence in the Qur'an, which in the singular form is al-lubb, while the Qur'an states it in the plural form, albāb, as stated in Surah az-Zumar verse 21. The word al-lubb is never stated in the singular form but in the equivalent word structure, namely lafazh al-qalbu, which means heart, as stated in Surah Qaf verse 37:

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

37. Indeed, in that there is a warning for those who have hearts or who use their hearing and witness.

Second, the opinion of the scholar used as the basis for defining intelligence is that of Muhyiddin ad-Darwisy, author of the book *I'rabu Al-Qur'an Al-Karim wa Bayanuhu*. In his work, he states that the Qur'an mentions al-albab in the plural form and not in the singular form. The reason for this is that if it were stated in the singular form, the word would be ineffective. The word al-lub is more appropriately mentioned in its plural form, which shows the uniqueness of the Arabic language as the language used in the Qur'an.

Udo Yamin has counted the number of times the word ulil albāb appears in the Qur'an, which is 16 times. Four of these occurrences are mentioned before a word of address, or in Arabic, *harfu an-nida'*, indicated by the letter Ya', meaning "O". This word correlates with laws and punishments, such as the pilgrimage, *qishāsh*, and also the punishment from Allah, which He has decreed to command humans to be pious. Furthermore, the word ulil albab is mentioned five times preceded by the letter Lam, meaning "for," and refers to natural events that took place in the past. For example, the events of Allah creating the heavens, the earth, and rain. In the other seven mentions, the word ulil albab is written after the word of exception or *harfu istisna'*, namely *illā* and *innamā*, which mean "except" or "specifically." From the 16 verses on intelligence that have been studied, Udo Yamin believes that the meaning of the word ulil albāb is not only intended for people who think, but also for people who appreciate and have meaning; they are the intelligent people referred to in the Qur'an. (Udo Yamin Efendi Majdi 2007)

The intelligence mentioned in the Qur'an with the word ulil albāb is defined in three verses as people who believe, as found in Surah ath-ṭalaq verse 10, people who think about the creation of the heavens and the earth and then pray in various situations, whether standing, sitting, or lying down, as stated in Surah Ali Imran verses 191 to 195. Then the third definition of ulil albāb is people who fulfill Allah's promises and do not break them, people who connect Allah's commands to be attached to, such as the command to maintain good relations, people who fear their Lord as well as the bad reckoning that can be given to any of His servants, Then, they are people who are patient in seeking Allah's pleasure, establish prayer, spend their wealth secretly and openly, and reject evil that comes into their lives with a good response. This is stated in Surah Ar-Ra'd verse 12. Believers who are referred to as ulil albāb fall into the category of

spiritual intelligence (SQ) because they are concerned with matters of al-ulūhiyah or divinity. The second object, namely people who think about the creation of the heavens, the earth, and other things while praying, fall into the category of intellectual intelligence or IQ because they are concerned with al-kauniyah, namely the universe. The next part relates to al-insāniyah or humanity and is therefore included in the category of emotional intelligence (EQ). Udo Yamin describes the characteristics of Quranic Quotient or intelligence from the perspective of the Qur'an. There are fifteen characteristics categorized into the following three types:

Table 1

Types of Intelligence	Characteristics of intelligence in the Qur'an	Verses of wisdom in the Qur'an
1.Intelligence Quotient, (IQ)	<p>a. Listen and follow good advice.</p> <p>b. Knowing and being able to distinguish between right and wrong.</p> <p>c. Mastering knowledge thoroughly</p>	<p>a. az-Zumar verse 18 الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۗ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَٰئِكَ هُمْ أُولُوا الْأَلْبَابِ</p> <p>b. ar-Ra'ad verse 19 ﴿١٩﴾ أَفَمَن يَعْلمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ ۗ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ</p> <p>c. Āli Imrān verse 7 هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۗ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُوا الْأَلْبَابِ</p> <p>d. Al-Baqarah verse 269 يُوتِي الْحِكْمَةَ مَن يَشَاءُ ۗ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُوا الْأَلْبَابِ</p> <p>e. Verse 191 Āli Imrān and az-Zumar verse 21. Āli Imrān 191: الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ</p>

	<p>d. Gaining wisdom</p> <p>e. Continuously contemplating the creations of Allah SWT</p>	
<p>2. Emotional Quotient (EQ)</p>	<p>a. Fulfilling and not breaking promises</p> <p>b. Maintaining relationships as commanded by Allah SWT</p> <p>c. Fear only to Allah, His punishment and His reckoning.</p> <p>d. Be patient in seeking the pleasure of Allah SWT</p> <p>e. Happy to donate the</p>	<p>a. Ar-Ra'ad verse 20 الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ</p> <p>b. Ar-Ra'ad verse 21 وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ</p> <p>c. Ar-Ra'ad verse 21 وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ</p> <p>d. Ar-Ra'ad verse 22 وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ</p> <p>e. Ar-Ra'ad verse 22 وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ</p>

	wealth	
3.Spiritual Quotient (SQ)	<p>a. Have faith and fear to Allah SWT</p> <p>b. Increase your remembrance of Allah, anytime and anywhere.</p> <p>c. Always pray and hope for mercy from Allah SWT</p>	<p>a. Al-Baqarah verse 179 and 197, al-Māidah verse 100, and at- ṭalaq verse 10. al-Māidah verse 100:</p> <p>فَلَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرُهُ الْخَبِيثُ فَانْقُضُوا اللَّهَ يَا أُولِيَ الْأَلْبَابِ لَعَلَّكُمْ تَفْلِحُونَ ء</p> <p>b. Āli Imrān verse 191</p> <p>الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ</p> <p>c. Āli Imrān verse 191-194</p> <p>الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ رَبَّنَا إِنَّنا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّفْنَا مَعَ الْأَبْرَارِ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ ۗ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ</p> <p>d. Ṣad verse 29</p> <p>كُنُوبٌ أَنْزَلْنَاهُ إِلَيْكَ مُبْرَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ</p> <p>e. Ar-Ra'ad verse 22 and az-Zumar verse 9.</p> <p>az-Zumar verse 9</p> <p>أَمَّنْ هُوَ قَانِثٌ آتَاءَ اللَّيْلِ سَاجِدًا وَقَابِمًا بِحَدَرِ الْأَجْرَةِ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۗ فَلَوْلَ مَا يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ (Departemen Agama RI 2008)</p> <p>ء Agama RI 2008)</p>

	d. Adhering to the Qur'an	
	e. Performing prayers and increasing worship during the night	

Discussion

a. Differences Between Qur'anic Intelligence and Intelligence According to Western Theory

From the data listed above, indicators that a person has intellectual intelligence as described in the Qur'an can be seen from their ability to listen to words and emulate things that lead to goodness, distinguish between right and wrong, master knowledge deeply, obtain wisdom, and think about Allah's creation continuously. Based on an analysis of the meaning, this type of intelligence describes the scientific and introspective aspects of human reasoning. The activity of thinking about Allah's creation and then gaining wisdom shows that the scientific thinking process goes hand in hand with spiritual awareness, so that intellectual intelligence does not only refer to cognitive skills but also to the knowledge possessed that can lead to the wisdom of understanding the signs of Allah's greatness. Emotional intelligence is demonstrated by a person's ability to control themselves and care for their social environment. People with this intelligence can keep their promises, maintain good relationships, feel awe for God's greatness, be patient in seeking His pleasure, and be generous in giving charity. A person with EQ intelligence is not only good at managing their feelings but can also channel them into positive things in their surroundings, such as maintaining good relationships, and giving away something they own. This shows that emotional balance in humans can lead them to Allah's pleasure. Then, spiritual intelligence is shown through the relationship between humans and their creator. People with this intelligence always strive to maintain their faith and piety to Allah SWT by reciting prayers, praying, maintaining their prayers, and adhering to the Qur'an. Spiritual intelligence is at the core of all types of intelligence. This category indicates a high level of faith that is not only demonstrated by performing various acts of worship but also by implementing it in daily life.

This signifies a balance between life in this world and worship of God Almighty as preparation for life after death. Spiritual intelligence plays an important role in intellectual and emotional intelligence, guiding them to be more focused and creating a balanced relationship between the three types of intelligence.

If western theory focuses on intelligence in terms of a person's knowledge and problem-solving abilities, Udo Yamin's thinking places intelligence in the integration of reason, spirituality, and morality. Through a Qur'anic approach, it is emphasized that intelligence is not only born from psychological processes but also from the pure potential that has been bestowed upon every human being and is directed towards divine speech. The existing epistemological differences show that in Islam, intelligence is not only assessed based on thinking abilities but also on the extent to which a person can recognize God, reflect on God's creations, and maintain relationships with fellow human beings. Thus, the Qur'anic perspective is more comprehensive than Western theories, which tend to be partial or present only certain aspects.

b. Epistemological Basis of Udo Yamin Majdi's Thoughts on the Trilogy of Intelligence

The approach used by Udo Yamin in dividing intelligence into three types, IQ, EQ, and SQ, is a Qur'anic linguistic approach by searching for words used by the Qur'an to refer to intelligence. Udo Yamin found that the word closest in meaning to intelligence is *al-lubb*, which is mentioned in the Qur'an in its plural form, *al-albab*. To confirm this opinion, Udo Yamin then quoted two opinions from great scholars, namely *al-Ustadz Manna' Khalil al-Qattan*, author of the book *Mabahits fi 'Ulumi Al-Qur'an*, and *al-Ustadz Muhyiddin ad-Darwisy*, author of the book entitled *I'rob al-Qur'an al-Karim wa Bayanuhu*. From this, the epistemological conclusion is that because the Qur'an uses the plural form when referring to intelligence and does not use the singular form, intelligence does not consist of only one form but rather a plural form with various forms. The next step taken by Udo Yamin was to count the number of times the word *ulul albab* appears in the Qur'an, which was found to be 16 times. From the 16 words, Udo Yamin then grouped them thematically as follows:

- 1) Verses that mention the relationship between humans and God (*al-uluhiyah*) are included in spiritual intelligence or SQ, which is demonstrated by piety, prayer, remembrance of God, and adherence to faith.
- 2) Verses that mention the relationship between humans and nature (*al-kauniyah*) are included in intellectual intelligence. This is demonstrated through thinking about the creation of the heavens and the earth.

3) Verses that mention the relationship between humans and other humans (al-insaniyah) fall under emotional intelligence, which is demonstrated by fulfilling promises, being patient in order to gain Allah's pleasure, giving charity, and maintaining good relations with others.

The above explanation indicates that Udo Yamin's division of intelligence into three types is not a random idea but rather stems from the compilation of themes in 16 verses about ulul albab. From the insights gained through his efforts in studying the contents of the Qur'an, Udo Yamin then attempted to correct theories, especially those about intelligence from the West, which often ignore the spiritual side in each of their ideas. The final step taken by Udo Yamin in mentioning the trilogy of intelligence was to form the term Quranic Quotient as an option for the concept of intelligence in the modern era.

Udo Yamin Majdi's thoughts on intelligence in the Qur'an present something different from Western epistemology, namely uniting intelligence with the language structure applied in the Qur'an. This shows that Qur'anic theory does not seek to replace Western theory but rather to complement the paradigm and correct its shortcomings.

c. Udo Yamin Majdi's Contribution to the Study of Human Intelligence

The discussion of intelligence has been explained by Western scientists, one of whom is Howard Gardner, a psychologist from the United States who also quotes the views of St. Augustine, a philosopher and Christian scholar who stated that the main driving force of the universe is intelligence, shows that intelligence has a crucial role in achieving the ultimate goal of the universe, which is goodness, because intelligence is a form of grace that leads to truth. (David Dwi Cahyo 2021) In Islam itself, truth is judged by something that comes from Allah SWT and is revealed to His messenger, the Prophet Muhammad SAW. This truth is then collected in the Qur'an and Hadith, which are used by Muslims as guidelines in living their lives. Another theory called the theory of al-'aql or reason states that Islam emphasizes its followers to implement logic and intelligence to seek truth so that they can obtain validity in the scientific field. (Nurjana et al. 2023) This is what distinguishes Western theory from the theory taught in Islam, namely that while Westerners say that intelligence is truth, in Islam it does not stop there. Instead, intelligence must be based on the Qur'an and Hadith, because if the truth produced by intelligence is based solely on human beings, it has the potential to cause errors because humans can be controlled by their own desires. Where as if intelligence is grounded in the Qur'an as the word of Allah, then the truth will be clear in nature because it comes directly from the One True God. In this regard, Udo Yamin has made an important contribution to the development of scientific studies on intelligence by basing it on the perspective of the Qur'an, because of course the Qur'an has discussed it first. The Qur'an as a

guide for life is better approached so that an intense relationship can be established rather than just being considered a holy book that is only read and heard during religious events. Especially in this day and age, the call to return everything to the Qur'an has a strong correlation because the relationship between Muslims and the Qur'an is important in order to pay attention to it and study it more deeply. (Abad Badruzaman 2018) The mission in the Qur'an, which contains various kinds of knowledge and is used as a reference by scientists to conduct various studies and research, is proof of the miraculous nature of the Qur'an. (Maziyatul Hikmah et al. 2022) Through his book *Quranic Quotient*, he argues that intelligence is not limited to the narrow human perspective, but rather a broad potential that encompasses several types, such as intellectual intelligence (IQ), emotional intelligence (EQ), and spiritual intelligence (SQ). Through his work, he shows that intelligence is more impressive when based on the Quran, introducing his studies, which have been heavily influenced by Western thought, into a study that is more in line with Islamic teachings. As a pillar of civilization, intelligence is expected to lead humans to true happiness, not just worldly happiness. Udo Yamin's thinking presents a new perspective, mainly from a spiritual point of view that is often overlooked in various theories emerging from the West.

Udo Yamin's contribution to the academic world is not limited to the trilogy of intelligence that he has grouped together; his approach to Islamic psychology centered on the Qur'an also contributes greatly. Udo Yamin's perspective expands the scope of study on intelligence by including ideal values as the essence of intelligence itself, something that has not been found in various theories originating from the Western intellectual world.

Conclusion

The concept of intelligence and various matters related to it have so far often been defined and described by Westerners. Howard Gardner categorizes intelligence into nine types, Thomas Armstrong mentions that there are seven types of intelligence, and Laurel Schmidt explains that a person's intelligence cannot be determined solely by their level of proficiency at school, as there are many things that influence a person's intelligence that can be demonstrated in their skills outside the classroom. In the book *Quranic Quotient*, Udo Yamin Majdi mentions that the word intelligence in the Qur'an is referred to as *ulil albāb*, which is plural and not singular, thus implying that there are many types of intelligence. Udo Yamin categorizes intelligence into three types: IQ, EQ, and SQ, using a Qur'anic linguistic approach, searching for words used by the Qur'an, collecting related verses and quoting the opinions of two great scholars, namely al-Ustadz Manna' Khalil al-Qattan, author of the book *Mabahits fi 'Ulumi Al-Qur'an*, and al-Ustadz Muhyiddin ad-Darwisy, author of the book entitled *I'robu al-Qur'an al-Karim wa Bayanuhu*.

Udo Yamin's epistemology differs from Western epistemology, combining intelligence with the linguistic structure applied in the Qur'an, thus demonstrating that Qur'anic theory does not seek to replace Western theory but rather to complement the paradigm and correct its shortcomings. Udo Yamin's perspective broadens the scientific knowledge on the discussion of intelligence with a thematic approach to the Qur'an, revealing intelligence based on spiritual and moral values in accordance with religious teachings and social standards of human life.

Bibliography

Abad Badruzaman. 2018. *Ulumul Qur'an Pendekatan dan Wawasan Baru*. Madani.

David Dwi Cahyo. 2021. "Analisis Konsep Kecerdasan Perspektif Howard Gardner dalam Buku Multiple Intelligences (Kecerdasan Majemuk) dan Relevansinya dalam Nilai-Nilai Pendidikan Agama Islam (PAI)." Institut Agama Islam Negeri Bengkulu.

Departemen Agama RI. 2008. *Al-Qur'an dan Terjemahnya*. Diponegoro.

Dinda Berliana and Cucu Atikah. 2023. "Teori Multiple Intelligences dan Implikasinya dalam Pembelajaran." *Jurnal Citra Pendidikan (JCP)* 3 (3): 1109.

Hamzani Aulia Rahman and Abdul Hafiz Alfatoni. 2021. "Tinjauan Al-Qur'an dalam Term Kecerdasan Intelektual." *PALAPA: Jurnal Studi Keislaman dan Ilmu Pendidikan* 9 (2): 268.

Handal Pratama Putra. 2022. "Penerapan Teori Multiple Intelligences Howard Gardner Dalam Pembelajaran Pendidikan Agama Islam." *Madania: Jurnal Ilmu-Ilmu Keislaman* 12 (2): 98.

Kholid Albar, Hamzah Harun, and Muhaemin Latif. 2024. "Menynergikan Kecerdasan Spiritual, Emosional, dan Intelektual melalui Perspektif Al-Qur'an." *Jurnal Keislaman* 7 (2): 336.

Kurnia Muhajarah. 2022. "Beragam Teori Kecerdasan, Proses Berpikir dan Implikasinya terhadap Pembelajaran Pendidikan Agama Islam." *Jurnal Pendidikan Sains, Sosial, dan Agama* 8 (1): 118.

Laurel Schmidt. 2007. *Seven Times Smarter: 50 Activities, Games, and Projects to Develop The Seven Intelligences of Your Child*. Three Rivers Press.

Luk Luk Mufidah. 2012. "kecerdasan intelektual, kecerdasan emosional, dan kecerdasan spiritual (IESQ) dalam perspektif Al-Qur'an (telaah analitis QS. Maryam ayat 12-15)." *Jurnal Ilmu Tarbiyah At-Tajdid* 1 (2): 199.

- Maziyatul Hikmah, Teguh Teguh, and Salamah Noorhidayati. 2022. "Makna Al-Najwa dalam Al-Qur'an: Studi Komparatif Tafsir Al-Azhar dan Tafsir Al-Misbah." *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin* 12 (2): 162.
- Muhammad Isnaini and Iskandar. 2021. "Akal dan Kecerdasan dalam Perspektif Al-Qur'an dan Hadits." *Mushaf Journal: Jurnal Ilmu Al-Qur'an dan Hadis* 1 (1): 105.
- Nur'aini and Hamzah. 2023. "Kecerdasan Emosional, Intelektual, Spiritual, Moral, dan Sosial relevansinya dengan Pendidikan Agama Islam perspektif Al-Qur'an." *Jurnal Educatio* 9 (4): 1783.
- Nurjana, Abdul Nasir, Khaf Shah, dan Karoma. 2023. "Teori Kebenaran Perspektif Islam dan Barat (Studi Literatur)." *Jurnal Pendidikan Tambusai* 7 (3): 24302.
- Nurul Hikmah. 2002. *kecerdasan akal dan kalbu dalam Islam konsep berpikir dalam Islam (telaah terhadap kecerdasan kalbu dalam Islam)*. Bait Qur'any Multimedia.
- Suaebah and Andi Aderus. 2025. "Trilogi Kecerdasan dan Kaitannya dengan Wahyu: Analisis tentang Potensi IQ, EQ, dan SQ." *Jurnal Andi Djemma: Jurnal Pendidikan* 8 (1).
- Thomas Armstrong. 2002. *Seven Kinds of Smart: Menemukan dan Meningkatkan Kecerdasan Anda Berdasarkan Teori Multiple Intelligence*. Gramedia Pustaka Utama.
- Udo Yamin Efendi Majdi. 2007. *Quranic Quotient*. QultumMedia.