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The Effect of Islamic Spiritual Intelligence on Human Resource Performance: Individual and Organizational Perspective

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Abstract. This study aims to explore the effects of a concept known as Islamic spiritual intelligence. There has been a confirmed evidence on the effects of Islamic spiritual intelligence on negative affective conditions, organizational justice, and the performance of human resources as revealed by the Quranic revelation and the hadith, as well as a number of studies on conventional spiritual intelligence indicating the relationships between these two constructs. However, based on the development of a broader theory, a comprehensive study of Islamic spiritual intelligence is needed, especially for the scientific and practical revolution in Muslim majority regions or countries.

Keywords: Islamic spiritual intelligence · Organizational justice · Psychological distress · Performance human resource

1 Background

This study aims to explore the consequences of a concept known as Islamic spiritual intelligence. Spiritual intelligence in Islam is related to the individual's ability to conduct all orders and stay away from all the prohibitions of Allah *subhanahu wa ta'ala* (SWT). The concept of Islamic spiritual intelligence was introduced recently by a number of experts [1–7] as a form of developing the concept of conventional spiritual intelligence that has been proposed by Zohar and Marshal [8]. Several gaps are known to encourage a number of experts to develop the concept of Islamic spiritual intelligence. First, the initial idea of the formation of the concept of spiritual intelligence predominantly adheres to western principles with an in-depth influence of Christian teachings. Second, the assumption articulated by Zohar and Marshal indicates that conventional spiritual intelligence is not closely related with religion (spiritual quotient not connected to religion) [8]. Third, the concept of conventional spiritual intelligence is irrelevant in explaining the phenomenon of moral degradation in individual behavior which is mostly affected by global modernization, especially in regions or countries with a Muslim majority population.

Researchers believe that talking about spirituality directly correlates with religious values. Spiritual acuity will be further honed when it is nourished by religious values. Islam teaches its adherence to stay devout by carrying out orders and staying away from the prohibitions of Allah *Subhanahu wa Ta'ala*. This obligation has a profound influence on the spirit² strengthening of an individual.

Islamic spiritual intelligence is essentially aligned with an individual's internal strength to be pure hearted or maintain the purity of the soul [2, 45, 46]. A pure heart enables a person to control themselves from things that are prohibited by law and religion. In addition, a pure heart also encourages someone to consistently have a strong determination to conduct certain actions that can later benefit the world and the hereafter. Islamic spiritual intelligence, according to Baharuddin and Ismail, refers to the meaning of *amar ma'aruf nahi munkar* or the ability to maintain good relations with Allah *Subhanahu wa Ta'ala* (The Most Glorified and the most High) and with other humans [6]. This expression clearly confirms that the concept of spiritual intelligence essentially has a strong relationship with religious values and teachings, especially in Islam.

To lead a successful life in the world and the hereafter, individuals are required to focus on specific Islamic teachings on the noble morals or role models of the Prophet sallallahu alaihi wa sallam (PBUH). Allah *Subhanahu wa Ta'ala* inserted in His saying, which means "Verily, there has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and (who) remembers Allah often." (Al-Ahzab 33:21). This Saying is a proof that humans are obliged to follow the example of the Prophet in order to obtain an abundance of goodness and avoid all forms of evil.

The noble morals of the Prophet PBUH are contained in four more specific characteristics, namely *siddiq*, *amanah*, *tabligh*, and *fatamah*. *Siddiq* (truthfulness) means being true to oneself, be honest to others and honest to God. This character is indicated by avoiding telling lies, being true in thoughts, words or actions. *Amanah* (trustful) is characterized by a feeling of responsibility, being honest, fair, polite, always doing the best and respecting others. *Tabligh* (spreading faith/advocacy) reflects the ability to communicate, be responsible and transparent, be able to deal with pressure and the ability to work together and work in harmony. *Fatamah* (wisdom) is characterized by intelligence in attitude and knowledge, discipline, proactive attitude and the ability to make the best decisions.

This teaching is in line with the theory of Islamic spiritual intelligence and its multidimensional constituents [1–7], which focuses on more specific objectives regarding the role of Islamic spiritual intelligence in controlling negative affective conditions and upholding justice in the workplace as well as strategies for improving human resource performance. The study of Islamic spiritual intelligence has not been widely elaborated by researchers in the field of human resource management, particularly as a way to explain the gaps between individual attitudes and performance in various organizational spheres. This is due to the very limited literature that conducts an in-depth and comprehensive study on Islamic spiritual intelligence (Fig. 1).

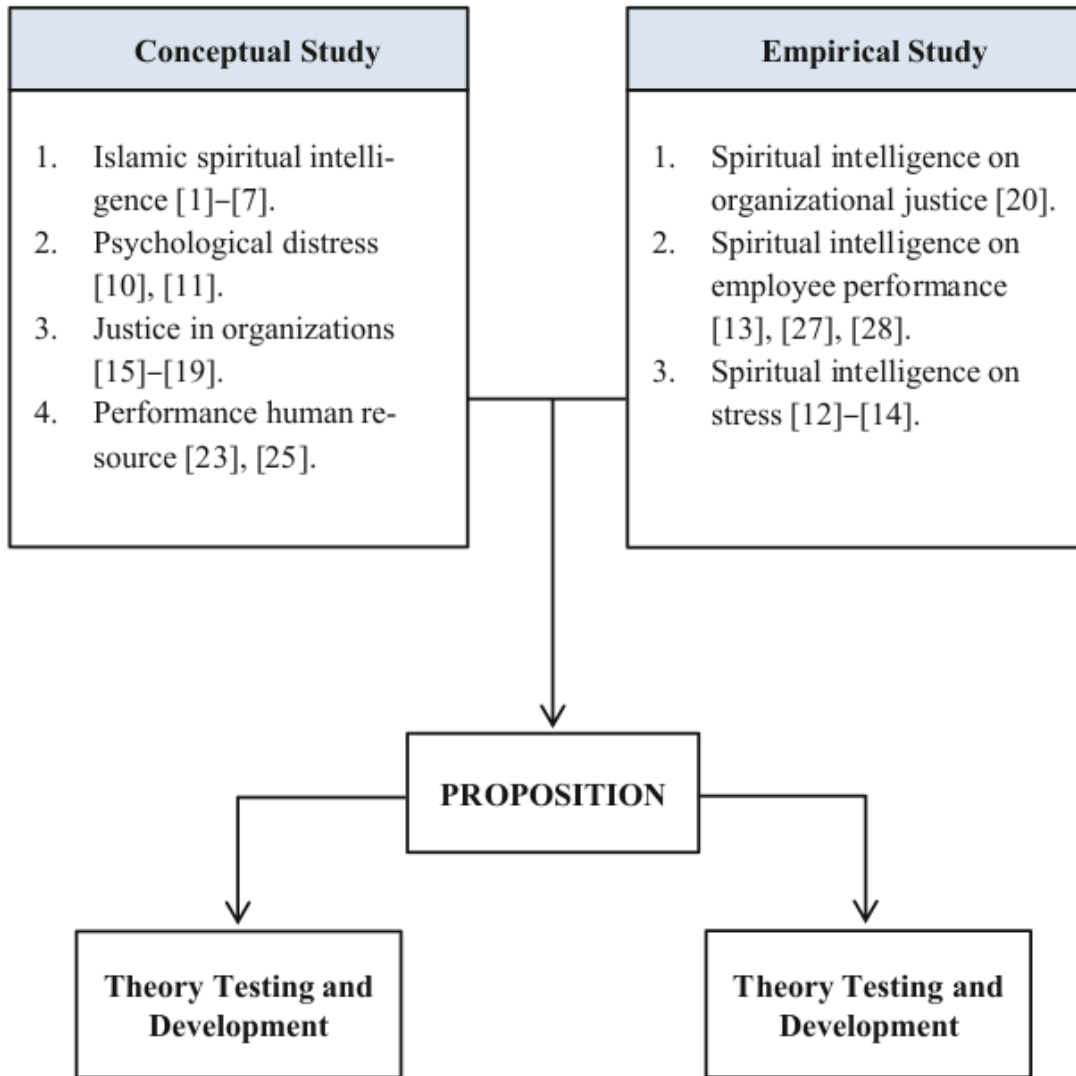


Fig. 1. Proposition-making framework

Negative affective conditions specifically lead to psychological distress which is formed by an unhealthy relationship between two or more individuals. Unhealthy relationships usually arise from dissatisfaction in the relationship. Reality that does not meet expectations results in psychological distress. According to McDonough, psychological distress is an unpleasant subjective situation [9]. This condition is generally characterized by a number of negative symptoms such as anxiety, depression, irritability, the feeling of hopelessness, the feeling of worthlessness, and so on [10, 11]. In this context, Islamic spiritual intelligence plays a potential role to explain the psychological distress. Although currently there has never been a more specific study to address this particular issue, a number of studies on a broader sense have found that conventional spiritual intelligence theory has an influence on stress [12–14].

Organizational justice includes distributive, procedural, interpersonal, and informational justice [15–19]. Distributive justice focuses on the justice of results such as payments and promotions, while procedural justice emphasizes the justice of the process

for the results achieved or the procedures used in decision making. Interactional justice concerns with individual interpersonal and informational treatment given by superiors during the implementation of the procedure. Islamic spiritual intelligence is believed to play an effective role in upholding justice in the workplace. This is based on the essence of Islamic spiritual intelligence that enables individuals to control their attitudes and behavior. Previously, there were no specific studies to address this particular relationship comprehensively, but relatively limited studies revealed that conventional spiritual intelligence had a positive effect on organizational justice [20].

Human resource performance is defined as individual behavior or actions that are relevant to organizational goals [21–24]. According to a number of experts, performance consists of three main constructs, namely task performance, adaptive performance, and contextual performance [23, 25, 47, 48]. Task performance refers to an individual's ability to carry out activities that contribute to the technical core of the organization. Contextual performance is related to the ability to carry out activities that do not contribute to the technical core but are more supportive of the organizational, social and psychological environment in which organizational goals are pursued. Adaptive performance refers to the individual's capacity to deal with changing job requirements and new or unusual situations [26]. It is believed that Islamic spiritual intelligence can lead a person to optimal efforts in every activity. It is mentioned in the previous constructs that there are only few specific studies of Islamic spiritual intelligence that try to explain this phenomenon. However, a number of literatures found that spiritual intelligence has a positive effect on improving employee performance [13, 27, 28].

Further on the influence of Islamic spiritual intelligence on the achievement of human resource performance. In essence, Islam teaches every Muslim to always implement everything seriously. As has been explained in the word of Allah through the Quran Surah Ar-Ra'd verse 11 it is stated that "*Verily Allah does not change the condition of a people so that they change the situation that is in themselves.*" This verse emphasizes that every Muslim must try to change his destiny, if he wants to be happy then he must make efforts that can lead to goodness, and if he wants something bad then he will get it. A person who is spiritually intelligent always wants to get goodness, so he will make optimal efforts to get that goodness. Without realizing it, these efforts lead to an increase in results or performance. The Word of Allah SWT in the Quran Surah Ar-Ra'd verse 11 proves that Islamic spiritual intelligence has an important role in achieving individual performance. A number of empirical studies have been conducted regarding the effect of spiritual intelligence on individual performance [13, 27–29], in these studies, it was found that spiritual intelligence had a significant effect on the employee performance.

The study of Islamic spiritual intelligence is still not widely explored comprehensively and is still limited to concept development and measurement, especially regarding the influence of Islamic spiritual intelligence on individual aspects (psychological distress and individual performance) and organization (organizational justice). Furthermore, in developing the concept of Islamic spiritual intelligence, relevant previous studies have never tried to take advantage of a series of Islamic historical events such as during the time of the Prophet Muhammad and his companions. It is conducted so that the terminology of Islamic spiritual intelligence has a strong rationale in accordance with Islamic teachings if it is to be used as a science concept.

2 Proposition

2.1 Islamic Spiritual Intelligence Can Increase Justice in an Organization

Islamic spiritual intelligence guides a person to always be fair and to avoid any acts of dishonesty that could harm other individuals. A sense of responsibility to God further strengthens one's commitment to maintain all reckless forms of attitudes and behaviors. Because every deed will be held accountable and get a fair response from Allah *Subhanahu wa Ta'ala*.

The command to behave fairly has been affirmed by Allah *Subhanahu wa Ta'ala* through His saying which is translated as "*Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.*" (An-Nahl 16:90). Furthermore, He said that "*Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.*" (An-Nisa 4:58).

Abdullah in his book entitled "Rasulullah Saw: The Untold Story" tells the story of the Prophet Muhammad who explicitly broadcasts justice to the Muslims [30]. On one occasion, a woman from the children of Makhzum was proven guilty of theft. Bani Makhzum, who is a respectable ethnic group, asked Usamah Bin Zaid as a close friend of the Prophet Muhammad to ask for leniency from the Prophet Muhammad for the woman's actions. However, Rasulullah Saw firmly rejected the request by saying, "*Indeed, the destruction of people before you were the result of them not wanting to take firm action against the respectable circles among those who stole, but directly punishing the weak who stole. By the One whose soul Muhammad is in His grasp, if Fatima binti Muhammad stole, I would have cut off her hand*" (HR. Bukhari) [30]. This hadith tells of the Prophet's assertiveness in upholding justice, which must be distributed evenly among all groups regardless of group or position. As the Prophet Muhammad guaranteed his beloved daughter Fatimah Az-Zahra.

In the context of organizational justice that is predominantly sourced from supervisors, leaders have a great responsibility for their duties. Thus, leaders are required to become trustworthy leaders. On this account, trust refers to the sense of responsibility, honesty, justice, politeness, the ability to gain the best results and value others [2]. A leader is said to be trustworthy when he/she gives an honest and fair assessment. Trust is categorized as one of the constructs of Islamic spiritual intelligence in itself [1, 2]. Hence, it is conclusive that the spiritual of Islam can prevent someone from any wrongdoings and unfair deeds.

P₁: Islamic spiritual intelligence has a positive impact on justice in an organization.

2.2 Islamic Spiritual Intelligence Can Increase Individual's Performance

A person with spiritual intelligence seeks to create meaning in his life [31], do everything diligently and do not cause any harm to themselves or others. Islamic teachings explain that all forms of deeds will be fairly rewarded in this world and the hereafter. Therefore, a spiritually intelligent person will try his/her best to achieve the best outcome.

3 Allah *Subhanahu wa Ta'ala* has affirmed in His words that “Do (as you will), for Allah will see your deeds, and (so, will) His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do” (At-Taubah 9: 105). This word firmly conveys God’s promise to mankind to continue to work diligently all his life in this world. In an organizational context, hardwork is closely related to great output and what to receive, which certainly reflects someone’s performance and achievement.

Islamic spiritual intelligence gives birth to the motivation to always do something good and benefit others. As a result, this spirit and motivation inevitably leads individuals to do their best and show their best performance and achievement. A study stated that spiritual intelligence can affect individual motivation which has an impact on the quality of their work [32]. A number of researchers report that spiritual intelligence has a significant effect on the achievement of individual’s performance [13, 27, 28].

Furthermore, the influence of Islamic spiritual intelligence on performance has also been immortalized in Islamic history through the stories of the companions of the Prophet Muhammad who were able to bring Islam to its heyday until now. Ridwan in his writing recounts that Umar Bin Khattab as a close friend of the Prophet Muhammad who was intelligent, assertive and responsible through his *Ijtihad* (effort) approach brought major changes to the implementation of Islam during his reign [33]. Umar’s *Ijtihad* approach includes stopping the distribution of land from the conquest of war to soldiers, eliminating the cutting off of hands in cases of theft, and stopping zakat subsidies for *qulubuhum* converts. In addition, Umar’s approach to economics is one of which is related to governance reforms in the *Baitul Mal* (Treasure House) that have existed since the reign of the Prophet Muhammad [33]. The proceeds of the wealth from the countries that were conquered by Islam were recorded and accommodated in the *Baitul Mal* which was then used for the benefit of Muslims and the remuneration of leaders including the Caliph and the soldiers [34]. Umar’s approach to *Ijtihad* and economics was based on changing situations and conditions that occurred in the community at that time. This policy made Umar a caliph who was able to bring Islam to a golden age after the death of the Prophet Muhammad and Abu Bakr Ash-Siddiq.

A number of important events have been recorded in Islamic history which can be compared with the conditions in the 20th century as it is today in order to explain the relationship of Islamic spiritual intelligence to human resource performance. One of these important events is related to the governance of the *Baitul Mal* at the time of the Prophet and his companions. *Baitul Mal* was essentially founded for the benefit of the ummah and is operated based on Islamic law. *Baitul Mal* is an institution for storing all the proceeds of warfare obtained from the remaining royal assets that have been conquered by Muslims which will then be used for the benefit of Islam [34]. The assets in *Baitul Mal* were also used to pay Islamic leaders including the caliphs and Islamic soldiers [34].

In the 19th century, the concept of *Baitul Mal* began to be adopted again in several Muslim regions or countries, one of which was Indonesia [35]. However, the problem today is that *Baitul Mal* in the modern era is very different from the *Baitul Mal* that existed at the time of the Prophet Muhammad and his companions. *Baitul Mal* in the modern era tends to prioritize the interests and welfare of its members only. It is evident from a series

of cases published in local print and online media such as embezzlement of customer funds by leaders and employees in a number of *Baitul Mal*. Furthermore, a number of studies found that business risk in the *mudharabah* financing scheme is borne unilaterally on the recipient of capital (*mudharib*), it makes the practice of *mudharabah* financing not much different from the credit scheme at conventional financial institutions [36]. Another *Baitul Mal* practice that is almost the same as conventional financial institutions is related to determining the expected yield that must be paid by the capital manager at the beginning of the contract, which is similar to the interest scheme in general [36]. This condition can certainly change the view of the community about *Baitul Mal* and in the end, many *Baitul Mal* in the current ² cannot survive and end up in bankruptcy. This condition is evidence of a decline in Islamic spiritual intelligence which can lead to a decline in the performance of human resources.

The concept of *jihad* in Islamic teachings is considered to have had a major influence on the victories of the Islamic military in various wars against the enemies of Islam. Even in several wars such as *Yarmuk* and *Yamamah*, Islamic military victories cannot be accepted by human reason and mind, it is because in that war, the number of Muslim troops is far less than the enemy forces [37]. The Muslims think that dying in war is one way of *jihad* to Allah and that heaven has been promised to those who die and victory in war is a gift from the world given by Allah. This belief strengthened the enthusiasm of the Muslims, which in the end brought the Islamic military to many victories until it was respected by people outside Islam. This incident confirms that Islamic teachings have a strong influence on the performance achievement of Muslims.

P₂: Islamic spiritual intelligence has a positive impact on individuals' performance.

2.3 Islamic Spiritual Intelligence Can Decrease Psychological Distress

Islamic spiritual intelligence allows ones to maintain a sense of self-awareness that every problem that they ever experienced is written in God's plan and that only with the help of God alone they can solve every problem. A spiritually intelligent person is always diligent, trustworthy, sincere, patient and grateful for every problem. Therefore, spiritual intelligence can make individuals mental³ and emotionally strong [2, 7].

Allah affirms in his revelation that "*Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until (even their) messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near"* (Al-Baqarah 2: 214). This emphasizes that as a human being, we must remain patient and strong in facing every trial and believe that God will always help us to face every trial.

The spiritually intelligent individual does not get into problems. They believe that being absorbed by problems will never change things for the better, on the contrary, such wrongdoing can make things worse. Hence, it can be said that someone who maintains Islamic spiritual intelligence will avoid all forms of negative affective conditions including mental stress. A number of other studies also convey that spiritual intelligence plays an important role in controlling individual mental stress [12–14].

P₃: Islamic spiritual intelligence has a negative impact on the psychological distress.

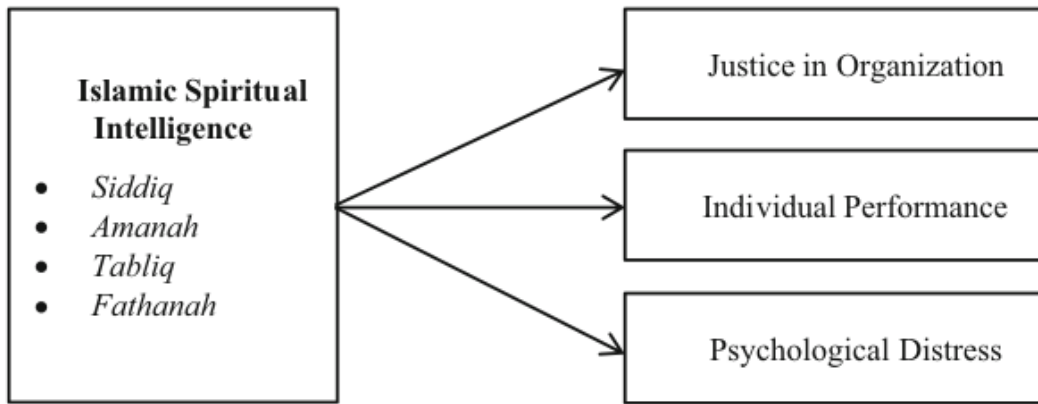


Fig. 2. The conceptual framework

3 Methodology and Approach

Research on the influence of Islamic spiritual intelligence on individual and organizational factors can be conducted through a quantitative approach to prove propositions or hypotheses that have been built previously. The topic of Islamic spiritual intelligence will be very relevant if it is conducted in the scope of Islamic organizations which essentially operate based on Islamic law and for the benefit of the ummah. This aims to find out how much the level of Islamic spiritual intelligence the members of the organization are and whether Islamic spiritual intelligence is able to have a significant influence on individual and organizational activities. Furthermore, research in the context of Islamic spiritual intelligence would be more appropriate if it was performed through the survey method, which is by conducting direct interviews with members of the organization in order to obtain accurate and credible data in proving the research proposition or hypothesis.

4 Discussion and Conclusion

This study proves that in the perspective of Islam, spiritual intelligence is closely related to religion. Islamic spiritual intelligence refers to Islamic teachings which are essentially in line with the internal strength of an individual to have a pure heart or soul [2]. A pure heart enables a person to control themselves from things that are prohibited by law and religion. Success is an achievable outcome when a person always follows the teachings of Islam as stated in Al-Qur'an and the Hadith of the Prophet Muhammad PBUH. Islamic spiritual intelligence refers to the noble morals of the Prophet who is described as a role model. The role of the Prophet as a role model consists of four noble characteristics, namely *siddiq* (truthful), *amanah* (trustful), *tabligh* (spreading faith/advocacy), and *fatanah* (wisdom).

A good example exemplified by Rasulullah Saw and his companions is a proof that Islam teaches every Muslim to always behave well, honestly, and fairly towards others as has been emphasized by the Prophet Muhammad in his hadith [38]. Every Muslim is required to have a strong soul (Islamic spiritual intelligence) in order to be able to manage emotions and avoid all forms of mental illness such as stress [7]. When looking back at the conditions at the time of the Prophet Muhammad and his companions in

fighting against the enemies of Islam with a much smaller number of troops, the Muslim troops at that time were not afraid and did not feel mentally depressed. On the contrary, the Muslim troops with the spirit of *jihad* and the help of Allah SWT getting stronger physically and mentally until finally able to defeat the immense strength of the enemy. This statement is proven by a number of victories of the Muslims in various battles such as *yarmuk*, *yamamah*, and so on [37]. This certainly confirms that Islamic teachings have proven to be able to lead to victory as a manifestation of the performance achievements of Muslims.

The noble example of the Prophet Muhammad and his companions are very important in the modern era like today to shape and strengthen the spiritual intelligence of Muslims. According to a number of studies, spiritual intelligence is believed to improve individual performance [13, 27, 28] and reduce mental stress [12, 14]. The emergence of a variety of new behavioral deviations in the modernization era is evidence that spiritual intelligence has deteriorated, especially in areas or Islamic countries such as Indonesia. Behavioral irregularities that are often encountered and are increasingly occurring are cybercrime, cyber-sexual harassment, cyberbullying or cybervictimization, internet addiction, smartphone addiction, and cyberslacking behavior [39–44]. Apart from being a sign of decline in spiritual intelligence, the high level of behavior deviation by Muslims will also be the beginning of a decline in civilization for Islam.

Islamic spiritual intelligence has proven to play an important role in upholding justice at the workplace. Justice in this context includes distributive, procedural, interpersonal and informational justice that comes directly from superiors or supervisors. This is evidenced by the assumptions that have been built based on the Quran and Hadith as well as the results of empirical studies on the relationship between spiritual intelligence and organizational justice.

Islamic spiritual intelligence is in accordance with the ability to create a more meaningful life. Various efforts can be made to live a more meaningful life, namely by always working hard in every job. This reflects a step required by Islamic teachings that lead someone to perform their best and reach the best achievement. The harder someone work the better the outcome they achieve. The relationship between Islamic spiritual intelligence and performance has been described in a number of relevant studies. It was found that spiritual intelligence has an impact on the improvement of individual's performance.

Islamic spiritual intelligence enables a person to always do their best, *tawakal*, sincere, patient and grateful for every problem that befalls him. Spiritual intelligence makes a person strong mentally and emotionally. This assumes that spiritual intelligence can help one to reduce or even avoid negative affective conditions including psychological distress. A number of relevant studies have been conducted to prove this relationship. However, there was no specific research to address Islamic spiritual intelligence through a comprehensive study. It is possible to say that there are only few studies to address Islamic spiritual intelligence and it has never been tested comprehensively to explain various phenomena in individual and organizational contexts. Thus, it is very important to develop the theory of Islamic spiritual intelligence to be applied in Muslim majority regions or countries.

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