

Psychological Review Of Multiple Intelligences In Qs. Ali Imran Verses 133-135

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Abstract

The Qur'an, as God's revelation, contains various aspects of life, including multiple intelligences as potential within humans. This study uses a literature approach that includes the process of searching, analyzing, and compiling a synthesis of various literature sources that discuss the development of human intelligence potential in the Qur'an. The research findings show that in QS. Ali 'Imran Verses 133–135 contains four human intelligences. The human intelligence implied in the verse is financial intelligence in the form of charity, emotional intelligence by controlling anger, social intelligence by forgiving, and spiritual intelligence by repenting for mistakes. This series will psychologically strengthen a Muslim's resilience in facing an increasingly complex life.

Keywords: Psychological_Review; Multiple_Intelligences; Ali_Imran; Al-Qur'an

1. Introduction

Humans were created by Allah SWT as the most perfect creatures compared to other creations. This perfection is not only visible in their physical appearance, but also in their ability to think, self-awareness, and potential to acquire and understand knowledge. The Quran, as the primary source of Islamic teachings, directly and implicitly discusses human intelligence in various aspects, including intellectual, emotional, and spiritual. Thus, the Quran provides a very strong foundation for the concept of human intelligence holistically, encompassing the dimensions of reason, soul, and spirit. This demonstrates that Islam has a comprehensive view of human potential, which should serve as the basis for building a complete and balanced education and self-development system.

The story of the creation of the Prophet Adam (peace be upon him) in the Qur'an, especially when Allah taught him the names of objects (QS Al-Baqarah: 31), clearly shows the potential for intelligence in humans. This event is proof that humans are endowed with intellectual abilities that can be developed to acquire knowledge and create various forms of scientific and technological progress. The Qur'an also emphasizes the importance of spiritual intelligence, namely human awareness of their relationship with Allah SWT and the true purpose of life. QS Az-Zariyat [51]: 56 emphasizes that the main purpose of human creation is to worship Allah, which requires deep spiritual understanding and awareness [1]. This spiritual potential distinguishes humans from other creatures, because it directs their lives towards transcendent values.

In the context of education and self-development, the concept of multiple intelligences introduced by Gardner (1993) provides a scientific framework relevant to the Islamic view of human potential. Gardner states that intelligence is not singular, but multiple—consisting of various types such as logical-mathematical, linguistic, musical, kinesthetic, interpersonal, intrapersonal, naturalistic, and existential [2]. This concept aligns with the Qur'an, which

encourages humans to develop all their inherent potential, as every human being possesses innate potential that must be maximized through the educational process.

This study will specifically explore the multiple intelligences outlined in Surah Ali Imran, verses 133-135 of the Quran, which describe the characteristics of pious people. This indirectly reflects the various psychological and spiritual aspects of human intelligence. The following details the interrelationships.

2. Research Methods

This study examines how human intelligence is developed from a Qur'anic perspective. The approach used is a qualitative method, which allows researchers to deeply and comprehensively explore the meanings contained in the Qur'anic verses. Through this approach, researchers can understand how these concepts are interpreted and applied in human life. The main focus of this method lies in the search for meaning and understanding the context, thus allowing for a sharper analysis of the Qur'anic messages, including in relation to the social, cultural, and historical context in which the revelations were revealed. Understanding this context is crucial for the values conveyed in the Qur'an to be fully understood.

This research was conducted through a literature study approach, which includes the process of searching, analyzing, and synthesizing various literature sources that discuss the development of human intelligence potential in the Qur'an. The researcher will examine various references such as Qur'anic interpretations, scientific books, academic articles, and relevant previous research results, in order to gain a comprehensive understanding and build a strong theoretical foundation. In addition, this study also uses the method of Qur'anic text analysis, namely by directly examining the verses of the Qur'an related to the theme of human intelligence. This process involves linguistic analysis of the Arabic text of the Qur'an, understanding the historical context of the revelation of the verses (asbāb al-nuzūl), and interpretations from scholars to explore the deeper meaning of the concept of intelligence and its potential from an Islamic perspective.

3. Result and Discussion

3.1. QS description. Ali Imran Verse 133-135

This Surah is called Ali 'Imran, which literally means "*The Family of Imran*". This name is taken from the mention of the family of 'Imran in verses 33 and onwards, who are the descendants of noble Prophets such as Maryam and Prophet Isa as Included in the Madaniyah group (revealed in Medina), because it was revealed after the migration of the Prophet Muhammad SAW and discusses many socio-political and legal issues of Muslims. The central theme of Surah Ali 'Imran is the steadfastness of faith in the midst of trials, as well as the importance of building a strong Islamic society spiritually and socially. This Surah is a heart strengthener for Muslims in facing challenges from outside (People of the Book) and from within (tests of faith and obedience). Following is the QS text. Ali Imran Verses 133-135:

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمُوتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ
الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالصَّرَّاءِ وَالْكُطَيْبِ الْعَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ
وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرَ اللَّهُ فَمَا لَهُ
فَعَلُوا وَهُمْ يَعْلَمُونَ

Translation:

133. And hasten to seek forgiveness from your Lord and obtain Paradise as wide as the heavens and the earth prepared for the pious,

134. (Namely) those who give charity, both in times of ease and hardship, and those who restrain their anger and pardon people. And Allah loves those who do good.

135. and (also) those who, when they commit abominable deeds or wrong themselves, (immediately) remember Allah, then ask forgiveness for their sins, and who (else) can forgive their sins except Allah? And they did not continue in this sin, while they knew.

In verse 133, Allah SWT begins by motivating humans to hasten in seeking forgiveness. His great mercy and mercy, Allah SWT provides opportunities and grace to humans in the form of forgiveness, how great is Allah's mercy that opens up forgiveness to all creatures who want to repent, by doing various ways and deeds to achieve forgiveness [3]. In this verse, Allah also provides a description of heaven intended for believers as a very vast place, as wide as the heavens and the earth. The word "hasten" contains the meaning that a person must move with full awareness and sincerity, as if competing in a race towards a noble goal, namely gaining the pleasure and forgiveness of Allah [4].

3.2. Financial Intelligence

Financial intelligence is a person's ability to manage finances wisely, strategically, and responsibly to achieve short-term and long-term well-being. In the Muslim context, financial intelligence encompasses spiritual, ethical, and sharia legal dimensions. Financial intelligence is reflected in the phrase "*alladzîna yunfiqûna fis-sarrâ'i wadl-dlarrâ'I*" (The Word of God) in verse 134, which means "people who always give alms, both in times of ease and hardship."

From a psychological perspective, those who consistently give alms, whether in times of prosperity or adversity, are those with strong faith, sincerity, and complete trust in Allah. This attitude reflects spiritual depth and a commitment to helping others without expecting worldly rewards. They are promised great rewards and Allah's love for their sincere generosity. Financial intelligence for a Muslim is not only about how to earn and manage money effectively, but also based on spiritual values, ethics, and Islamic law. Wealth is not an end in itself, but a means to attain Allah's pleasure and benefit both personal and social life.

3.3. Emotional Intelligence

Emotional intelligence (EI) refers to a person's ability to recognize, understand, manage, and express their own and others' emotions effectively. Specifically, emotional intelligence is the ability to recognize one's own and others' feelings, motivate oneself, and manage emotions effectively within oneself and in social relationships [5].

Sentence *The word "wal-kâdhimînal-ghaidha"* in verse 134 refers to those who control their anger. Anger is a natural and universal emotion that arises in response to threats, frustration, or injustice. Psychologically, anger serves as a signal that a person needs to pay attention to something that is disrupting their well-being [6].

Positive psychology emphasizes the importance of building personal strengths, such as patience and emotional resilience, to manage anger more healthily [7]. Through mindfulness

and mediation practices, one can increase self-control and reduce the frequency of angry outbursts [8]. In Islam, anger is a natural human trait that should be controlled, not eliminated entirely. The ability to control anger and respond wisely is a sign of true strength and noble character. Islam has provided various practical and spiritual ways to manage anger, from ablution (wudu), prayer, changing body positions, to self-reflection.

3.4. Social Intelligence

Sentence *wal-'âfîna 'anin-nâs* in verse 134 is interpreted as a person who forgives fellow human beings. explains that the process of forgiveness includes recognizing inner wounds, processing negative emotions, developing empathy for the perpetrator, and a conscious decision to let go of grudges and move on with life [9]. Linguistically, *forgiveness* comes from the Arabic word العفو (al-'afwu) which means to erase, free, or remove. In the context of Islam, forgiveness means eliminating resentment and not repaying evil with evil, even though someone has the right to retaliate. According to Ibn Kathir, forgiveness in Islam means erasing the mistakes of others by not retaliating, even though someone is able to do so.

Forgiveness in Islam is not a sign of weakness, but rather the pinnacle of noble character. A person who can forgive others' mistakes will be loved by Allah, have their sins forgiven, and find peace of mind. Islam teaches that life is not free from mistakes and conflict, but the best solution is to repay evil with good, and to make forgiveness part of a spiritual practice that draws us closer to Allah.

3.5. Spiritual Intelligence

Spiritual intelligence is the ability to understand the deepest meaning of life, feel connected to something transcendental (God, the universe, or noble values), and use that awareness to guide behavior wisely and meaningfully. In verse 135 there is the sentence *walladzîna idzâ fa'alû fâ h isyatan au dhalamû anfusahum dzakarullâha fastaghfarû lidzunûbihim* which means people who, when they commit heinous acts or wrong themselves, they (immediately) remember Allah and then ask forgiveness for their sins.

Linguistically, *maghfirah* (مغفرة) comes from the root word *ghafara* (غفر) which means to cover, erase, and forgive sins. In the context of Islamic theology, *maghfirah* is the act of Allah SWT erasing the sins of His servants and not punishing them, even though He is Almighty to punish. People who repent and are forgiven will be psychologically freed from the heavy burden of their sins. Zohar & Marshall define spiritual intelligence as the highest intelligence that can be used to resolve issues of meaning and value, as well as to place a person's behavior and life in a broader and more meaningful context [1].

4. Conclusion

In Surah Ali 'Imran, verses 133–135 describe the main characteristics of a pious person, as well as the path to Allah's forgiveness and a paradise as vast as the heavens and the earth. Allah praises His servants who not only perform ritualistic deeds but also possess strong social and spiritual morals. The human intelligence implied in this verse is financial intelligence through charity, emotional intelligence through controlling anger, social intelligence through forgiveness, and spiritual intelligence through repentance for mistakes.

This series will psychologically strengthen a Muslim's resilience in facing an increasingly complex life.

5. Acknowledgment

The author would like to thank his parents for their prayers, moral support, and assistance during the research and preparation of this article. He would also like to thank Universitas Ahmad Dahlan, Yogyakarta, for providing a supportive academic atmosphere that motivated him to learn to write. All authors from Universitas Muhammadiyah Palopo hope this collaboration will continue.

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