

**PROPHETIC INTELLIGENCE:
Construct Development and Empirical Test for Its Role in The Perception of Unethical
Conduct among Indonesian Government Employess**

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ABSTRACT

The current study is a part of a continuous study on prophetic intelligence. The current study reports the construct building of prophetic intelligence. Prophetic intelligence is an integrated and holistic intelligence, which is developed from Islamic text. The dimensions that represent prophetic intelligence consist of intellectual intelligence, psychological intelligence (emotion and adversity) and spiritual intelligence. The new construct is translated into a new measure called Prophetic Intelligence Scale. The results show an early empirical support for its construct validity. A positive significant intercorrelations among four dimensions were found. Items were loaded into four different mentioned dimensions. The report also intelligence workshop in the perception of unethical conducts among government employees in Indonesia. Practical implications and suggestions for future research are discussed.

Key words: Prophetic Intelligence, adversity, emotional, spiritual, intellectual, unethical conducts.

Multidimensional Crises in Indonesia

Indonesia, a country with the majority population of Muslims and rich natural resources is now struggling to survive its economy. Although some areas of improvement take place, such as people's political participation, the attempt to improve a more democratic society has not yet been followed by economic success. More and more Indonesian national assets are sold to foreign countries; more and more people are living in poverty, as prices for essential goods are skyrocketing following the economic downturn in 1998. At the same time ethnic and religious conflicts that arise in various areas starting from Ambon (The Moluccas) in 1999, Sampit (Borneo) in the year 2000, Aceh (Sumatera) until currently, have not been

solved successfully. The idea for federalism, to give better empowerment to each individual province, has not been fruitful yet, as conflict continues to take place. Also, internationally, Indonesia is now known to be the ground for breeding terrorists, with two big cases that took place in Bali (2002), the Marriott, Jakarta (2003) and Kuningan (2005).

The multidimensional crises that have been taking place for over 5 years, have led Indonesians to look inward, searching for errors they might have ignored over these years. Many believe that the key to many problems that are taking place in their country is the corruption, cronyism, collusive (or KKN- Indonesian abbreviation) practices in business and government organization, which have

plagued Indonesia for over 4 decades (Madjid, in *Media Transparansi*, 1998; Rais, in *Media Transparansi*, 2000; Tamin, in *Kompas*, 2003; Maarif, in *Pikiran Rakyat*, 2003; Nur Wahid, in *Pikiran Rakyat*, 2003). In short, unethical conducts in the way the government institutions are managed and the way they serve the people have been going on unattended and uncriticized. A study even indicated that no single ministry office in Indonesia is free from unethical conduct, including ministry of education, and ministry of health (Maarif, in *Tempo interaktif*, 2003). Ironically, these are the very institutions that are supposedly serving for the betterment of the people. People's voices were often disregarded in the decision making processes had been corrupted. Under the repressive old regime, such an attention will be banned and will put the right risk to a person who showed criticisms to the government. Within the crisis context, psychologists, especially Muslim psychologists are challenged to contribute more substantially in the effort to minimize unethical practices in government and business organizations.

Models using Prophetic Intelligence Constructs as the Approach for Change

Attempt to find appropriate approaches to the problems have been directed at least to three major areas 1) Finding answers on how the mismanagement had happened, 2) finding alternative to the old system and creating a systemic transformation 3) Making a different by working from the individual level and or by transforming people involved in the system. It is in the second and third areas that psychologist are often called for to actively take part.

Along with the ongoing discourse in Intelligence, psychologist interested in theories of intelligence looked for approaches from the intelligence construct. Intelligence have always been related to the ability to learn from experience and to adapt to the surrounding environment.

This is said to be the agreement which may be drawn from various theories of intelligence (Stenberg, 1999). If mismanagement and conflicts had been the key word for problems in Indonesia, intelligence might be used to explain the current crisis, since crises often resulted from wrong decisions made by people involved (i.e., leaders and policy makers). Unintelligent decisions must have been taken by leaders and policy makers. Then, a system resulted from it have been implemented, and in turn, wrong/inappropriate practices have been performed by people within the system for decades. Interestingly, the cycles goes on, like chronic dysfunctions, although statistics show that the numbers of educated people in Indonesia keep increasing. The assumption that many people are not too intelligent, in choosing or following a decision, thus in contradictory to the fact that education level is increasing. Another contradiction can be seen from the high level of psychological problems, resulted from the so called modernity as well as the crises itself. It will be easy these days to find people who show desperations in facing their life difficulties. Recently, suicide attempt, for example, was done by some 67 people. Some of them were students at the elementary and junior high school level who committed suicide for a similar reason: inability to afford the "expensive" school supplies (Center for the Betterment of education, in Swaranet, 2003). If people are smarter than before, then why is the number of people with psychological desperations, those with drug abuses, etc, keep increasing? Approaching the crises only from the conventional intelligence perspective, which represent the intellectual side of the individuals, thus is not sufficient. Leveling up education, to bring about better human resources qualities, does not guarantee good practices in government and business organizations. At the societal level,

happier and healthier communities were not achieved.

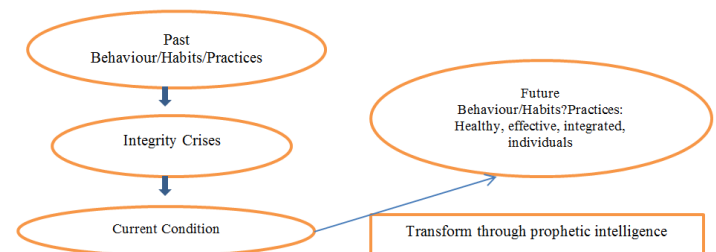
Intellectual intelligence says much about decisions and problem solving as well as adaptation, but not about other aspects of individuals that are non intellectual in nature. Yet, the non intellectual capacity often plays role in the individuals effective functioning. Abilities or capacities relevance for critical situations, such as handling difficult problems without desperation, getting along well through differences with other people have also been explained by the theory of emotional intelligence (Goleman, 1997; Salovey and Mayer, 1995). As well, a quite current approach of intelligence relevant to handling difficult, tough goings, or adverse situations was proposed by Stolz (2000) through his construct of adversity intelligence. An even more relevant approach to the KKN (collusive, corruption, and nepotism) problems in Indonesia may be found in the construct of spiritual intelligence (Emmon, 2000), as unethical conducts in the way people perform their duties may result from their inability to transcend their experience and to believe that any action that an individual engages in is sacred. Empirical studies have provided support on the role of spirituality in influencing perceptions of unethical business activities (Giacalone and Jurkiewicz, 2003).

However, though the available intelligence constructs may explain and be applied to approach the problems, some psychologist believe that if intelligence will be used in the explanation, then there has to be a construct which is more holistic and integrated. That is, a construct of intelligence that put importance in the integration of all of the important dimensions for an effective individual functioning. This construct should explain how people can survive and, in turn, achieve success, in difficult situation, be able to make appropriate judgments regarding decisions, be able to live in harmony with different people, is a learner

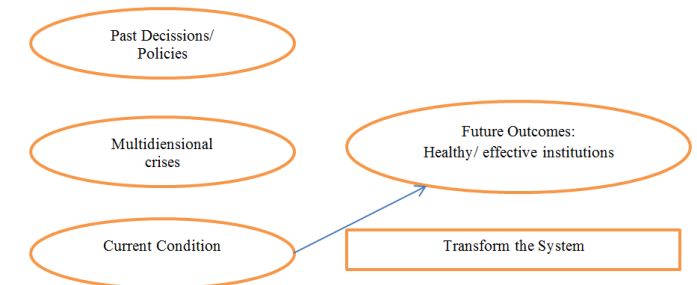
(and thus will not repeat the same mistake), and at the same time hold on to ethical values and morality in guiding their day to day life.

Beside, within a society where the majority of the populations are muslims, a construct of intelligence should better represent the belief and values of people that it attempts to portray. This thought had brought forward the idea of a holistic, prophetic intelligence. The term prophetic, is taken from the exemplary conducts of the prophets (Uswatun Hasanah), chosen by God, who, in all their difficult missions, remain persistence and finally succeed (Adz Dzaky, 2003). A model to explain how the relationship of past experience and expected future may be transformed using prophetic intelligence approach is shown below:

Transformation at the Individual level



Transform at The Institutional Level



The Development of Prophetic Intelligence Construct

There are at least two major factors that give background for the study of prophetic intelligence. The first factor resulted from the internal dynamic among Muslim psychologist and ulama in Indonesia who were attempting to define Islamic Psychology. Finding psychological constructs from the Qur'an and other

Islamic texts has become a tireless effort among psychologist who found that constructs from the mainstream – conventional psychology were often inaccurate for explaining phenomena among Muslim communities. For example, to Muslims, the duty to serve God (ibadah) will be a strong motivator in their daily activities, as this is their reason for existence. Yet, this kind of understanding does not receive much attention in the mainstream psychology: Another example may be taken from the construct of spiritual intelligence proposed by Emmon (2000). In the construct, the belief that all behaviours taken by the individuals have the task to submit themselves to the will of God when they want to find peace in life was not discussed, let alone explicitly stated. In Islamic text, to please God, is a part of a Muslims expression of closeness to his/her Creator (Nashr, 2002).

An ongoing studies on the Qur'an and Hadits, and Sunnah has been taking place intensively, since 1996, to especially concentrate on texts that are representative for Islamic Psychology. Attempts to better define Islamic Psychology should be rely not only by using the Mainstream texts and put in the Muslim community's contexts. Instead, it should put more emphasis to exploring Islamic Texts that are psychological and, in a sense, represent the real context of Muslims. Thus strategies to bring forward Islamic Psychology will be the "scientification of Islamic Texts" (Kuntowijoyo, 2003). The pull factor was more related to social context that are intensely changing in Indonesia.

Prophetic Intelligence was developed by a few Muslim psychologist and ulama (Adz Dzaky, interview, 2004) as a respon to the multidimensional in crises in Indonesia. That are still taking place until today. During the crises, some requests on how to better help people face the difficult time have been coming steadily to Muslim psychologist. The ongoing request seem to be related to the trend that people try to look back to their

belief at time of difficulties. Thus, muslim psychologist were challenged to find ways that will provide the best answer to this need. At the same time the approach should bring about substantial change (transform) people for engaging in the practices/habits of KKN, and provide a deep, spiritually rooted motivator. This way, it is expected that they have a new belief that will engage them in tireless effort to bring about change in life. This purpose is in line with what Bandura said as building self efficacy that they are able to go through difficult times and create a better future. A series of workshop were run by putting together some psychological construct, found in the Qur'an and Hadits/Sunnah and explain it in way lay people will understand. Since the society in Indonesia is diverse, the constructs developed should be understood not only by Muslims but also people of various religions.

Prophetic Intelligence Construct

Prophetic intelligence, is developed from Islamic text (Qur'anic and Hadits/ Sunnah/ exemplary conduct of Prophet Muhammad). In prophetic intelligence, conscience becomes the center to define the various aspect of intelligence (Adz Dzaky, 2003). In the Islamic text, the term *Nuur* (conscience) is often used to describe the existence of our judgment guided by the ultimate sense of right and wrong. Thus all dimensions in prophetic intelligence is developed based not only on the assumptions of "how well an individual capacity of a specific intelligence is mastered and performed" but also on how well the conscience was incorporated in their manifestations. Human rationality, emotionality and spirituality are therefore built upon and developed by using *Nuur*/ the light as the center.

The following are the dimensions and some elaborations of prophetic Intelligence:

1. Intellectual intelligence: Intellectual intelligence encompasses the

following indicator: 1) Thought processes which are guided by conscience. In decision making, judgments are made based on right or wrong evaluation, as well as considerations whether or not a decision is useful or fruitless (manfaat and madharat). 2) Idea, as a result of thought processes, is understandable and easy to follow. People who have intellectual intelligence will be able to explain complex problems in a simpler way, able to generate plan for solutions about the problem, and the plan is workable and operational and can be followed by other people. 3) Using a frame of cause and effect in examining a problem: An intelligent person will look further to the basic causes of the problem. This will lead him/her to solutions that are concrete and meaningful.

2. Psychological intelligence-Adversity: 1) Patience (Shabar): Ability to survive in difficult situation by believing that every difficult event has its positive meaning, and that every event is God's plan. 2) Optimism: Believing that no matter how difficult a situation is, it will have a good end. He/she will also be motivated by the success of other people. 3) Perseverance: persistence, endurance, and diligent as a result of the faith in God. 4) Realistic assessment of self: Able to see weaknesses and shortcomings and learn from other's success in tackling new problems. 5) Brave: Willing to sacrifice and struggle, to the point when their existence is at stake (Mujahadah).
3. Psychological intelligence (emotional): 1) Positive outlook of life (Husnudzan), 2) Careful (wara'): The ability to take more precautions, even regarding things that are Halal/permitted according to

religious law, and in interaction with people, ability to consider the risk of an action. 3) Self awareness (Muraqaba) aware of their own weaknesses. 4) Tolerance: can see other's point of view, consider harmony in relating to other people. 5) Extend the love to other people other than him/herself.

4. Spiritual intelligence (Ruhaniya): 1) Liqa: Capacity to feel close to God, and to feel that he/she meets Him. 2) Ihsan: Performing ritual and activities by believing that God is watching over them. 3) Understand and accepting the message of God. 4) Able to see/sense beyond matters (the physical existence), see things from its substance (Mukasyafah).

Validity Study on Prophetic Intelligence Construct

Method

As a new construct, prophetic intelligence deserves examination for its validity. The first attempt to test the validity is through construct validity study. Construct validation is a process that requires judgmental and empirical evaluation (Patten, 2000).

Procedures

In judging the construct for prophetic intelligence, researchers conducted a few discussion sessions with ulama, regarding Islamic text that can be grouped together in one integrated construct. At the same time, Psychologist, who are exposed to psychological text from the mainstream of the discipline tried to find comparison between what was found from the Islamic texts, and those from psychology literature. Further, focused group discussion was conducted by involving 4 psychologist to provide their judgment on the construct as a whole. The group also generates items for each dimensions of the scale.

Latter on, items to represent unethical conducts in institutions were

generated to form perception of unethical conduct scale. This last measure was distributed to participations prior and after they join the prophetic intelligence workshop. This step is taken as part of finding empirical support for the effectiveness of prophetic intelligence workshop to transform past/current behaviour into more healthy and effective ones.

Measures

The Prophetic Intelligence Scale (PIS) encompasses 4 dimensions with 17 Items for intellectual intelligence 14 items for adversity, 19 items for emotional and 24 items for spiritual intelligence. The response for each item use 5 points likert scale ranging from always (5), often (4), sometimes (3) rarely (2), almost never (1).

For the empirical test, a preliminary try out for the PIS was conducted by using 29 government employees. An interacorrelation analysis was conducted to find the correlations between each dimensions and the construct as a whole. A factor analysis to find how the items were loaded in the dimensions was performed.

The perception of unethical conduct scale (19 items) was tasted, first to 26 government employee. The scale uses responses from very inappropriate (1), appropriate at certain times (2) appropriate (3).

Results

Differences and similarities of prophetic intelligence construct were compared through focus group. The results of this step are as follow.

There is no good or bad/right or wrong (manfaat/madharat) judgment incorporated in the conventional intellectual intelligence, while in the Muslim's understanding the ability to differentiate (furqan) between the two certainly defines the quality of one's intellectuality.

Second, at times of uncertainties and difficulties, Islamic text often cites the word Shabr, and this quality is always related to the saying that a person should never give up hope or God's Mercy, and believe that things bear good meaning behind its difficult nature. Thus Shabr, the group concluded, may be incorporated in the adversity intelligence construct.

Third, in the adversity dimension, conventional psychology does not integrate the concept of Mujahadah, the willingness to struggle to achieve something better. Jihad, in fact has been connotated with extremism and terror in the non Muslim's understanding.

Fourth, in the emotional intelligence construct, Islamic teaching shows a concept of Wara' (carefulness) in dealing with thing and actions, even those that are permitted by religious law/Halal. This, too is not found in Goleman (1996) or Salovey and Mayer (1995) definition of emotional intelligence.

Meanwhile, in the spiritual intelligence construct, mainstream psychology shows some debate as to whether or not spirituality can be included as intelligence. Emmons (2000) argue that it is an intelligence encompassing four components. While Gardner (1993), disagree that spirituality is an intelligence, although one (or two) of intelligence in his theory or multiple intelligence that seem to relate to spirituality is listed by Gardner and so called as intrapersonal (and interpersonal) intelligence. Effect of spirituality had been found in many empirical studies and Mc. MacCormick (1994) cited a number of studies and found themes that appear in the study of spirituality range from compassion, right livelihood, selfless service, meditative work and the problem of pluralism. He also found that believing managers says their relationship with God influence their work more than any other variable. In Islamic text, spirituality (ruhaniya) is central to the existence of the individual, as this determines the qualities of

individuals vertical relationship with God. Spirituality at the same time is closely related to many faces of individual's life (Nahr, 2002; Adz Dzaky, 2004). It often plays a role as transition point where the way people conduct their activities are transformed for the better (Adz Dzaky, 2004). Many people have to go through series of intense learning and practices in attaining their spirituality. Besides, when high person, the way he/she perceive, process, understands stimulus/information will be no spirituality. The way the person make decision and solve problems thus may be affected by his/her spirituality (McGregor, 2002). Thus far, it can be agreed that spirituality is an intelligence.

Result of the empirical (quantitative) study are shown in the following tables:

Table 1: Intercorrelation of the four dimensions

Dimensions	N	Spiritual	Adversity	Emotional	Intellectual
Spiritual	29	--	.569**	.806**	.669**
Adversity	29		--	.718**	.743**
Emotional	29			--	.616**
Intellectual	29				--

Table 2: Factor Loading

	Component			
	1	2	3	4
Spiritual	.881	.219	.300	.295
Intellectual	.311	.349	.859	.208
Emotional	.471	.419	.205	.730
Adversity	.232	.852	.363	.297

Table 3: Alpha Coefficient for each scale

Scale	Alpha	Final number of items
Spiritual	.921	21
Intellectual	.923	17
Emotional	.824	17
Adversity	.912	14

The intercorrelation matrix in table 1 shows that there is a strong significant correlation between each scale. This indicate that there is a large variances shared as a whole. The strong intercorrelation indicates that there is validity in the prophetic intelligence

construct as a whole. To test the items loading within factors, a factor analysis was conducted. The result confirms that items are loaded in four distinct factors of prophetic intelligence. Thus the categorization of prophetic intelligence into four dimensions gains an empirical support.

Reliability analysis shows that all four scales have a moderately high alpha coefficient (see table 3). These coefficients indicate that the measures show sufficient reliability. From the validity and reliability test, it can be said that the measure for prophetic intelligence indicate a sufficient level of consistency and accuracy.

As for the perception of unethical conduct measure, the alpha shows a coefficient of .792. After items with low correlations were deleted, the final numbers of items included in the measure was 11.

The test to find whether or not prophetic intelligence workshop is effective to increase perception of unethical conduct shows a significant difference ($t = -2.532$, $p = .025$) on scores of unethical conduct perceptions among government employees before and after their participation in the workshop.

Discussion

The current study was aimed at examining the construct validity of prophetic intelligence and finding an empirical support for the role of prophetic intelligence workshop on the perceptions of unethical conduct among government employees in Indonesia. The results show that there is an early support for a construct validity of prophetic intelligence consist of four unique dimensions.

The result provides a ground for further study on the validity of prophetic intelligence. Further attempts to perform validity study may be focused on whether or not prophetic intelligence is related to other construct of intelligence in the mainstream psychology. Other studies may also concentrate on testing the predictive validity of prophetic intelligence towards

performances such as academic performance, work performance, and other behavioral dimensions such as personal adjustments, success in dealing with uncertain times of change and transitions, decision making and problem solving. This will follow the model developed for studying emotional and spiritual intelligence (Tischler, Bibermen, Mc. Keage, 2002).

Beside its construct validity, this study also found a positive support for the effectiveness of prophetic intelligence workshop in increasing perception of unethical conduct. Firm conclusion should not yet be taken at this point as there are weakness in the study design. First, the study about the workshop can be categorized as a field experiment study that bears weakness on its internal validity. One such threat can be found in the absence of control group. Second, the number of participants was too small, although the result shows significant difference. With this weakness, generalization to a larger group should be done very carefully. However, workshops are still run periodically, with participants coming from various part of the country. Thus, further study should be able to find large samples to test the effectiveness. Third, although perceptions of unethical conducts increased we should not yet conclude that this will affect the behavior. That is, whether or not participants will engage in workplace conducts more ethically, can not yet be assumed from this study. Such an early assumption should be avoided for the following reasons: This study used paper and pencil approach in the measurement of the result. It did not observe real behavior of the person. Also, comments from participants often say that when responding to unethical conducts items they would think of the ideal, not the real situation. Thus, it can be said that assessing ethical or non ethical behavior tends to bear "faking good" responses. In avoiding such weakness, future studies should focus weakness, future studies

should focus on how to accurately assess unethical behaviors.

Although bearing some weakness, the current study has an important relevance for addressing problems in the multidimensional crises in Indonesia. The result provide a positive reinforcement towards creating a better system. Now there is a ground where psychologist can develop more holistic approach in creating a better/ transforming a system starting from the individual level. More importantly the approaches uses constructs or theories which consider local, cultural or religious basis relevant for the communities of attempt to represent.

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