

---

## Implementation of Reading Asmaul Husna: an Effort to Increase Spiritual Intelligence

Amalia Sholekha

([sholekhaamalia441@gmail.com](mailto:sholekhaamalia441@gmail.com))

International Boarding School of Al-Fusha, Pekalongan, Indonesia

### Article History

Submitted: 18-02-2022; Reviewed: 16-03-2022; Approved: 29-04-2022

URL: <http://e-journal.iainpekalongan.ac.id/index.php/jousip/article/view/5610>

DOI: <https://doi.org/10.28918/jousip.v2i1.5610>

---

### Abstract

The general public tends to prioritize aspects of intellectual intelligence (IQ) over other aspects, such as spiritual intelligence (SQ). In higher education, this is reflected in the phenomenon among students who experience a lot of spiritual emptiness in studying. The education system that only teaches students in terms of academic aspects is not enough to fulfill intelligence for students. Therefore, this study aims to determine the implementation of Asmaul Husna reading in increasing the spiritual intelligence of students of the Faculty of Ushuluddin, Adab, and Da'wah (FUAD), State Islamic Institute (IAIN) Pekalongan. This type of research is field research. The method of data collection was carried out using the method of observation, interviews, filling out questionnaires, and documentation. The data that has been obtained is then analyzed using descriptive quantitative and qualitative descriptive methods. The results showed that the reading of Asmaul Husna at FUAD had a positive influence on the spiritual intelligence of students. In general, students were very enthusiastic about participating in the reading of Asmaul Husna. Research respondents who came from students obtained spiritual intelligence scores in the category range 148-246 referring to the assessment of Ary Ginanjar Agustian. The score is in the good/high category. Students implement Dhikr Asmaul Husna according to the stages in achieving the example of Dhikr Asmaul Husna, namely increasing ma'rifah through knowledge and piety; freeing oneself from the bondage of lust and lust, and purifying the soul by way of morals with the character of Allah Swt.

**Keywords:** Dhikr, Asmaul Husna, Spiritual Intelligence

### Abstrak

Masyarakat umum cenderung lebih mengutamakan aspek kecerdasan intelektual (IQ) dibanding aspek yang lain, seperti kecerdasan spiritual (SQ). Dalam pendidikan tinggi, hal tersebut tercermin pada fenomena di kalangan mahasiswa yang banyak mengalami kekeringan spiritual dalam menuntut ilmu. Sistem pendidikan yang hanya mengajarkan mahasiswa dari segi aspek akademik saja ternyata belum cukup untuk memenuhi kecerdasan bagi mahasiswa. Oleh karena itu, penelitian ini bertujuan untuk mengetahui implementasi pembacaan Asmaul Husna dalam meningkatkan kecerdasan spiritual mahasiswa

*Fakultas Ushuluddin, Adab, dan Dakwah (FUAD), Institut Agama Islam Negeri (LAIN) Pekalongan. Jenis penelitian ini merupakan penelitian lapangan. Metode pengumpulan data dilakukan menggunakan metode observasi, wawancara, pengisian angket, dan dokumentasi. Data yang telah diperoleh kemudian dianalisis menggunakan metode deskriptif kuantitatif dan deskriptif kualitatif. Hasil penelitian menunjukkan bahwa pembacaan Asmaul Husna di Fakultas Ushuluddin, Adab dan Dakwah memberikan pengaruh yang positif bagi kecerdasan spiritual mahasiswa. Secara umum, mahasiswa sangat antusias dalam mengikuti kegiatan pembacaan Asmaul Husna. Responden penelitian yang berasal dari mahasiswa memperoleh skor kecerdasan spiritual dalam rentang kategori 148-246 mengacu pada penilaian Ary Ginanjar Agustian. Perolehan skor tersebut masuk ke dalam kategori baik/tinggi. Mahasiswa mengimplementasikan zikir Asmaul Husna sesuai dengan tahapan dalam meraih keteladanan zikir Asmaul Husna, yaitu meningkatkan ma'rifah melalui pengetahuan dan ketaqwaan; membebaskan diri dari perbudakan syahwat dan hawa nafsu; dan menyucikan jiwa dengan jalan berakhlak dengan akhlak Allah Swt.*

***Kata Kunci: Zikir, Asmaul Husna, Kecerdasan Spiritual***

## INTRODUCTION

The tendency of the education system in higher education today is to experience a lot of spiritual dryness. The education system that only teaches in terms of academic aspects is still not enough to meet the intelligence of students. The absence of special religious guidance as an effort or *tirakat* in studying causes problems that will arise during the learning process and later when they have graduated. (Sahlan, 2011, p. 2).

So far, intelligence tends to be understood with an IQ barometer so that a person is said to be intelligent if he gets a high achievement index, or people view intelligence with an EQ approach so that a person is classified as intelligent if he is committed, loyal, empathetic, or patient. These two bits of intelligence are not sufficient in dealing with the complexities of life's problems. In this context, it is necessary to have the ability to use the third intelligence, namely Spiritual Quotient (SQ), which is knowledge of self-awareness, the meaning of life, the purpose of life, or the highest values. This intelligence is in the form of the ability to manage "conscience" so that it is expressed appropriately and effectively by enabling us to work together smoothly towards broader and meaningful goals. (A. T. Nasution, 2009, p. 4).

The inner voice can be learned and felt through the dhikr of *Asmaul Husna*. Dhikr is the dhikr of Allah Swt, it can be in verbal form, or an act of the heart to remember Him (Munirudin, 2018). Dhikr is the basis and key of "Emotional and Spiritual Intelligence" in building "personal toughness" as well as building social resilience. The names of Allah are

the basic keys of Ihsan, the Pillars of Faith, and the Pillars of Islam. Because the conscience must imitate the nature of Allah, the Noblest and Most True (Agustian, 2016, p. 383).

SQ makes us not imprisoned by egoism, which is a mistake that makes us selfish, love material things, all I am, if not for me, feel the smartest, richest, and most beautiful. On the other hand, SQ makes oneself more inclusive and has images of transpersonal awareness of nobility (*al-Karim*), majesty (*al-Adhim*), gentleness (*al-Lathif*), or giving (*ar-Razzaq*). (A. T. Nasution, 2009, p. 6).

The Faculty of Ushuluddin, Adab and Da'wah (FUAD) IAIN Pekalongan provides a special formulation for students by requiring them to read *Asmaul Husna* every time the course learning will begin. This is by the work program called "Blessing Wednesday" which has been included in the Decree (SK) of the Dean of FUAD Number 734/in.30/F.III/AD.05/07/2019 regarding the determination of Blessing Wednesday for all employees, Lecturers, and Students of the Faculty of Ushuluddin, Adab, and Da'wah IAIN Pekalongan (Dekan Fakultas Ushuluddin, 2019).

The "Blessing Wednesday" program was established by the Dean of FUAD on July 24, 2019. The purpose of the program is an effort to realize *santri* among students and to study Islamic knowledge more deeply (TV Lentera, 2020). As mentioned in Nadhom Zikir *al-Asmaa Al-Husna* FUAD IAIN Pekalongan which mentions:

1. Nadhom Dhikr *Asmaul Husna* is recommended to be read after the obligatory prayers and the opening of every religious event and activity;
2. Reading the Dhikr of *Asmaul Husna* regularly, Having the benefits of Allah will give you peace, tranquility, dignity in the world and the hereafter, loss of anxiety, sadness, and difficulty, relieving stress and confusion, despair, smooth sustenance and the strength of understanding the science of faith, Islam, and sincerity which is getting stronger, loved by Allah, the people of the heavens (angels) and the people of the earth and so on;
3. Reading the dhikr of *Asmaul Husna* can be used as a medium of spiritual healing, and applied in the process of guidance, counseling, and Islamic counseling;
4. The recitation of this *Asmaul Husna* dhikr can be done alone or in the congregation, with a melodious voice and moderate tempo as well as with the appropriate song so that the reading can bring solemnity, solemnity, and connection with Allah Swt

5. Please pray that the big family of the Faculty of Ushuluddin, Adab and Da'wah IAIN Pekalongan will always be blessings and successful (Fakultas Ushuluddin, 2020).

The actualization of the names of Allah will purify the heart, which is the center of consciousness so that the light of nature can manifest. Through the presence of this light, the heart will follow the reason and turn towards the spiritual, instead of following the passions and turning to the material world. If the spiritual warrior (*Salik*) manifests or reveals these names and qualities in his association with fellow human beings, these names are called noble character traits. If he manifests it in his soul then these names are called commendable moral qualities (Bachtiar, 2002, p. 17).

As the results of the researcher's interview with one of the Psychotherapy Sufism students stated that with this *Asmaul Husna* reading activity, which has been running for half a semester, you can feel its positive influence, namely learning can be more serious, calm in dealing with learning and can feel spirituality in learning. (Kurniasih, 2019).

FUAD is a faculty in which it learns more about religious sciences, including the science of dhikr. However, the problem is that students studying at Islamic universities do not necessarily have high spiritual intelligence, due to spiritual dryness. With the *Asmaul Husna* reading program, it becomes a means of training for students in applying dhikr in everyday life and obtaining these benefits. From the explanation above, the author took the research title, namely "Implementation of *Asmaul Husna* Reading to Increase Spiritual Intelligence (SQ) for Ushuluddin Adab Faculty Students, and Da'wah Batch 2018/2019 at IAIN Pekalongan."

By the main problem above, this study aims to determine the implementation of *Asmaul Husna* reading in increasing SQ in 2019/2020 FUAD students at IAIN Pekalongan. The results of this study are expected to be useful for the development of the science of Sufism and the insight of readers in general, especially for students who deal in the field of Sufism.

Relevant research was conducted by Atika Ulfia Adlina under the title "The Relationship between Self Awareness and *Al-Asma' Al Husna* Appreciation with Spiritual Intelligence of Students of Madrasah Aliyah NU Banat Kudus". This study found that there was a significant relationship between self-awareness and *Asmaul Husna's* appreciation of the spiritual intelligence of the students of Madrasah Aliyah NU Banat Kudus. The higher the level of self-awareness and their appreciation of *Asmaul Husna*, the higher the

level of spiritual intelligence (Adlina, 2009). The similarity with this research is that they both examine *Asmaul Husna* and Spiritual Intelligence. While the difference is, that the research looks at the relationship between the two variables, while this study aims to see the increase in spiritual intelligence from the application of *Asmaul Husna* dhikr.

Another study was conducted by Primadona Alifia with the title “Implementation of *Asmaul Husna* Reading in increasing social piety of students of Ma’arif NU Tirto Vocational School, Pekalongan Regency”. The results of this study explain that the implementation of reading *Asmaul Husna* in increasing the social piety of the students of SMK Ma’arif Tirto, Pekalongan Regency is done by familiarizing children with dhikr so that children will be more *taqarrub* to Allah while providing a stimulus to students’ spirituality. Social piety does not necessarily appear in students, but it takes a long process of habituation and spiritual development for students (Alifia, 2013). The similarity with this research is that they both examine *Asmaul Husna* as the independent variable. The difference lies in the dependent variable, the dependent variable in this research is social piety, while this research is spiritual intelligence.

This study uses a qualitative approach. Qualitative research is research that aims to understand the phenomena of what is experienced by research subjects such as actors, perceptions, motivations, actions, and others holistically by describing in the form of words and language, in a special natural context by utilizing various natural methods (Moleong, 1994, pp. 5–6). The type of this research is field research because it is an in-depth investigation of the social unit in such a way that this research is used in the real world, to produce a well-organized and complete picture of the social unit (Azwar, 1998, p. 5).

The primary data sources in this research are FUAD students in 2019/2020 IAIN Pekalongan. Sources of secondary data in this study are journals, papers, minutes, books, social media, lecturers, and the entire existing academic community. The method of data collection was carried out using the method of observation, interviews, filling out questionnaires, and documentation. The observation method is used to conduct observations on ongoing activities and explore data on how students implement *Asmaul Husna* reading in increasing spiritual intelligence. In this observation, using a random sampling technique where every member of the population has the same opportunity to become a member of the sample, the researcher takes a random sample for each class

without paying attention to the strata of Ushuluddin Adab and Da'wah students in 2019/2020. Researchers took a sample of 5-10 students.

The data that has been obtained were analyzed descriptively. According to Hasan (2001), descriptive statistics are part of statistics that study how to collect data and present data so that they are easy to understand. Descriptive statistics only aim to describe or provide information about data or situations or phenomena. In other words, descriptive statistics function to explain conditions, symptoms, or problems (L. M. Nasution, 2017, p. 49). Data in the form of words or language were analyzed descriptively qualitatively, while data in the form of numbers were analyzed descriptively quantitatively (Abdullah, 2015, p. 124).

## **DISCUSSION**

### ***Asmaul Husna***

Every name of Allah Swt must contain attributes related to the name and nobility of Allah Swt. Through His revelations conveyed by His apostles, Allah Swt informs His creatures of His name. The 99 names of Allah are mentioned in the hadith. "Indeed, Allah has 99 names, whoever keeps them (reads them every day) then surely he will enter heaven" (HR. Tarmudzi, juz 5 p. 193. No Hadith 3575). The meaning of the hadith does not mean limiting the number of Allah's names stored in the unseen knowledge. As for what is meant by whoever counts it (memorizes it) then he will enter heaven, it can be understood as: (1) memorizing and mastering it, (2) understanding its meaning and actualizing it in real life, (3) worshipping Allah and the consequences with the ninety-nine names of Allah (Endin, 2004, pp. 18–19).

From the above review, dhikr of *Asmaul Husna* means verbal and heart actions (mentioning, telling, saying, remembering, glorifying, and glorifying) the good names or good qualities of Allah Swt. *Asma'ul Husna's* legal basis is based on verses of the Qur'an, among which are contained in the letter al-A'raf verse 180, al-Isra' verse 110, and al-Hasyr verse 59. Experts, especially *Sufism* experts who are very popular among them believe that success in imitating God in His attributes is achieved gradually (Shihab, 1998, pp. xxiviii–xxxix):

1. First: Increase *ma'rifah* through knowledge and piety;
2. Second: Free yourself from the slavery of lust and lust;

3. Third: Purify the soul by way of morality with the character of Allah

Dhikr of *Asmaul Husna* has several benefits that we can get by making *Asma'ul Husna* a daily dhikr reading, including the following:

1. Practicing the reading of *Asma'ul Husna* will be able to lead us to better know or *ma'rifat* to Allah Swt. Reading *Asma'ul Husna* will provide understanding and knowledge to us about the attributes of Allah because each of Allah's names describes the noble qualities possessed by Allah.;
2. Practicing reading *Asma'ul Husna* will be able to grow good thoughts (*busnuzhan*) to Allah Swt because we will know if Allah is a merciful and merciful God, a God who answers the prayers of His servants, a God who is most forgiving and very;
3. Saying and reading *Asma'ul Husna* makes it a recitation of dhikr at any time, even more so by memorizing it, will be able to bring and lead us to Allah's paradise;
4. Reading *Asma'ul Husna* will be able to grow feelings of love (*mahabbah*) to Allah, and will make us become servants of Allah who He loves;
5. Practicing reading *Asma'ul Husna* will give us awareness about the nature of life and the life we are living;
6. Saying and reading *Asma'ul Husna* will give us physical and spiritual strength (energy), and foster deep peace and serenity in our souls and hearts.

### **Spiritual Intelligence**

Etymologically, spiritual intelligence consists of words namely intelligence and spirituality, intelligence in English is referred to as intelligence and in Arabic, it is *az-Zaka* which means understanding, speed, and perfection of something. (Mujib & Mudzakir, 2002, p. 318). In the big Indonesian dictionary, intelligence comes from the word intelligent which means the complete development of reason and mind to think, understand, or sharp mind (P. P. dan P. Bahasa, 1995, p. 164). Or it can be interpreted that the notion of intelligence is a monotheistic, integralist, and principled mindset only because of Allah (Agustian, 2016, p. 57).

While spiritual comes from the word spirit which means spirit, soul, spirit, soul, mental, inner, spiritual, and religious (Bahasa, 1988, p. 857). Ansari in the psychological dictionary says that spirituality is an assumption about transcendental values (Anshori, 1995, p. 653).

Intellectual Intelligence (IQ) can be related to the intelligence of the mind (*'aql*), while emotional intelligence (EQ) is more related to self-emotions (*nafs*), and spiritual intelligence refers to the intelligence of the heart, soul, or what is called *qalb* as Allah says in al –Qur'an letter Ar-Ra'd verses 27-28.

The heart must dare to be responsible for showing its holy face and always try to side with Allah, Turning on the vibration of the soul through essential awareness. This awareness is also what is required from the dhikr process because the dhikr that produces the vibration of the soul, the vibration of consciousness, "I am in front of my faith" can make a person reach the peak of faith. (Tasmara, 2001, p. 54). As Allah says in the Qur'an Surah al-Anfal: 2.

According to the Islamic view, the conception of man formulated in the Qur'an consists of matter (body) and immaterial (spirit, soul, mind, and heart) in different forms. reason and lust (Mudzakir, 2001, pp. 82–83).

Dhikr by using *Asmaul Husna* repeatedly, by remembering and understanding its meaning by heart, can encourage one's heart to always be pure and clean. It is the cleanliness of the heart that gives rise to indicators of spiritual intelligence, namely: (Agustian, 2016):

1. Be positive and responsive to new opportunities and thoughts, without being influenced by shackled dogma;
2. Give birth to creative individuals;
3. Broad-minded, Open and flexible;
4. Able to think clearly and re-luminous nature.

There are times when human nature is shackled. Often humans ignore these shackles, which in the end causes them to fall into crime, fraud, violence, damage, and others. The shackles can be categorized into seven, namely: a). prejudice; b). the principles of life; c). experience; d). interest; e). viewpoint; f). comparison; g). fanaticism. The seven shackles are things that affect a person's way of thinking. Therefore, the ability to see things clearly must be preceded by the ability to recognize the factors that affect the clarity of thinking. By returning humans to their natural nature, humans will be able to see with the eyes of the heart, be able to choose, and prioritize choices correctly, according to the voice of a pure heart (*fitriah*). (Agustian, 2016, pp. 82–83).

## **The Relationship of the Implementation of Recitation of Asmaul Husna Dhikr on Increasing Spiritual Intelligence**

*Asmaul Husna* as an increase in the spiritual quotient, as explained in Ahmad Taufik Nasution's book, namely "Leading SQ with the principles of 99 Asmaul Husna: Embracing the Peak of happiness and success in life", explains that through self-internalization of the Asmaul Husna principle can introduce and develop Transpersonal Spiritual Quotient (A. T. Nasution, 2009, p. 6). Meanwhile, according to Ary Ginanjar Agustian, dhikr and internalization of *Asmaul Husna* contained in the Qur'an will be able to maintain the conscience of human nature (Self Conscience). This can be a sign of a holy and noble God emerging from his nature and this is where spiritual intelligence begins (Agustian, 2016, p. 87).

By reading prayers and dhikr the heart feels more calm and peaceful. We understand that the heart (*qalbu*) has two meanings. First, the liver is a mushy and tender piece of meat that sits between the left cavities of the chest, which is a special piece of meat. Second, is the heart which means *robbaniyah* and *ruhaniyah*, the heart can feel restless, miserable, restless, difficult, and sad. The heart can also close, die, rust, weaken, neglect, and forget. On the other hand, the heart can also feel comfortable and peaceful, happy, excited, and happy. The heart can also be open, live clean, be strong, remember and be awake (Mubaroq, 2014).

The strategy carried out at the FUAD of IAIN Pekalongan in grounding religiosity on campus to increase the spiritual intelligence of FUAD students is by implementing the Blessing Wednesday program which in the program requires students to read Asmaul Husna dhikr first before starting learning activities with the aim of an effort to implement 4 taglines from the IAIN Pekalongan campus, namely spirituality, Scientific, Entrepreneurship, and Nationality. Spirituality is the most basic thing in human life and is included in the context of students and academics. As Spirituality is the goal of IAIN Pekalongan to give birth to religious students (TV Lentera, 2020).

### **Analysis of the Implementation of Reciting *Asmaul Husna* Recitation of FUAD Students**

In the findings that have been obtained by the researchers, the implementation of the *Asmaul Husna* reading carried out by students has a positive influence. So students, in

general, are very enthusiastic about participating in the mandatory reading of *Asmaul Husna* at the FUAD. Specifically, this was explained by Hemala Firtiyani who said that there was a sense of calm and enthusiasm after reading this *Asmaul Husna* dhikr before carrying out activities or learning on campus. By reading this *Asmaul Husna* dhikr, Hermala Fitriyani feels the existence of spirituality, especially in her study

This is relevant to the opinion of Uthman Sa'id Sarqawi (2001, p. 1) In his book entitled *Dhikr That Enjoys*, mentions that dhikr is a way that conveys the love of Allah and His pleasure, and dhikr is a very big door to ascend and gain victory, and dhikr that can save from Allah's punishment. Dhikr illuminates the face and heart and eliminates fear and sadness between a servant and his Lord, dhikr can also eliminate confusion and anxiety, dhikr also makes the heart clear, calm, peaceful, and happy. From the correlation above, the researcher agrees that reading the *Zikr Asma'ul Husna* will bring peace to someone who practices it. This aspect of serenity is one of the indicators of spiritual intelligence.

Experts, especially Sufism experts who are very popular among them, argue that success in imitating God in His attributes is achieved gradually (Shihab, 1998, pp. xxiviii–xxxix):

1. First: Increase ma'rifah through knowledge and piety;
2. Second: Free yourself from the slavery of lust and lust;
3. Third: Purify the soul by way of morality with the character of Allah.

As explained in chapter III, in implementing the *Asmaul Husna* dhikr, students are in line with the existing stages in achieving the *Asmaul Husna* dhikr example, as the stages experienced by Ulviana respondent who said that he had studied the characteristics of *Asmaul Husna* when I was in school. He said: "I used to study *Asmaul Husna*. From MI to MA, there are always moral aqidah lessons, from there I learned the nature of *Asmaul Husna*. Because I have studied, of course, the goal is to improve myself, so without realizing it, I used the lesson on the nature of *Asmaul Husna* as a benchmark in trying to have good character." This knowledge, if it continues to be deepened and developed with piety, will be able to lead to increased ma'rifah to Allah Swt. In addition, making the nature of *Asmaul Husna* a benchmark in morals will lead him to the third stage, namely the stage of purification of the soul.

According to Ary Ginanjar Agustian, as in Islam, matters relating to emotional and spiritual skills, such as consistency (*istiqamah*), humility (*tawadhu*), trying and surrendering (*tawakal*), sincerity (*sincerity*), totality (*kaffah*), balance (*tawazun*), integrity and perfection (*ibsan*) is called Akhlakul Karimah. Emotional and spiritual intelligence is a moral in Islam, which was taught by the Prophet 1,400 years ago, long before the concepts of EQ and SQ were introduced today as something more important than IQ (Agustian, 2016, p. 276).

Students feel the benefits of reading *Asmaul Husna* dhikr, these benefits specifically explain that by reading *Asmaul Husna* they can overcome anxiety, lack of calm, lack of confidence, and not being ready to take part in learning. In addition, the benefits that can be felt are increasing spirituality in students. As this is in line with the objectives and benefits of the *Asmaul Husna* reading program at FUAD.

Dhikr can influence peace of mind, in a psychological perspective, it can be explained by several theories, including the theory of hypnosis. Subandi in Bukhari, states that in the view of hypnosis theory, dhikr can be seen as a form of self-hypnosis because at the time of dhikr a person's attention is focused on the object of dhikr so that the longer he or she does not feel the stimuli around him. Thus, in such a state, one will gain serenity (Sari, 2015).

### **Implementation of *Asmaul Husna* Reading to improve the Spiritual Intelligence of FUAD Students**

Based on research that has been conducted at the Faculty of Ushuluddin, Adab and Da'wah IAIN Pekalongan regarding the implementation of *Asmaul Husna* reading to improve the intelligence of FUAD students, respondents in this study showed good/high scores, namely reaching the number category with a value between (148-246). That is, with the score of each respondent:

Table 1. Spiritual Intelligence Score

Respondent 1	Respondent 2	Respondent 3	Respondent 4	Respondent 5	Respondent 6
168	165	162	165	208	167

Table 2. Barometer of Conscience, Values, Beliefs, Applications, and Reality according to Ary Ginanjar Agustian

Score	Category
247-297	Special/Very High
148-246	Good/High
51-147	Vulnerable/Low
0-50	Alert/Less

The score obtained by the respondents is in the good/high category concerning the barometer of Ary Ginanjar Agustian's research model. In the findings, respondents said that several factors influence them in implementing the *Asmaul Husna* Recitation, including students often forgetting to implement this dhikr in their daily life so that, with the *Asmaul Husna* reading program, it can become a forum for students to practice dhikr of *Asmaul Husna*. The forgetting factor was identified by the researcher as a natural factor (inside the respondent). Meanwhile, the *Asmaul Husna* reading program was an external factor (environment).

The factors that occur in students are in line with the factors According to Ary Ginanjar Agustian, who states that a person's high spiritual intelligence can be influenced by two factors, namely the fitrah factor (a person's way of thinking) and environmental factors. This natural factor (way of thinking) is human nature which if ignored will be shackled, this is what ultimately causes him to fall into crime, fraud, violence, damage, and others. The shackles can be categorized into seven namely: (Agustian, 2016, pp. 83–83): a). prejudice; b). the principles of life; c). experience; d). interest; e). viewpoint; f). comparison; and g). fanaticism. The seven shackles can be overcome by returning humans to their nature, so that humans will be able to see with the eyes of the heart, be able to choose, and prioritize choices correctly, according to the pure voice of the heart (fitrah).

In addition, other respondents said that they had a spiritual sense in themselves, including an optimistic attitude that emerged within themselves, instilling the value of worship in each of their activities, especially in studying. So this makes an attitude of complete trust in Allah without the slightest doubt about Him. This is in line with Zahrudin's research Zahrudin et al., (2021) that the Dhikr of *Asmaul Husna* is a form of implementation of religious culture that can increase a person's spiritual intelligence.

Spiritual intelligence in the Islamic conception is the ability to achieve meaningfulness and success in life in this world and the hereafter based on faith in Allah Swt. As the indicators of spiritual intelligence in the ESQ book by Ary Ginanjar links intellectuality, mentality, and spiritual values that result in happiness, peace, and success in life both in this world and in the hereafter.

Spiritual intelligence in the Islamic conception is the ability to achieve meaningfulness and success in life in this world and the hereafter based on faith in Allah Swt. As the indicators of spiritual intelligence in the ESQ book by Ary Ginanjar links intellectuality, mentality, and spiritual values that result in happiness, peace, and success in life both in this world and in the hereafter.

### **The Influence of the Implementation of Reading Asmaul Husna on Students' Spiritual Intelligence**

Based on the results of interviews, respondents said that understanding and practicing the dhikr of *Asmaul Husna* is very influential in increasing spiritual intelligence as indicated by a sense of calm, happiness, and self-confidence when students start learning with the dhikr of *Asmaul Husna* which is different from the conditions in which they are not reading this dhikr before starting the lesson, the presence of anxiety, restlessness, lack of clear thinking and haste is a form of influence in students implementing this dhikr. This is in line with the indicators of spiritual intelligence, namely: (Agustian, 2016, pp. 82–83):

1. be positive and responsive to new opportunities and thoughts, without being influenced by shackled dogma;
2. produce creative individuals;
3. broad-minded, open, and flexible;
4. Able to think clearly and re-luminous nature.

In Islam, the position of Asmaul Husna or the 99 attributes of Allah is summarized in the unity of monotheism, which is One in His substance, One in His nature, One in His thoughts, as well as the One in His deeds, the mention, and appreciation of the names of Allah (*Asmaul Husna*) give a meaningful dimension to His presence in every activity of those who believe in Him. If *Asmaul Husna* is read and repeated and transmitted it will penetrate the soul and affect the personality of the person who reads it so that they feel a

unified inner contact and bring positive benefits to one's personality because they live it in the form of daily practice. (Muniruddin, 2017, p. 188).

Reading *Asmaul Husna* can be interpreted as a routine of an activity that is carried out by someone regularly to pray to Allah, then whoever reads it and who learns it will get peace, tranquility, happiness, and glory. In implementing this *Asmaul Husna* dhikr, students achieve meaning and piety so that by internalizing the characteristics of *Asmaul Husna*, an attitude of good character emerges. This is because individuals who live and practice the dhikr of *Asmaul Husna* will surely see its meaning in their hearts and form good morals and always obey Allah's commands. (Saaid & Osman, 2020, p. 26).

The results of this study are by what was conveyed by Hasan (2019, p. 145), the practice of dhikr will lead to attitudes of spiritual intelligence and will be of great benefit in increasing spiritual intelligence because with dhikr someone will be iqamah in doing good, calm the heart, and be blessed by Allah Swt.

## CONCLUSION

The reading of *Asmaul Husna* at the Faculty of Ushuluddin, Adab and Da'wah have a positive influence on students, especially in the context of Spiritual intelligence. In general, students are very enthusiastic about participating in the mandatory reading of *Asmaul Husna* at the Faculty of Ushuluddin, Adab and Da'wah. The results of research conducted by respondents in this study showed a good/high score, namely reaching the number category with a value between (148-246) concerning the barometer assessment of Ary Ginanjar Agustian's.

In implementing the dhikr of *Asmaul Husna*, students are in line with the stages in achieving the example of the dhikr of *Asmaul Husna*, one of which is exemplary in practicing science by studying the characteristics so that it can be used as their guide in having good morals. With good character, this is the stage of purification of the soul.

As the respondents stated that understanding and practicing the *Asmaul Husna* dhikr is very influential in increasing spiritual intelligence, this is indicated by a sense of calm, happiness, and confidence when students start learning with *Asmaul Husna* dhikr which is different from the conditions in which they not reading this dhikr before starting the lesson, the presence of anxiety, restlessness, lack of clear thinking and haste is a form of

influence in students implementing this dhikr. This is in line with the indicators of spiritual intelligence.

## REFERENCES

- Abdullah, M. (2015). *Metodologi Penelitian Kuantitatif*. Aswaja Pressindo.
- Adlina, A. U. (2009). *Hubungan Kesadaran Diri dan Penghayatan Al-Asma' Al-Husna dengan Kecerdasan Spiritual Siswa Madrasah Aliyah NU Banat Kudus*. UIN Walisongo.
- Agustian, A. G. (2016). *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual ESQ: Emotional Spiritual Quotient, The Way ESQ, 1 Ihsan 6 Rukun Iman dan 5 Rukun Islam*. Arga Wijaya Persada.
- Alifia, P. (2013). *Implementasi Pembacaan Asmaul Husna dalam Meningkatkan Kesalehan Sosial Siswa SMK Ma'arif NU Tirto Kabupaten Pekalongan*. STAIN Pekalongan.
- Anshori, M. H. (1995). *Kamus Psikologi*. Usaha Kanisius.
- Azwar, S. (1998). *Metode Penelitian*. Pustaka Pelajar.
- Bachtiar, L. (2002). *Meneladani Akhlak Allah Melalui Al-Asma' Al-Husna*. Mizan.
- Bahasa, P. P. dan P. (1995). *Kamus Besar Bahasa Indonesia*. Balai Pustaka.
- Bahasa, T. P. K. P. P. dan P. (1988). *Kamus Besar Bahasa Indonesia*. Balai Pustaka.
- Penetapan Hari Rabu Berkah bagi Segenap Pegawai, Dosen, dan Mahasiswa Fakultas Ushuluddin, Adab, dan Dakwah IAIN Pekalongan, Pub. L. No. Surat Keputusan (SK) DEKAN FUAD Nomor: 734/in.30/F.III/AD.05/07/2019 (2019).
- Endin, S. (2004). *Keajaiban Asmaul Husna*. Garailmu.
- Fakultas Ushuluddin, A. dan D. I. P. (2020). *Nadhom Dzikir Asmaul Husna*.
- Hasan, C. J. (2019). Bimbingan Dzikir dalam Meningkatkan Kecerdasan Spiritual Santri Melalui Tazkiyatun Nafs. *Irsyad: Jurnal Bimbingan, Penyuluhan, Konseling, Dan Psikoterapi Islam*, 7(2), 121–140. <https://doi.org/10.15575/irsyad.v7i2.855>
- Kurniasih, K. (2019, October 7). *Personal Interview*.
- Moleong, L. J. (1994). *Metode Penelitian Kualitatif*. PT Remaja Rosdakarya.
- Mubarq, M. D. (2014). *Pengaruh Istighosah Terhadap Percaya Diri Siswa Menghadapi Ujian Nasional di Madrasah Tsanawiyah Negeri Karangrejo*. IAIN Tulungagung.
- Mudzakir, Y. (2001). *Nuansa-Nuansa & Psikologi Islami*. Raja Grafindo Persada.
- Mujib, A., & Mudzakir, Y. (2002). *Nuansa Psikologi Islam*. Raja Grafindo Persada.
- Muniruddin. (2017). Asmaul Husna sebagai Manajemen Keshalihan Sosial. *Al-Idârah*, 4(5), 129.

- Munirudin. (2018). Bentuk Zikir dan Fungsinya dalam Kehidupan Seorang Muslim. *Jurnal Pengembangan Masyarakat*, 5(5), 1–17.
- Nasution, A. T. (2009). *Melejitkan SQ dengan Prinsip Asmaul Husna: Merengkuh Puncak Kebahagiaan dan Kesuksesan Hidup*. Gramedia Pustaka Utama.
- Nasution, L. M. (2017). Statistik Deskriptif. *Jurnal Hikmah*, 14(1), 49–55. <https://ejournal.staisumatera-medan.ac.id/index.php/hikmah/article/view/16>
- Saaid, N. F. M., & Osman, K. (2020). Kerelevanan Asmaul Husna Terhadap Pembentukan Peribadi Muslim [Relevancy Asmaul Husna toward Muslim Personal Formation]. ... *Studies and Human Sciences (e-ISSN ...)*, 3(2), 20–27. <http://bitarajournal.com/index.php/bitarajournal/article/view/116%0Ahttp://bitarajournal.com/index.php/bitarajournal/article/download/116/103>
- Sahlan, A. (2011). *Religiusitas Perguruan Tinggi: Proses Pengembangan Tradisi Keagamaan di Perguruan Tinggi Islam*. UIN Maliki Press.
- Sari, A. E. (2015). *Pengaruh pengalaman Dzikir Terhadap Ketenangan Jiva di Majelis Dzakhirin Kamulan Durenan Trenggalek* [IAIN Tulungagung]. <http://repo.iain-tulungagung.ac.id>
- Sarqawi, U. (2001). *Dzikir itu Nikmat*. PT Remaja Rosdakarya.
- Shihab, M. Q. (1998). *Menyingkap Tabir Ilahi: Asma al Husna Dalam Perspektif Al-Qur'an*. Lentera Hati.
- Tasmara, T. (2001). *Kecerdasan Ruhaniah: Transendental Intelligence*. Gema Insani Press.
- TV Lentera. (2020). *Rabu Berkah Fakultas Ushuluddin, Adab dan Dakwah LAIN Pekalongan*. Fakultas Ushuluddin, Adab dan Dakwah.
- Zahrudin, M., Ismail, S., Ruswandi, U., & Arifin, B. S. (2021). Implementasi Budaya Religius dalam Upaya Meningkatkan Kecerdasan Spiritual Peserta Didik. *Asatiza: Jurnal Pendidikan*, 2(2), 98–109. <https://doi.org/10.46963/asatiza.v2i2.293>