

(Research/Review) Article

Development of High Quality Human Resources Through Qur'anic Spiritual Intelligence at SMAIT Ash-Shohwah Berau, East Kalimantan

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Abstract: This study aims to explore the concept of Qur'anic Spiritual Intelligence and its role in developing high-quality human resources, with a specific focus on the implementation at SMAIT Ash-Shohwah Berau. Qur'anic Spiritual Intelligence refers to a form of spiritual capacity derived from deep interaction with the Qur'an, encompassing the intelligence of the spirit, soul, heart, and moral consciousness. This research employs a qualitative method with a case study approach to provide an in-depth understanding of the phenomenon. Data were collected through semi-structured interviews with teachers and students, participant observations during religious and academic activities, and documentation analysis of school programs. The findings reveal that the cultivation of Qur'anic Spiritual Intelligence at SMAIT Ash-Shohwah Berau is systematically integrated into the school's curriculum and extracurricular programs, particularly through the high-quality Tahfidzul Qur'an program, which is mandatory for all students. The process of memorizing the Qur'an is not only aimed at achieving mastery of verses but also at nurturing closeness to Allah SWT, shaping attitudes and values that form the foundation of high-quality human resources. Students participating in the program demonstrate notable improvements in discipline, responsibility, enthusiasm for learning, social competence, emotional regulation, honesty, independence, and leadership skills. Furthermore, the study highlights that Qur'anic Spiritual Intelligence serves as a transformative element, influencing both academic achievement and personal character. It fosters an integrated development that balances intellectual capability with moral integrity, enabling students to contribute meaningfully to society. The results suggest that embedding Qur'anic Spiritual Intelligence in educational settings can be a strategic pathway for producing graduates who are not only academically competent but also spiritually grounded and socially responsible. This has significant implications for Islamic education institutions aiming to develop comprehensive human resources aligned with Qur'anic values and the demands of the modern world.

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1. Introduction

The 21st century is known as the "*industrial age*" and "*Knowledge age*", which requires quality and high quality human resources to answer the challenges of the times' development. Because a nation's progress depends on the quality of its human resources, good-quality

human resources will bring progress to the country in economics, science and technology, politics, culture, and national character [1].

Improving the quality of high quality human resources through education is the key to keeping up with the development of the times. This 21st-century learning applies creativity, critical thinking, cooperation, problem solving, communication, social, and character skills[2]. The development of high quality human resources is essentially directed towards improving the quality of human beings to increase their productivity. Therefore, education is essential to preparing this weak generation, especially regarding character. The character that is built must be holistic and comprehensive. This character building is necessary because education not only transfers knowledge, but also values[3].

According to Gary S. Becker, high quality human resources are called Human Capital, meaning humans are not just resources. Still, they are capital that produces returns, and every expenditure made is to develop the quality and quantity of the capital and assist decision makers who focus on human development in the context of increasing quality [4].

In general, high quality human beings are human beings who have multidimensional figures that can develop human potential, which is very important through education. The various potentials exist within them, including intellectual, emotional, and spiritual potentials and their talents. Moreover, Indonesia is diverse, so it demands that humans live with diversity that can be realised with the spirit of equality, independence, honesty, and unity and can actualise their potential [5]. Thus, high quality humans are multi-human beings who can balance all the potentials in their lives and have good intellectual, spiritual, and emotional qualities to live in the diversity of Indonesia.

Intellectual potential is a person's ability to think and solve various problems, with its main characteristics being the ability to think scientifically, namely thinking logically and empirically by combining induction and deduction, which aims to gain knowledge. Furthermore, emotional potential is the ability to recognise oneself, express emotions well, and interact with others harmoniously with emotions that are owned. Meanwhile, spiritual intelligence is the soul's intelligence that can help heal and build ourselves as a whole, because spiritual intelligence makes someone recognise existing values and creatively find new ones [6].

This is related to the concept of high quality human resources, according to Danah Zohar, who considers spiritual intelligence to be complete intelligence and gives integrity in life. With spiritual intelligence, someone can develop the emotional and intellectual intelligence that they have. This spiritual intelligence can help someone solve problems in life and improve academic and social skills [7].

According to Zohar and Ian Marshall, spiritual intelligence has four main components: First, Self-Awareness Ability is the ability to understand and recognise oneself deeply, including life goals, personal values, and spiritual beliefs that make a person live a life with good integrity. Second, Reasoning Ability is the ability to think critically and reflectively about spiritual and existential issues, so that a person can see problems from various perspectives and use logic and spiritual intuition in the decision-making process. Third, personal mastery is the ability to manage and control emotions, passions, and desires to achieve developmental and spiritual growth, which provides an attitude of responsibility, discipline, and the ability to face challenges. Fourth, Transcendence is the ability to transcend

physical limitations and restrictions that involve transformative experiences, such as moments of intense presence, feelings of connectedness to the universe, or profound spiritual experiences [8].

According to Islam, the essence of Spiritual Intelligence (SQ) is how humans draw closer to Allah. The result of this closeness will open the way to achieve Intellectual Intelligence (IQ) and Emotional Intelligence (EQ). Among the things that bring us closer to Allah is accompanying the Qur'an. Someone with spiritual intelligence (SQ) will get Allah's approval so that it is easy to accept various lessons or knowledge given to them [9].

From this, it can be seen that spiritual intelligence is vital to forming excellent high quality human resources. According to Islam, one way to increase spiritual intelligence is through the Qur'an.

The school that applies Al-Qur'an learning is SMAIT Ash-Shohwah Berau, which has a Tahfidzul Qur'an program as a high quality program and must be followed by every student, because SMAIT Ash-Shohwah believes that getting closer to the Qur'an will form an extraordinary personality to produce Excellent human resources. SMAIT Ash-Shohwah is one of the schools that pioneered the Tahfidzul Qur'an program at the high school level in Berau Regency, East Kalimantan. So this article will discuss the concept of Qur'anic Spiritual Intelligence and the Development of High quality human resources through Qur'anic Spiritual Intelligence at SMAIT Ash-Shohwah Berau.

2. Preliminaries or Related Work or Literature Review

2.1 The Urgency of Developing High-Quality Human Resources in Educational Institutions

The 21st century is often referred to as the "industrial age" and the "knowledge age," which necessitates high-quality human resources to meet the challenges of modern development. This is because a nation's progress depends on the quality of its Human Resources. High-quality human resources will drive national progress in various fields, including economics, science and technology, politics, culture, and national character [1], [10].

Educational institutions require effective human resource management to improve their performance. Efforts to improve quality imply the need for schools to have well-trained human resources to work optimally, thus resulting in the need to develop human resources with creative and innovative attitudes in the face of competition (Walidin, 2016; Yuliyati, 2020). The education most needed today is one that can integrate and optimize the development of all dimensions of children, including cognitive, physical, socio-emotional, creative, and spiritual. Thus, children's quality is not only mental, but also excels in all areas of life. From the perspective of human capital theory, education faces the problem of underinvestment in human capital, namely the lack of development of human resource potential, resulting in education not yet showing a rate of return that can be measured by the number of graduates absorbed into the workforce [11], [12].

2.2 Memorizing the Qur'an

Tahfizul Qur'an consists of two words: Tahfidzul and Al-Qur'an. Tahfiz means to memorize. Memorizing means maintaining one's memory well and avoiding carelessness. The word "hafiz" conveys the meanings of emphasis, repetition, preservation, and perfection. It also means to supervise. Memorizing involves trying to absorb information into the mind so that it is always remembered [13]–[15].

Meanwhile, the meaning of Al-Qur'an is a divine book revealed by Allah to the Prophet Muhammad as a mercy and guidance for humanity in their lives. Al-Qur'an means "reading." According to Wadji, Tahfidzul Qur'an can be defined as the process of memorizing the Qur'an so that it can be recited correctly and consistently from memory. The person who memorizes it is called Al-hafiz, and the plural form is Al-huffaz [16], [17].

Based on the definition of memorizing the Qur'an above, it can be concluded that memorizing the Qur'an is the essential process of preserving, guarding, and preserving the purity of the Qur'an, which was revealed to the Prophet Muhammad (peace be upon him), to prevent alteration and falsification, and to prevent forgetfulness. Quran memorization is often considered a flagship program in schools and universities, and it can even open up admissions channels through this achievement. This is done to instill a spiritual atmosphere and promote positive values within these educational institutions. Quran memorization is carried out to select and prepare the best and most talented generation [18]. From this, it can be seen that memorizing the Qur'an has a profoundly positive impact on one's life and can help create the best and most talented Islamic generation in various fields.

The Qur'an is the core of religion; preserving and spreading it means upholding the faith, so it is clear that the priority of studying and teaching it is above all else. The Qur'an is not just a book or a mere recitation; rather, it is the most noble and wise of readings. Every chapter and verse in the Qur'an has its unique qualities. The Qur'an is an eternal miracle that will never end. Its miracles apply to all things, including the sciences and secrets it contains, as well as its function as guidance, evidence, and knowledge (Lauchia, Dwi, and Ahmad 2023).

2.3 Quranic Spiritual Intelligence

Spiritual Intelligence (SQ), first proposed by Danah Zohar and Marshall, is a form of divine intelligence, utilizing the term "spiritual." Therefore, it can be seen that Spiritual Intelligence (SQ) is related to Divine Intelligence, in this case, memorization of the Quran. SQ is human intelligence used to connect with God. The assumption is that if someone has a good relationship with God, then their relationships with other people will undoubtedly be good as well [19], [20].

Spiritual intelligence is not only effective in combating destructive human behavior but also serves as a guide for individuals to lead a good and virtuous life. Spiritual intelligence manifests in greater wisdom, high motivation, a strong sense of responsibility, a sense of justice and selflessness, discipline, and strong integrity. Complete success is achieved when a person fully understands spiritual intelligence and applies it in life [21], [22].

Experts and academics agree that memorizing the Qur'an has a positive impact on the development of basic skills in children and can improve educational and academic achievement. Dr. Abdullah Subaih, Professor of Psychology at Imam Muhammad Ibn Saud

University in Riyadh, argues that memorizing the Qur'an can help improve concentration and is a prerequisite for acquiring knowledge. He believes that brain cells, like other body parts, must function continuously. People who habitually memorize the Quran will have active brain and body cells, becoming stronger than those who neglect it [23].

According to Nawaz and Jahangir (2015), memorizing the Quran has been shown to improve both academic achievement and social and cultural well-being. The Tahfidzul Quran program teaches students to be disciplined, independent, and have good morals [24], [25]. This demonstrates that the Tahfidzul Quran program is capable of shaping high-quality human resources, which is essential in today's world. Learning to memorize the Qur'an requires not only memorization but also understanding the contents of the verses being memorized, as each verse contains valuable knowledge and morals essential for living life.

3. Proposed Method

The research method used is qualitative, using a case study research type, which is a model that focuses on exploring "limited systems" in one specific case or on some cases in detail with in-depth data mining[26].

This study used interviews, observations, and documentation as data collection techniques. The data validity test uses Triangulasi, which compares the truth of the data obtained by the curriculum vice principal, the person in charge of the tahfidz program, the tahfidz teacher, and students.

4. Results and Discussion

4.1 Concept of Qur'anic Spiritual Intelligence

The term Spiritual Intelligence consists of two terms, Spiritual and Intelligence. It is often said that the 'spiritual' and 'Intelligence' paradigms are interrelated. Danah Zohar first proposed the term, and Ian Marshall called it Spiritual Intelligence (SI) [27]. Several things underlie the birth of this concept of spiritual intelligence, including the condition of modern society, especially those who cannot feel the happiness of life due to experiencing a spiritual crisis and losing the meaning of life. In addition, it is based on the findings of research by neurologists and psychologists on human brain activity [28]. Especially the discovery of Michael Passinger and VS Ramachandran about the activity of the God Spot or "God's Point," located in the human brain's temporal area (temporal lobe)[28].

Zohar and Marshall (2005) explain that spiritual intelligence plays the most role in a person's success and happiness. People with spiritual intelligence have three equally strong sides in their lives, namely knowing themselves, God, and others. This means learning is not just knowing, but a deep and sacred awareness of the three aspects. Spiritual intelligence effectively fights destructive human behaviour and becomes a guideline for human life [22]. Complete success is achieved if someone can understand and apply spiritual intelligence [21].

Spiritual intelligence is "Ultimate Intelligence," the highest intelligence that can function effectively with intellectual intelligence (IQ) and emotional intelligence (EQ). Spiritual intelligence can lead humans to success and happiness in life. Spiritual Quotient is "Our conscience" because according to them, spiritual intelligence is "Soul Intelligence" which can help humans build themselves intellectually, emotionally and spiritually. And an intelligence that can cure humans from diseases such as spiritual (Spiritual Pathology) and various mental

health disorders (soul). Such as depression, humiliation, helplessness, despair, anxiety, depression and stress [29].

According to Ary Ginanjar, Tauhid is one key that directs all potential intelligence, IQ, EQ and SQ, as humans' orbit centre [30]. Tauhid can stabilise pressure on the amygdale (emotional nervous system), so it is always under control. This is where spiritual intelligence (SQ) appears to complement the IQ and EQ that exist in each person. Spiritual Quotient (SQ) is intelligence that is a foundation needed to function IQ and EQ effectively [31]. Even SQ is the highest intelligence in us because spiritual intelligence can help humans face the problem of the meaning of life [32].

People with spiritual intelligence have traits not initially clearly visible in themselves. These characteristics include being aware of their condition (self-awareness), having a goal to achieve, being flexible and open to differences, seeing the relationship between various things, and having new ideas (creativity)[33]. In addition, according to Abdul Wahid Hasan, other characteristics include having clear principles and life guidelines, the ability to face and utilise suffering, interpreting their work and activities, and having high self-awareness[34].

According to Islam, spiritual intelligence is the ability to give meaning to worship for every behaviour and activity through steps and thoughts that are natural and directed towards a whole person (hanif), have a tauhid (integralistic) thought pattern, and are based only on Allah[19].

The book *At-Tuhfah al-'Iroqiyah* focuses on the deeds of the heart. The increase in spiritual intelligence emphasised by Shaykh al-Islam Ibn Taimiyah focuses on the role of the heart in human life, because the heart is the source of all human words and deeds, so if the heart is good, then the words and deeds will also be good. The heart is one of the human body parts with which Allah SWT. Gives rewards, because Allah SWT. Counts a person's deeds, not just their appearance, but more importantly, based on what is in their heart[35].

Islamic spiritual intelligence can guide a person to act reasonably and avoid all fraudulent actions that can harm others. This is because spiritual intelligence comes from the spirit, heart, soul, and clean feelings that encourage a person to do good deeds[36].

An individual's Islamic spiritual intelligence will be formed if the individual has the characteristics of patience, gratitude, perseverance, good feelings, honesty, good relationships, trust in Allah, sincerity and piety[37].

According to Islam, spiritual intelligence comes from the heart. One way to calm the heart is to read the Qur'an. Therefore, Qur'anic Spiritual Intelligence is spiritual intelligence resulting from interaction with the Qur'an, which can calm the heart as the centre of Spiritual Intelligence.

4.2 Development of High quality human resources through Qur'anic Spiritual Intelligence at SMAIT Ash-Shohwah Berau

Based on research conducted at SMAIT Ash-Shohwah Berau, East Kalimantan, most students felt a change in attitude towards a better direction after participating in the Qur'an memorisation program. This can be seen from the increasing achievements and the ability to divide time and be responsible. From the interviews, the average student felt the benefits of being able to easily manage time, be disciplined and be accountable for themselves after participating in the Qur'an memorisation program. Especially what was felt by Afrilia, who

was initially overwhelmed adjusting to various academic and non-academic activities, but now really enjoys it and is used to multiple activities.

Muroja'ah does not interfere with other activities every day. Afrilia was able to volunteer in Bali and was still able to adapt wherever she was. Afrilia felt a significant difference when she was in school; there was no memorisation in junior high school, and when she was in SMAIT, she had memorisation, that is, she felt more awake, calm, independent and disciplined. This was only felt when Afrilia had a closeness to the Qur'an.

Interacting with the Qur'an is a pleasure, but its pleasure cannot be felt by just reading it. The pleasure will be felt only if you dive into it. It will feel beautiful if we sink to the bottom [38]. One of these interactions with the Qur'an is memorising the Qur'an. The pleasure will not be felt memorising the Qur'an, if it is only told, without any interaction and closeness that is done continuously. Only those who have memorised the Quran can feel it because they are the ones who are close to the Quran.

Getting closer to the Qur'an will make someone who reads it calm and peaceful. According to Islam, this is related to spiritual intelligence, which is related to the soul or heart. So, when the heart is calm, our spiritual intelligence increases. Baharuddin and Ismail explained that according to Islam, there are seven domains of spiritual intelligence: al-ruh, al-qalb, al-nafs al-aql, faith, worship and morality. The indicators that can form this spiritual intelligence are faith, piety, five daily prayers, dhikr, reading the Qur'an, praying, fasting during Ramadan, zakat and other activities that can increase faith and holiness[39].

Among the special features of the Qur'an is that it is a book that is explained and made easy to learn and memorise; those who memorise the Qur'an have good emotional intelligence. This can be seen from the previous generation of companions and scholars who were very close to the Quran, so they have excellent emotional intelligence and enthusiasm, are active in activities, and fulfil all the rights of brotherhood. On the other hand, memorising the Qur'an has many benefits and affects students' academic achievement, such as improving academic grades, strengthening memory, etc[40].

From this, it can be seen that reading the Qur'an can increase a person's spiritual, emotional, and intellectual intelligence. The calm and tranquillity experienced when reading the Qur'an will positively impact life, making someone live a more meaningful life and be highly motivated.

In line with this, Regita also felt a significant change and enjoyment. Regita, who initially did not know where her interests and talents were, found out her talent was in the arts after following the program at SMAIT Ash-Shohwah Berau. Regita won the Best Fashion and Makeup Artist award at the Berau Regency, which Regita had never done before. From this, Regita was able to develop her creativity. Regita felt this because the impact of memorising the Quran made her more courageous in expressing her opinion as long as it was correct. Previously, Regita was very afraid to express her opinion. However, after following the Qur'an memorisation program, there was a courage that could not be described where it came from, as if there was an extraordinary power given by Allah SWT because of the closeness to the Qur'an.

The process of memorising the Qur'an is closely related to increasing spiritual intelligence, which is closely related to spiritual awareness within oneself. A person will follow

the direction of his consciousness without hesitation, and this early awareness will actualise him wholly and optimally[41].

This is what Ananda Regita felt when she was used to memorising the Qur'an, making her feel more self-aware, so she could develop her talents and creativity without feeling insecure, which she had previously often felt. Because reading the Qur'an can increase spiritual intelligence, which leads to self-awareness, Ananda Regita realised the talents that had been hidden so far. The process of memorising is carried out in totality by all body parts, from the eyes, ears, tongue and mind. The routine of memorising the Qur'an will affect the growth and development of children. Both intellectual, emotional, and spiritual. A child who gets used to memorising the Qur'an will experience the development of good thought patterns and the development of noble morals. The activity of memorising the Qur'an will grow and increase children's spiritual intelligence because the Qur'an is a source of peace of mind, a pacifier of the soul. The heart of a Muhafidz (memoriser) of the Qur'an will never be empty because it is always used to read and repeat the Qur'an, so his heart becomes straight, clean, and always attached to the Creator Allah SWT[42].

The Messenger of Allah SAW once said, as narrated by Abu Hurairah ra:

"No people are gathering in one of the houses of Allah reading the Book of Allah and teaching each other, but that peace will descend upon them, mercy will cover them, angels will surround them, and Allah will mention them in the presence of the glorified creatures in His sight." (HR. Muslim, no. 2699).

According to research, listening to the rhythm of the Qur'an has a positive effect. It helps someone to achieve peace, tranquillity, and the rhythm of the Qur'an can reduce the level of depression and become a non-pharmaceutical and safe procedure to reduce anxiety [43]. From this, it can be seen that the Qur'an can indeed reduce a person's anxiety, Regita was afraid to express her opinion because she felt anxious that what was conveyed was wrong. It turned out that this hindered her creativity and made Regita unaware of her interests and talents. However, when Regita studied the Qur'an more deeply, she felt calmer and braver in expressing her creativity. Like Regita, Mindi also felt a positive impact when participating in the Qur'an memorisation program, namely being more courageous in speaking up in public. Initially, Mindi also felt afraid and anxious when expressing her opinion in public, but now Mindi is used to it and has served as the chairman of the OSIS SMAIT Ash-Shohwah Berau. This is felt because Ananda is used to submitting memorisation to the ustadz or ustadzah daily. Ananda is also used to socialising and exchanging ideas with the ustadz or ustadzah. From this, Mindi's leadership spirit, which had been buried for so long, was awakened.

In addition, memorising the Qur'an will make a person more responsible and enthusiastic in living life. This is because those who memorise the Qur'an are used to being responsible for their memorisation. Becoming a memoriser is not easy; it takes daily perseverance to repeat the memorisation so as not to forget. This proves an accountable attitude towards something. Likewise, with enthusiasm, a person who has memorised will be used to always being enthusiastic in memorising the verses of the Qur'an because he is aware of the rewards and benefits that can be obtained if he maintains the verses of the Qur'an [44].

In line with this, Nejad also explained that spiritual intelligence can increase an individual's sense of social responsibility. A person with high spiritual intelligence will commit to always trying to show a constructive attitude so as not to cause harm to themselves or others[45].

The most common spiritual values include truth, honesty, courage, simplicity, compassion, cooperation, freedom, peace, love, responsibility, tolerance, and others. Thus, the presence of spiritual intelligence in a person will produce someone with a character that is obedient to Allah, wise in using time, strong in facing trials, responsible, and emotionally mature[46].

These values are what many students feel when they follow the Tahfidzul Qur'an program; they are more courageous in expressing their opinions, feel peace and tranquillity in their hearts, are honest, and most importantly, are responsible. Because a memoriser of the Qur'an is accountable for his memorisation, he must be disciplined and enthusiastic in muroja'ah, every memorisation that fosters these characteristics and other subjects, even in living life.

Then, memorising the Qur'an can also increase memory in the brain. As felt by Ananda Noval and Bintang, who have memorised 30 juz, their academic grades are getting higher along with their increasing memorisation. And vice versa, if Noval starts to forget the Qur'an and is busy with other activities, his academic grades will decrease, and his feelings will become more restless. So, now Noval and Bintang are wiser in participating in activities and remain focused on memorising the Qur'an.

In addition, Bintang and Noval also participate in various religious activities and have won many religious competitions, such as religious speeches and quizzes. This proves that Bintang and Noval are children getting closer to Allah through various spiritual activities.

Research conducted by Pearce and Wright states that adolescents who often participate in religious activities can live their lives very meaningfully and have lower depression scores. Thus, the more they participate in religious activities, including the Qur'an memorisation program, the more they can live a more meaningful life and bring happiness to life[47].

In line with this, it is explained that listening to the Qur'an therapy reduces mood disorders and improves working memory performance. A test on a group of students in the Maldives, respondents in the experimental group listened to verses of the Qur'an while doing the Letter-Number Sequencing task. There was a significant increase in working memory in the control group, and lower mood disorders[48].

Thus, it can be seen that just listening to verses of the Qur'an can improve working memory; moreover, memorising the Qur'an will improve working memory. There are higher benefits because the memorisation process involves listening, pronunciation, and high focus.

Also, the closeness to the Quran makes a person better able to control emotions and be calmer. Because, scientifically, listening to and reading the Qur'an can have a calming effect, increase relaxation, and eliminate negative physical and psychological disturbances. In addition, the release of brain endorphins will be stimulated, which are very important for health and better changes in mood and memory. Furthermore, the long-term effects of listening to and reading the Qur'an can increase concentration, focus on positive thoughts and experiences, avoid negative thoughts, and reduce depression, stress, and anxiety[49].

This aligns with research that found that the Tahfidz Program positively impacts cognitive, psychomotor, and affective intelligence (spiritual implications). The psychomotor element can display good morals to anyone. The affective aspect is the ability to understand emotions, use emotions to inform thoughts, understand emotional meanings, and manage emotions in oneself and others[50].

Based on research conducted by Abu Salman, listening to the Qur'an can affect the psychological health of students. It is proven that children who used to be lacking in manners and also had a minimal level of comprehension or intelligence, but by reading the Qur'an, children are open to several aspects of intelligence, including understanding intelligence, language intelligence, kinetic intelligence, naturalist intelligence, emotional intelligence, spiritual intelligence, visual spatial intelligence, interpersonal intelligence and intrapersonal intelligence. Reading the Qur'an contains the words of Allah the Almighty, so it can make someone better in many ways. The most dominant is from the psychological side, a person will be calmer and more focused[51].

The strains of the Qur'an affect endorphin secretion by affecting the brain and stimulating alpha waves. So that it can reduce stress, eliminate negative emotions, create relaxation, and improve the immune system[52]. A healthy body is one of the most critical factors in creating high quality human resources, and it turns out that the strains of the Qur'an can also increase immunity. Hence, the Qur'an memorisation program is essential in forming high quality human resources because it affects not only spiritual intelligence but also intellectual intelligence, emotional intelligence, and physical intelligence.

Ananda Mindi, Reza, Tia, and others felt this when participating in the Qur'an memorisation program. Many changes in attitude cannot be expressed but are visible in each day's development. To become high quality human resources, not only intellectual or cognitive intelligence, but also spiritual and emotional intelligence, must be balanced. High quality human resources is the nation's next generation that can compete with the development of the times, but still uphold the values of Islamic teachings.

Someone with strong spiritual intelligence will tend to focus on their job because their goal is solely to achieve the pleasure of Allah SWT. Someone with strong faith tends to be enthusiastic and improve work results. Several empirical studies have found that the belief that doing work to worship Allah will positively impact improving work results and increasing innovation in the workplace. This assumption confirms that spiritual intelligence can enhance or create a high quality generation[53].

A routine tahfidzul Qur'an program can improve students' habits, students become closer to the Qur'an and can divert students' attention to positive things, one of which is responsibility, because the meaning of responsibility itself is a simple benchmark for a person's attitude and behaviour to carry out their duties and obligations. Student independence in to learn, it is related to the tahfidzul Qur'an activity, namely the habituation of students to learn independently without any orders, such as repeating memorisation with self-awareness, not because of orders or coercion. While in committing to the task, it is related to the tahfidzul Qur'an activity, namely students can commit to the target of memorisation deposits that they want to deposit according to the agreement, so that they will try and commit to memorising the verses of the Qur'an according to the agreement between the teacher and students[54].

By memorising the Qur'an, students are trained and tested for patience. This process includes memorising, repeating, and internalising the contents of the Qur'an. Training patience within oneself is essential to hone one's ability to restrain oneself, control emotions, and remain calm in pleasant and unpleasant situations[55].

The same is done in the Tahfidzul Qur'an Program at SMAIT Ash-Shohwah Berau, where a disciplined, responsible, patient, and independent attitude is brought in. Discipline

when submitting memorisation according to the target, being accountable for each memorisation, and being independent in muroja'ah without coercion. They believe maintaining memory is essential and must be done continuously to avoid forgetting. In addition, students need high emotional control and patience in memorising and muroja'ah continuously. If the mood is not good, memorising it won't be easy. However, when they are used to memorising and understanding responsibilities, students are increasingly able to control their emotions and increase their patience, affecting their emotional and spiritual intelligence.

Individual Islamic spiritual intelligence will be formed if the individual has the characteristics of patience, gratitude, perseverance, good feelings, honesty, good relationships, trust in Allah, sincerity and piety. In tahfidzul Qur'an all of these attitudes are indirectly embedded during the process of memorising the Qur'an, namely patience and perseverance when memorising, gratitude when being able to learn according to the target because everything is inseparable from the efforts and help of Allah SWT, honesty towards the deposit of the Qur'an, sincerity and trust in Allah SWT. This is included in spiritual intelligence, which can build a person's emotional and intellectual intelligence[37].

Spirituality in Arabic is equated with the term ruhaniyah. Muhammad Husain Abdullah in Mafahim Islamiyah defines ruhaniyah as Idrak Shilah Billahi (awareness of one's relationship with Allah SWT). Living with high spirituality means living in a good state of faith. This feeling encourages one to obey Allah's commands and avoid His prohibitions. In short, Muslims with high spirituality have a total Islamic way of life because everything is measured by its conformity with Islamic Aqidah and Sharia[56].

This aligns with Becker's theory of Human Capital in Education, which explains that education is not just an economic investment but also teaching subjects in class. However, more than that, there must be a social dimension, a culture that is oriented towards the dimension of humanity[2]. This is more important because education must be carried out. After all, it is related to humanity itself (human dignity).

The development of human resources is a fundamental element for a country to increase prosperity and growth. Investment in the form of human capital is an integral component of all development efforts. Education must cover a broad spectrum in the life of society itself. Thus, education in the context of developing human resources must cover all areas of life, not just learning in class or delivering theories, because human resources in education must be created to be able to answer the challenges of the times and be ready to become a high quality generation of successors to the nation[57].

From this, it can be seen that the Qur'an memorisation program forms a disciplined, independent, and responsible character that is very much needed in forming high quality human resources. Because someone close to the Qur'an will create positive attitudes in themselves, starting from being able to control emotions, having a leadership attitude, being independent, responsible, disciplined, creative, honest and so on. Because when someone is close to and understands the Qur'an, they will try to become a better person according to what is taught in the verses of the Qur'an[58].

Thus, it can be seen that in this study, there are many benefits obtained when participating in the Qur'an memorisation program that builds the attitudes and character of high quality human resources, including discipline, knowledge, responsibility, enthusiasm,

having social skills, independence, emotional control, honesty and leadership. These attitudes are more developed when participating in the Qur'an memorisation program, so that students of SMAIT Ash-Shohwah Berau become better individuals and are ready to face the development of the times. This shows that Qur'anic Spiritual Intelligence can create high quality humans because Spiritual Intelligence can balance Intellectual and Emotional Intelligence, which forms high quality characters.

5. Conclusions

Is the highest intelligence that can balance other intelligences. As for Qur'anic Spiritual Intelligence, it is an intelligence obtained from interaction with the Qur'an that can provide peace of mind and soul, which is the source of Spiritual Intelligence.

Developing High quality human resources through Qur'anic Spiritual Intelligence at SMAIT Ash-Shohwah Berau requires a high quality Tahfidzul Qur'an program that all students follow to create High quality human resources. This is obtained through attitudes or characters reflected during the process of memorising the Qur'an and a close relationship with Allah SWT, which positively impacts living life. As for the development of attitudes and characters of High quality human resources felt by students at SMAIT Ash-Shohwah Berau, namely discipline, knowledge, responsibility, enthusiasm, social skills, independence, emotional control, honesty, and leadership, This attitude is embedded because spiritual intelligence is an intelligence that can balance intellectual and emotional intelligence, so that High quality human resources is formed which is needed to answer the challenges of the times.

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