Qalbiyah Quotient as a Stream of Intellectual-Theological Consciousness: Case Study on MATAN (Sufism Community) DKI Jakarta

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Abstract: *This study aims to describe qalbiyah quotient (QQ) as the intellectual foundation of modern society, especially teenagers in this case are students. The involvement of MATAN DKI Jakarta (sufism community) as a provider of virtual Sufism studies is also a supporting factor in the internalization of religious appreciation in achieving this intelligence. This research uses descriptive qualitative research using a case study approach that describes the improvement of qalbiyah intelligence by student of Universitas Negeri Jakarta based on studies virtual with the organizer, namely MATAN DKI Jakarta. The comprehensiveness of the data was obtained through interview studies and documentation. This research was conducted online with resource persons, namely the General Chair and Supervisor from MATAN DKI Jakarta. The theory used in this research is a theory about teenage, Islamic literacy, and the concept of about the qalbiyah quotient. The conclusion states that student of Universitas Negeri Jakarta experienced an increase in qalbiyah intelligence after participating in the MATAN DKI Jakarta virtual mysticism study, reduced hedonistic behavior and consumerism, and the basis of the study used in the study, namely sufism.*

Keywords: *MATAN DKI Jakarta, qalbiyah quotient (QQ), sufism*

Introduction

In the postmodern era as it is today, consumerism behavior is hedonistic and materialism become a separate lifestyle for some large urban communities, especially teenagers. The progress of the times and modernization makes it easy for them to get everything they need material (worldly) also seems to be an obligation to fulfill self-desire. As a result, they are alienated from themselves. This happens because something is detached and lost from within them. Natural and transcendent elements that fade with time together entry of ego and pseudo ambition. The two elements are that they forget God as the spiritual center (spiritual quotient) and control over emotionality (emotional quotient) as management of the heart.

The fulfillment of these two elements is categorized as intelligence *qalbiyah* (*qalbiyah* quotient) which is a unity between emotional and spiritual intelligence. As for the indicators of the two elements. That is the intensity of worship and more patience to refrain from lust worldliness. For this reason, religious literacy becomes an important urgency In order to fulfill the intelligence of *qalbiyah* in adolescents, one of them is preference on MATAN DKI Jakarta through frequent virtual studies it is held. MATAN DKI Jakarta as an Islamic religious institution whose studies are based on *Sufistic* Islam can be an example in the fulfillment and increase in intelligence. Through the provision of routine virtual studies and intensive and varied which is assisted by social media as a technology which is widely used

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by today's millennial youth makes intelligence *qalbiyah* that is integrated with other intelligences is increasingly significant for noticed.

The development of the times and the latest in technology are factors support for information dissemination, including religious propagation activities. Besides that, the process of achieving intelligence *qalbiyah* ideally can be done with valid and reliable. As we know today, the rise of news about terrorism today which is always related to the learning resources in the form of Islamic institutions and religious leaders are very inversely the substance of Islam which always teaches love (philanthropy) to each other. The former religion was still in the abstract-personal format transformed into an institutionalized and organized religion in various bodies or assemblies that are very varied.

The current high religious spirit has logical consequences for interest of Muslims to continue to improve their religious knowledge through various ways, from traditional (religious visitation) to modern (virtual study) like what is currently carried out by many Indonesian Muslims in particular people who live in metropolitan areas who come from various social strata, from children to adults, including student.

The level of religiosity seems to be directly proportional to a person's age, thing This is in accordance with what was said by Abdul Mujib and Jusuf Mudzakir that a person's growth and development also influences appreciation and level of one's religiosity, especially during puberty (middle adolescence) to *nubility* (late adolescence) which students include into it. In adolescence, a student increasingly shows his form and accept responsibility for himself, even with the search for a way of life, something that is seen as having value, and deserves to be respected and admired. Inconvenience and value discrepancy and the guidelines he believed in as a child began to be felt, but he also have not found a new way of life.

And in the end, later physiological and spiritual maturity develop a religious attitude (self-directive) along with development of his soul. In this regard, students will looking for a way of life that is transcendent and is considered vital in his life so that he has a grip on life in carrying out activities his daily life. Islamic institutions are considered as a medium of religious learning that ideal, practical, and in accordance with the level of development, both learning religion is institutionalized in one formal or classical assembly, students will look for an institution that they think is ideal for his journey of religiosity.

In this case, many of the students choose the organization MATAN DKI Jakarta as a place to develop intelligence their *qalbiyah* intensively and comprehensively. Its contextual nature to the progress of the times, MATAN continues to intensify the symbols and preach especially using social media through various virtual studies which is held so that it is hoped that the millennial generation who in this context, students can develop their *qalbiyah* intelligence and become intellectual scholars.

Literature Review

According to Hurlock (2003), adolescence is a transitional age, an individual who has left behind a weak and dependent childhood, will but haven't been able to get to a strong and responsible age, okay? to himself and society. The more advanced the society, the longer adolescence because he must prepare himself to adapt himself to society and its demands. Youth by Ministry of Education National Education (Depdiknas, 2002) is a young age or starting to mature, while adolescents according to William (2002), adolescence is a transition period from childhood into adulthood.

According to Yusuf (2001) the characteristics of adolescents, namely:
1. Physical development
   Adolescence is one of the two challenging periods of life individual, where there is very rapid physical growth;
2. Cognitive development

According to Piaget, adolescence has reached the formal operational stage
(the operation of mental activity on various ideas). Adolescents mentally have
can think logically about abstract ideas. In other words
formal operational thinking is more hypothetical and abstract, as well as
systematic and scientific in solving problems rather than concrete thinking;

3. Development of emotion
Adolescence is the peak of emotionality, namely emotional development
high in early adolescence, his emotional development shows
very strong sensitive and reactive nature to various events
or social situations, emotions are negative and unstable (easy offended,
disappointed, angry, sad, and moody), whereas in adolescents finally able to
control his emotions.

In the era of postmodernism as it is today, the mass media tend to have experienced much dehumanization, colonization, and secularization. The end of it is many mass media are centralized only on market share and material compared to prophetic values. On this basis, it is important to integrating mass media with prophetic values. Therefore, prophetic principles can be internalized in various media. The principle is protect the people from all forms of national pressure, from everything that can demean the market and humanity.

One of the efforts that can be done is carry out prophetic literacy that is critical of media presentation with enthusiasm liberation, humanization, and transcendental values. It can be concluded that literacy has religious value (prophecy education) which is an educational method inspired by the teachings of the prophet Muhammad PBUH. In principle, prophetic education always prioritizes integration. In a certain time, when there is an explanation of science in a certain place territory, it is based on the value of the theological-normative content of use achieve worldly goals and others. Preaching is one of the activities in Islam which are intertwined with personal intelligence which can generally be identified into four general intelligences, namely intellectual intelligence (IQ), emotional (EQ), moral (MQ), and spiritual (SQ).

Preaching follows the times which takes its role in the most specific and profound aspects until finally touching and targeting *qalbiyah* intelligence (QQ) of person itself. In contemporary life which necessitates progress and the up-to-date information technology that has successfully penetrated the barriers of time, space, and the distance between humans today, benefits the preachers in conveying religious messages, one of which is through social media or virtual. The spread of this religious message can be done by fast not only on a national scale but also throughout the universe. Utilities of social media which is the implication of this modern era on activities.

Preaching makes religious messages conveyed comprehensively to the target of his preaching. There are many preaching embodied in practical applications today present positive information about the Islamic world, especially for urban communities who need spiritual nourishment because the city is the center of everything activities result in a hollow soul and a gap between the emptiness of the soul with inner peace. Therefore, urban people tend to choose virtual (online) studies with the theme of purification of the soul or *sufism*. This Sufism is then used as "*water*" or medicine to heal a dry heart for the people of the city with the hope that the mind will be calmer and not trapped in the chaos of worldly activities (urban *sufism*).

J. P Chaplin formulated three definitions of intelligence, namely: 1) ability deal with and adapt to new situations quickly and effectively; 2) the ability to use abstract concepts effectively which includes four elements, including understanding, arguing, controlling, and criticizing; 3) ability understand relationships and learn very quickly. In a broader sense,

William Stern, quoted by Crow and Crow, explained that intelligence means the general capacity of a person an individual who can be seen in his mind's ability to deal with problems and adapt to new conditions. In this paper, we focus on explanation of development in Islamic perspective.

In Islamic education turns out to be able to develop various abilities and skills potential of a Muslim comprehensively and integrally. EQ designation for Emotional Quotient and SQ for Spiritual Quotient. *Qalbiyah* intelligence is part of the types of intelligence. Heart is one of the human systems whose nature is oriented towards spirit, while the essence or essence of human life lies in the spirit. Thus, *qalbiyah* intelligence is the highest type of intelligence in Islam. Measurement of *qalbiyah* intelligence has its own indicators based on inner management and self-spirituality with God.

Methodology

This research was conducted with the object of research, namely MATAN DKI Jakarta which is located in DKI Jakarta virtually through an online platform called Zoom. The research time takes approximately 3 months, starting from January to March 2022. It's uses descriptive qualitative research with using a case study approach in which the researcher will explore more deeply about a case. According to what proposed by Creswell and Patton that the case study approach make the depth and detail of much of the research using qualitative methods.

In this study, what will be described is a virtual study in improvement of *qalbiyah* intelligence in Universitas Negeri Jakarta's students. Data collection techniques are one of the methods contained in data collection by carrying out the techniques or methods used by researchers with a view to collecting data (Riduwan, 2010: 51). In this study, the researchers used qualitative research methods in which the data resulting product will be holistic and see an object in a picture natural context as it is and not partial (Danial and Nanan, 2009: 60).

In order to obtain accurate, valid, and integral data, the researchers using data collection techniques in the form of primary data and data secondary data obtained through: interviews, observation, and documentation. Checking the validity of the data is basically, in addition to being used for rebutted the allegations against qualitative research that said unscientific, as well as an inseparable element of the body of knowledge qualitative research (Moleong, 2007: 320). As for checking the validity data, the researcher uses data triangulation techniques which include source triangulation, technique triangulation, and time triangulation (Sugiyono, 2007: 273).

Data analysis technique is the method used with regard to calculations to answer the problem formulation and hypothesis testing proposed in the study (Sugiyono, 2018: 285). In relation to the qualitative research, the analysis technique is inductive which leads to acceptance of a hypothesis (Sugiyono, 2018: 335). The process of data analysis in qualitative research was carried out since before entering the field, during field, and after completion in the field (Sugiyono, 2018: 336). Analysis done on data from preliminary studies, or secondary data to be used to determine the research focus.

In the results of this study, the researcher will correlate between responses that have been given by the students of Universitas Negeri Jakarta and two sources (primary) research object (MATAN DKI Jakarta) with illustrations table diagram of the online questionnaire that has been made along with the answers along with the basis the main theory, namely urban *sufism*.

Data analysis is complemented by literature complements such as web and related articles so that a descriptive description can be obtained and holistic. Conclusions are drawn in three stages, namely reducing, present, and verify according to the analytical techniques of Miles and Huberman (Sugiyono, 2018: 337).

Findings & Discussion

MATAN DKI Jakarta itself is an organization that focuses on the main focus is *sufism* with most of the administrators and the target of his preaching is students. Through his virtual study, MATAN DKI Jakarta hopes that his preaching will create a good soul spirituality, nationalism, and being an intellectual person (intellectualism). MATAN (Student of *Ahlith Tariqah Al Muktabarah An Nahdliyah*) DKI Jakarta has teachings and religious beliefs based on *sufism* which is a science to clean, purify, build morality *karimah*, purify the soul, and build physically and mentally in order to achieve eternal bliss. This understanding is also manifested by the number of congregations that participate in conducting the study direct or virtual which also influence the content of preaching through various platforms on social media.

> *"In addition to its correlation with the cognitive system, the heart is at a position that is close to the emotional and intuitive aspects of a person until logical implications for self-control and one's morality. Various potential has been gifted by Allah to humans as caliph in the earth so that they can carry out and carry out their duties. Morals and a person'semotional state are two examples of the manifestation of divine potential that given to humans. Morality can experience and live about right, wrong and right. bad, as well as various responsibilities that must be accounted for."*

The intelligence of the *qalbiyah* is located opposite the spirit as a mover of one's body and intentions. According to Ali, the spirit occupies a fairly central position in a person, especially a Muslim. Spiritual intelligence is an intelligence that makes Allah as the center of life and love for all His creation. Intelligence this is the core of all existing and most substantial intelligence that is related to divine knowledge. This love of divine truth which this intelligence is also known as spiritual intelligence. This intelligence guides a person to be close to Allah and all his actions are based on divine guidance.

In the spirit there is God's potential, so that the value of his nature is able to lead him to continue approach the value and essence of divine derivation (centripetal). Guidance towards this divine potential has two methods, namely vertical and horizontal. In the vertical method, SQ can establish closeness and harmony relationship between a person and God. While the horizontal method, make a person have good morality and character in interact with a person as well as his essence as a human being.

> *Dr. Idris added that the highest point/climax of spiritual intelligence is as follows: a) Have fundamental principles and life goals. These principles, namely: the principle of truth, the principle of justice, and the principle of kind. That way, you get inner peace after humans transmit their natural values to others; b) Define unity in plurality. A person with good SQ is able to see the singularity in diversity. The more real oneness is seen by someone then the higher and perfect the knowledge and understanding; c) Understanding the value of life. The quality of a person's SQ will affect how he sees and understands values of life from various perspectives. This ability is one concretization of life that appreciates God's love for giving His gift to mankind; and d) Resistance to life's difficulties. The level of life difficulties experienced by a person will be directly proportional to the spiritual intelligence. So, it can be concluded that the heart has a relationship with the spirit because with all kinds of derivation of his divine potential (SQ), someone will feel closer to God through good*

deeds to humans, nature, and God. (Virtual Meeting Notes, February 2022)

The virtual study held by MATAN DKI Jakarta has an impact on the intelligence of the *qalbiyah* of participants, especially students from the Universitas Negeri Jakarta. After researcher conducted a survey of one hundred Universitas Negeri Jakarta's students for three months through an online questionnaire as a research instrument the following results:

Figure 1
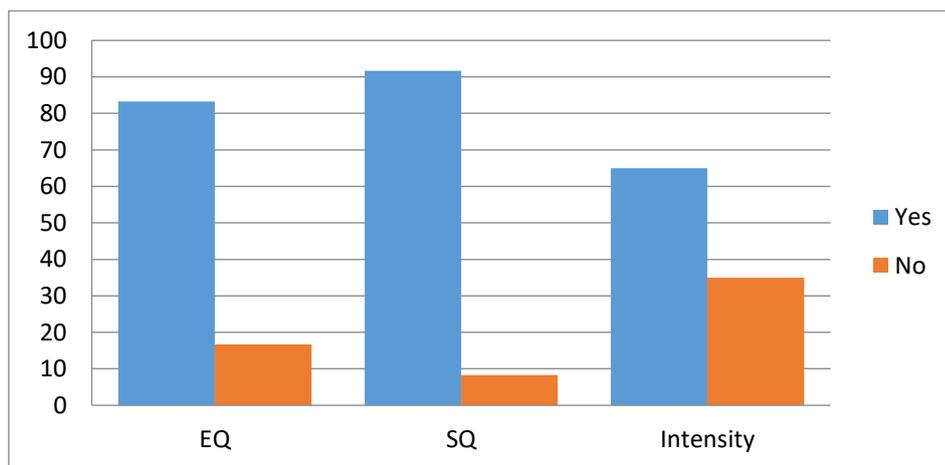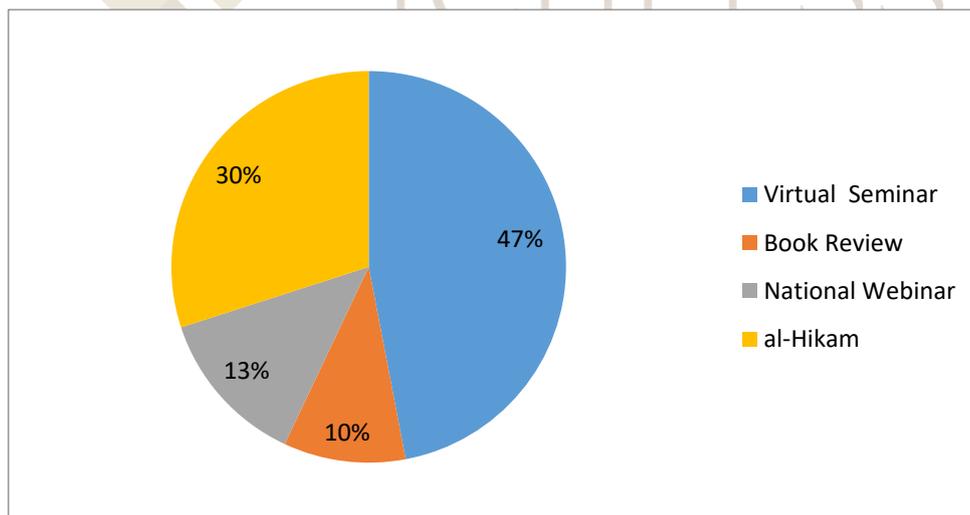*The Variability Instrument of Qalbiyah Quotient (QQ) Measurement*

Figure 2
Variety of Study Virtual Format

1. Emotional Quotient
   The student's domain of affection will control emotions like a Sufis improve and are more able to control their anger and patience. Based on the diagram, it can be

seen that 83.3% of students become more balanced in terms of controlling their emotions. This indicates, that the virtual study held by MATAN DKI Jakarta has a major contribution to a person's emotional quotient (EQ);

2. Spiritual Quotient

The domain of student's religiosity will be spirituality and closeness with God (*taqarrub illallah*) increases and is more intense (devout) in terms of worship. Based on the diagram, it can be seen that 91.7% of students become closer to God and the worship he undergoes becomes more serene and calm (serious). This indicates, that the virtual study held by MATAN DKI Jakarta has a major contribution to spirituality quotient (SQ) of a person;

3. Study Format

The virtual study held by MATAN DKI Jakarta has several formats, namely: book studies, national webinars, *Al-hikam*, book reviews, and seminars national online. Based on the diagram in the figure, the most appropriate study format much in demand by the audience is the online national seminar. This signifies the form of the role of MATAN DKI Jakarta is not only conducting studies that only ritual, but can also take the form of formal internal discussions (seminars) to literature analysis (book review);

4. Intensity of Participation

Increasing one's *qalbiyah* intelligence is not only influenced by what form of study and what values are internalized into him, but the intensity of one's involvement in a study becomes one significant variable. Based on the diagram in the figure, as many as 65% of students have not participated in continuous virtual studies. This matter, it has logical implications for increasing the intelligence of the existing *qalbiyah* inside a person

Table 1
Supporting and Resisting Factors of Qalbiyah Quotient (QQ)

No.	Factors	Classified		Statement
1.	Supported	a)	Internalization	Participants who took part in the virtual study turned out to have internalization behind the increasing intelligence of his *qalbiyah*. The appreciation of a particular thematic study makes them understand and have a fairly high level of appreciation. This can happen although inversely proportional to the duration of their participation in the take virtual studies. This can be seen from one student respondent who admitted that although he rarely participated in the study, he had only recently once it followed, and seriously received every knowledge from the speaker, it understand to apply the knowledge in their daily life.
		b)	Intensity	Still related to the above factors (internalization), the intensity of involvement someone in a virtual study turned out to be quite influential in terms of improvement of *qalbiyah* intelligence. Intensity is intertwined with things a person's appreciation of what he understands in each study administration. There are several respondents who need time to understand the essence of virtual studies.
2.	Resisted	a)	Distraction	Focus and concentration on the implementation of virtual studies by MATAN DKI Jakarta is an important element to increase intelligence someone's heart. However, the device, internet connection, and the surrounding environment also affect a person's participation in the study virtual. Inadequate devices, poor internet connection, and unfavorable environmental conditions are inhibiting factors someone in following the study because it is held virtually incidentally requires these three things optimally.
		b)	Intentionality	Someone's interest in participating in the study turned out to be a factor next blocker. Respondents who have absolutely no willingness to participate in virtual studies, is directly proportional to increase his *qalbiyah* intelligence.

Qalbiyah quotient (QQ) is certainly influenced by many factors, regardless of whether it is a supporting or inhibiting factor. One factor supporters are internalization and intensity. However, the inhibiting factor is the student's distraction and intentionality of the virtual study.

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