

Arabic Language Proficiency in Affecting the Spiritual Quotient (SQ) of Individuals

Rifka Arifatul Choridah¹, Marno²

^{1,2}State Islamic University of Maulana Malik Ibrahim Malang
210104110103@student.uin-malang.ac.id; marno@pai.uin-malang.ac.id

Abstract

Arabic is a main part of the Islamic religion. As a Muslim, we still carry out reverent administrations which are carried out in Arabic. This investigation points to distinguish markers of Arabic dialect dominance and otherworldly insights and investigate whether there's a noteworthy relationship between the two. This inquiry about employments a qualitative approach strategy with a clear investigation sort. Information collection methods incorporate interviews with sources who are specialists in Arabic. The results of this study show that the relationship between Arabic language mastery and spiritual intelligence is very significant. Mastery of Arabic allows individuals to understand religious texts directly without the intermediary of translation, providing a more authentic spiritual experience. Respondents felt that mastering Arabic improved the quality of worship and understanding of Islamic teachings, strengthening spiritual intelligence. Challenges in learning Arabic, such as understanding vocabulary, are overcome with continuous practice, learning through the talaqqi method, and the use of digital platforms. Mastery of Arabic not only enriches understanding of Islamic teachings but also deepens individual spiritual experiences in daily worship practices. Thus, the ability to understand and use Arabic well is an important factor in developing individual spiritual intelligence.

Keywords: Proficiency; Arabic; Spiritual Quotient (SQ)

Abstrak

Bahasa Arab merupakan bagian utama dari agama Islam. Sebagai seorang muslim tentu melakukan ibadah-ibadah yang dalam pelaksanaannya menggunakan bahasa Arab. Penelitian ini bertujuan untuk mengidentifikasi indikator-indikator penguasaan bahasa Arab dan kecerdasan spiritualitas, serta mengeksplorasi apakah ada hubungan yang signifikan antara keduanya. Penelitian ini menggunakan metode pendekatan kualitatif dengan jenis penelitian deskriptif. Teknik pengumpulan data dengan wawancara kepada narasumber yang ahli dalam bidang Bahasa Arab. Hasil penelitian ini menunjukkan bahwa hubungan antara penguasaan bahasa Arab dan kecerdasan spiritual sangat signifikan. Penguasaan bahasa Arab memungkinkan individu untuk memahami teks-teks religius secara langsung tanpa perantara terjemahan, memberikan pengalaman spiritual yang lebih otentik. Responden merasa bahwa penguasaan bahasa Arab meningkatkan kualitas ibadah dan pemahaman ajaran Islam, yang pada gilirannya memperkuat kecerdasan spiritual. Tantangan dalam mempelajari bahasa Arab, seperti pemahaman kosakata, diatasi dengan praktik yang terus-menerus, pembelajaran melalui metode talaqqi, dan pemanfaatan platform digital. Penguasaan bahasa Arab tidak hanya memperkaya pemahaman terhadap ajaran agama Islam tetapi juga memperdalam pengalaman spiritual individu dalam praktik ibadah sehari-hari. Dengan demikian, kemampuan untuk memahami dan menggunakan bahasa Arab dengan baik merupakan faktor penting dalam pengembangan kecerdasan spiritualitas individu.

Kata Kunci: Penguasaan; Bahasa Arab; Kecerdasan Spiritualitas

Introduction

Language is one of the most basic communication tools in human life. Through language, individuals can express their thoughts, feelings, and beliefs¹. One language that has great significance in the context of spirituality is Arabic². Arabic has a unique and special position among the world's languages. Arabic is also an international language and ranks 6th³. As the official language of the Koran, Islam's holy book, Arabic is not only used in the context of daily communication in various Middle Eastern and North African countries but also has deep theological and spiritual meaning for more than one billion Muslims around the world⁴. Proficiency of the Arabic language is the key to a deep understanding of Islamic teachings, given that many religious texts, prayers, and rituals are performed in this language⁵. Therefore, the ability to read, understand, and use Arabic has great potential to influence an individual's spiritual intelligence.

Spirituality is a crucial part of humans. Spiritual comes from English and comes from Latin, namely "spiritus", which means spirit, spirit, soul, soul, life, or spirit⁶. Spirituality is an important aspect of human life that involves the search for the meaning of life, connection with the transcendent, and deep experiences of a spiritual nature. In the Islamic context, spirituality is often associated with worship practices, such as prayer, reading the Koran, and dhikr, all of which are done in Arabic. Thus, mastering Arabic can enrich a person's spiritual experience, improve the quality of worship, and deepen their relationship with God.

Intelligence comes from the basic word intelligent which can be interpreted as a human attitude that can learn lessons from problems as well as their efforts to be better in the future⁷. In general, three important factors indicate individual intelligence, namely judgment, understanding, and reasoning. In general, there is also what is called intelligence in this perspective, specifically a person's mental capacity to reply to and illuminate issues from things that are quantitative and amazing, such as science, material science, authentic information, and so on⁸. Subsequently, Danah Zohar and Ian Marshall characterize otherworldly insights as the insights to confront and illuminate issues of meaning and esteem, specifically the insights to put behavior and life in a broader and wealthier context of meaning. Insights is additionally to judge that one's activities or way of life are more important than others. Otherworldly Remainder (SQ) is the establishment required for the successful working of IQ and EQ. SQ is the most elevated insights had by a person⁹.

It is important to understand how mastery of Arabic can influence aspects of an individual's spiritual intelligence. Arabic, as the language of the holy Quran, has a central

¹ Mujiyati Mujiyati, "Penggunaan Bahasa Dalam Bimbingan Dan Konseling," *Jurnal Fokus Konseling* 3, no. 2 (2017): 114-22.

² Mohammad Ridwan, "MEMBUKA WAWASAN KEISLAMAN: KEBERMAKNAAN BAHASA ARAB DALAM PEMAHAMAN ISLAM," *Jazirah: Jurnal Peradaban Dan Kebudayaan* 4, no. 2 (2023): 102-15.

³ Sampiril Taurus Tamaji, "Manajemen Pembelajaran Bahasa Arab," *DAR EL-ILMI: Jurnal Studi Keagamaan, Pendidikan Dan Humaniora* 5, no. 1 (2018): 107-22.

⁴ Yuangga Kurnia Yahya, Umi Mahmudah, and Luthfi Muhyiddin, "De-Sakralisasi Dalam Pembelajaran Bahasa Arab Di Indonesia: Analisis Bahasa Sebagai Identitas Agama," *JLA (Jurnal Lingua Applicata)* 3, no. 2 (2020): 57-70.

⁵ Syaiful Mustofa, *Bahasa Arab Dan World Class University* (UIN Maliki Press, 2021).

⁶ W J S Poerwadarminta, "Kamus Umum Bahasa Indonesia, Cet," V. *Jakarta: Balai Pustaka*, 1976.

⁷ Yusron Masduki, "Pendidikan Kecerdasan Berbasis Keimanan," *Jurnal Tarbiyatuna* 7, no. 1 (2016): 53-81.

⁸ Muhammad Amri and Andi Aderus, "PSIKOLOGI PENDIDIKAN: ANALISIS TENTANG POTENSI IQ, EQ, DAN SQ SERTA KAITANNYA DENGAN WAHYU ALISIS TENTANG POTENSI IQ, EQ, DAN SQ," *Jurnal Peradaban* 2, no. 1 (2024).

⁹ Danah Zohar and Ian Marshall, *SQ-Kecerdasan Spiritual* (Mizan Pustaka, 2007).

role in the religious practices and spiritual intelligence of Muslims. A good understanding of this language allows a person to access religious texts directly, understand their deeper meaning, and apply them in everyday life¹⁰. However, there is still not much discussion about the influence of Arabic in influencing individual spiritual intelligence. There are only a few previous studies that are most relevant to this research topic.

First, the thesis research written by Alfain in 2008 entitled *Correlation of Arabic Language Ability with the Spiritual Intelligence of Students at Madrasah Aliyah Negeri Gandekan Bantul Yogyakarta*. This research is a correlational analysis research with a sample size of 24 students in class XI IPA 1 whose Arabic language scores were above average. The research results show that there is a positive correlation between the results of Arabic language learning scores (variable X) and students' spiritual intelligence test scores (variable Y)¹¹. Second, thesis research written by Devia Rahma Hamimatul Fadila in 2022 entitled *The Role of Mujahadah on the Spiritual Intelligence of Santri (Phenomenological Study at the Tarbiyatul Mutathow'iin Rejosari Kebonsari Madiun Islamic Boarding School)*. This research is qualitative research with a phenomenological approach. The results of the research show that mujahadah activities are mandatory and routinely carried out including sunnah prayers, dhikr, and prayer which can be used as a process of recognizing oneself physically and mentally, introspecting oneself, activating the heart, so that harmony and calm emerge within the students. Furthermore, students have spiritual intelligence like the characteristics of the Prophet including aspects of *shiddiq, istiqomah, fathanah, amanah, and tabligh*¹².

Third, research in the form of a scientific article written by Abdul Latif in 2022 entitled *Spiritual Well-being and its Impact on Teacher Professionalism During the COVID-19 Pandemic*. This type of research is library research, using a descriptive-analytical approach. The results of the discussion concluded that teachers who have spiritual well-being will have a positive mindset regarding their teaching duties and the COVID-19 pandemic. In the COVID-19 pandemic situation, spiritual well-being guides teachers to continue carrying out learning with enthusiasm and responsibility, even being able to use it as a momentum to improve the quality of themselves and the learning they do¹³. Fourth, the research took the form of a scientific article written by Alistraja Dison Silalahi and Reza Hanafi Lubis entitled *The Influence of Spiritual Leadership on Employee Performance Through Islamic Spirituality*. This inquire about could be a survey-research. The number of surveys dispersed was 68 respondents from campus speakers and staff. The comes about of the examination utilizing SPSS show that otherworldly authority impacts Islamic otherworldly existence within the working environment. Spiritual guidance too impacts assignment completion. Islamic otherworldly existence within the work environment includes a positive affect on work execution. In any case, the comes about of theory testing appear that Islamic most

¹⁰ Siti Sarah Amelia and Burhanuddin Burhanuddin, "Dakwah Islam Dalam Dunia Pendidikan Bahasa Arab Untuk Membentuk Generasi Muslim Yang Sadar," *Aphorisme: Journal of Arabic Language, Literature, and Education* 4, no. 2 (2023): 163–82.

¹¹ Alfain, "Korelasi Kemampuan Bahasa Arab Dengan Kecerdasan Spiritual Siswa Di Madrasah Aliyah Negeri Gandekan Bantul Yogyakarta" (UIN Sunan Kalijaga Yogyakarta, 2008).

¹² Devia Rahma Hamimatul Fadila, "PERAN MUJAHADAH TERHADAP KECERDASAN SPIRITUAL SANTRI (STUDI FENOMENOLOGI DI PONDOK PESANTREN TARBİYATUL MUTATHOW'IN REJOSARI KEBONSARI MADIUN)" (UIN Walisongo Semarang, 2022).

¹³ Abdul Latif, "Kesejahteraan Spiritual Dan Dampaknya Terhadap Profesionalitas Guru Di Masa Pandemi Covid-19," *Dirasah* 5, no. 1 (2022): 12–24, https://www.google.co.id/url?q=http://eprints.umk.ac.id/4904/7/Full_Prosiding_Semnas_Psi_UMK_2015.56-68.pdf&sa=U&ved=2ahUKEwir38CjgfX2AhUTgOYKHdkLCVYQFnoECAoQAg&usg=AOvVa w2yWb2-H3dooRIsZ9uXVTNT.

profound sense of being within the working environment does not intervene the impact of otherworldly educating on understudy and representative work execution¹⁴.

Some literature also shows that a direct understanding of sacred texts without the intermediary of translation can provide a more authentic spiritual experience¹⁵. Translations, although useful, often fail to capture the deep nuances of meaning and linguistic beauty present in the original text. Therefore, learning and mastering Arabic is considered one way to gain a deeper understanding of Islamic teachings and strengthen individual spiritual intelligence¹⁶.

Although the importance of mastering Arabic in the context of the Islamic religion has been widely discussed, research that specifically explores how mastery of Arabic affects individual spiritual intelligence is still relatively limited. This research aims to fill this gap by conducting an in-depth study of the relationship between Arabic language mastery and individual spiritual intelligence. This research aims to identify indicators of Arabic language mastery and spiritual intelligence and explore whether there is a significant relationship between the two.

This research will also explore the personal experiences of individuals who have studied Arabic and how mastering the language affects their spiritual lives. Hence, it is trusted that this investigate can make a critical commitment to the understanding of the part of dialect within the advancement of otherworldly existence, as well as give commonsense suggestions for teachers, devout instructors, and individuals who are fascinated by developing their authority of the Arabic dialect as portion of their otherworldly travel. It is trusted that the comes about of this investigate will open modern experiences into the significance of acing Arabic within the setting of most profound sense of being, as well as getting to be a premise for advance inquire about in this field.

Methods

Types and Research Approaches

This research uses a qualitative approach. The qualitative approach is an inductive kind of research method, focusing on individual meaning and translating a problem¹⁷. The data collected focuses more on words or sentences rather than numerical data. In subjective inquire about, analysts connected straightforwardly with the protest beneath ponder or sources so that the information gotten is real and precise.

In the mean time, the sort of this investigate is clear investigate. Graphic investigate could be a investigate strategy that depicts the characteristics of the populace or marvel being inquired about, so this investigate method's fundamental center is clarifying the objects and subjects of research. The nature of this inquire about is to undertake to supply answers and clarify the circumstances, episodes, episodes or marvels that happen¹⁸.

This investigate strategy tends to center more on talking about why a circumstance, occasion, event, or wonder happens. Where the circumstances, events, events, or marvels

¹⁴ Alistraja Dison Silalahi and Reza Hanafi Lubis, "Pengaruh Kepemimpinan Spiritual Terhadap Kinerja Karyawan Melalui Spiritualitas Islam," *All Fields of Science Journal Liaison Academia and Society* 2, no. 4 (2022): 113–19, <https://doi.org/10.58939/afosj-las.v2i4.483>.

¹⁵ Haidar Bagir, *Islam Tuhan Islam Manusia* (Almizan, 2017).

¹⁶ Hamid Sakti Wibowo, *Al-Quran Untuk Segala Usia: Belajar Kitab Suci Sesuai Tahapan Hidup Anda* (Tiram Media, 2023).

¹⁷ John W Creswell and Cheryl N Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (Sage publications, 2016).

¹⁸ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*, Cetakan ke (Bandung: ALFABETA, 2019).

alluded to here, are the objects, or subjects of investigate. The comes about of the investigate will, of course, depict the objects and subjects of the inquire about in detail¹⁹.

Research focus

This research focuses on exploring the influence of Arabic language mastery on individual spiritual intelligence. It aims to analyze the indicators that someone can be said to master Arabic and the indicators that someone has good spiritual intelligence.

Data source

The information sources utilized are essential information sources and auxiliary information sources. The essential information of this investigate is information taken from interviews with people who are specialists within the field of Arabic. The auxiliary information related to this investigate are writing archives that are closely related to the subject of this investigate.

Research Instrument

The disobedient utilized in this investigate are: an meet direct and meet questions.

Sampling technique

The examining method in this research used purposive inspecting (purposive inspecting). Purposive examining could be an inspecting strategy based on certain contemplations. In this case, analysts tend to select witnesses who are considered to have great command of the Arabic dialect. And can be trusted as an information source²⁰.

Research Stages

The research stages carried out are as follows:

1. Orientation

The first stage carried out by the researcher was orientation. The orientation stage involves selecting the initial core of the research based on the assumptions/questions/perceptions generated by the researcher. This research starts from the question "How does Arabic influence an individual's spiritual intelligence?", so researchers want to find answers by conducting this research.

2. Exploration

Namely, the stage of starting data collection is the core problem brought up in this research²¹. The information collection methods utilized by analysts were interviews and documentation from writing audits. The sources for this inquire about are a few people who are specialists within the field of Arabic. The information taken by the literature review is writing that's significant to the setting of this inquire about.

3. Data Interpretation

The third step taken in this research is documentation. Documentation is carried out by researchers in reviewing, analyzing, and interpreting the data and documents that have been taken.

4. Data analysis

After researchers obtain data through interviews and literature review documentation, the next step is to analyze the data carefully. The preparation or presentation of this process is intended so that the results of this research can be

¹⁹ Aan Komariah, "Metodologi Penelitian Kualitatif," 2019.

²⁰ Farida Nugrahani, "Metode Penelitian Kualitatif Dalam Penelitian Pendidikan Bahasa" (Publisher, 2014).

²¹ Ahmad Rijali, "Analisis Data Kualitatif," *Alhadharah: Jurnal Ilmu Dakwah* 17, no. 33 (2018): 81-95.

more valid, accurate, and systematic²². Data analysis is the process of interpreting the results of interviews and literature reviews contained in documents taken by researchers.

Results

Individual Indicators of Mastering Arabic

To assess the extent to which a person has mastered Arabic, it is important to identify indicators that indicate proficiency in various aspects of the language. Mastery of Arabic is not just the ability to speak or write but also involves a deep understanding of grammar, vocabulary, and listening skills, as well as sensitivity to the culture and social context that surrounds the language.

Someone is said to be able to master Arabic if they have the following characteristics:

1. Speaking ability:
 - Fluency in speaking
 - Accuracy in choosing words
 - Ability to apply grammar rules well
 - Ability to be communicative²³.
2. Listening Ability:
 - Understand daily conversations in various Arabic dialects
 - Understand audio content, such as news, lectures, or discussions
 - Can follow instructions and understand the context of a conversation²⁴.
3. Reading Ability:
 - Able to read Arabic text by Maharaj and sentence structure
 - Able to understand the meaning of words or sentences read²⁵.
4. Writing Ability:
 - Able to transfer words, sentences, or written text into a notebook (*imla' manqul and imla' manzhur*)
 - Able to write the sound of words, sentences, or texts heard (*imla' masmu'*)
 - Able to answer in writing from oral questions (*imla' ikhtibari*)
 - Able to arrange sentences into paragraphs (*insya' muwajjah*)
 - Able to write an independent essay (*insya' hurr*)²⁶.
5. Vocabulary Mastery:
 - Able to translate mufrodat forms well
 - Able to pronounce and write Mufrodat properly and correctly

²² Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *Humanika, Kajian Ilmiah Mata Kuliah Umum* 21, no. 1 (2021): 33–54.

²³ Bani Amin, "Konsep Pengajaran Maharah Al Kalam Pada Tingkat Pemula," *Jurnal Seumubeuet* 2, no. 1 (2023): 39–48.

²⁴ Hamidah Hamidah and Marsiah Marsiah, "Pembelajaran Maharah Al-Istima' dengan Memanfaatkan Media Youtube: Problematika Dan Solusi," *Al-Ta'rib: Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya* 8, no. 2 (2020): 147–60.

²⁵ Ahmad Rathom, "Pembelajaran Bahasa Arab Maharah Qira' Ah Melalui Pendekatan Saintifik," *Ta'dib: Jurnal Pendidikan Islam* 8, no. 1 (2019): 558–65, <https://doi.org/10.29313/tjpi.v8i1.4315>.

²⁶ Ahmad Rathom, "Maharah Kitabah Dalam Pembelajaran Bahasa Arab," *Jurnal Keguruan Dan Pendidikan Islam, TARBIYA ISLAMICA ISSN (p): 2303-3819-; ISSN (E): 1 (2020): 1–8*, http://ojs.iaisambas.ac.id/index.php/Tarbiya_Islamica/index.

- Able to use mufrodad in numbers (sentences) correctly, both in spoken and written form²⁷.

6. Grammar:

- Understand and apply Arabic grammar rules correctly
- Use verb conjugations, plural forms, and sentence structure appropriately
- Avoid grammatical errors in speaking and writing²⁸.

By evaluating these indicators, one can assess the extent of one's mastery of Arabic and which areas need improvement.

Indicators of Individuals Having Spiritual Intelligence (SQ)

The term utilized in Arabic and Persian with respect to most profound sense of being is *Ruhaniyyah* which is utilized in Arabic whereas in Persian *Ma'nawiyah*. The primary term comes from the word soul, whereas the moment comes from the word *ma'na*, which includes an otherworldly implication meaning "the essential" as contradicted to "the unmistakable". Both terms are related to the next level of reality than the fabric and otherworldly. From the definitions over, otherworldly existence has three implications, specifically: to begin with, bringing life. Organisms can die physically or mentally without spirituality. Second, having a sacred status can be understood as having a higher status than the material (profane). Third, it relates to God as the prime cause of life²⁹.

Spirituality can be interpreted as the formation of the soul or soul. This word can be interpreted as an effort to form spirituality. Because the definition of spirituality itself is a way, it has a connection with feelings or actions and special attitudes of individuals. Be an open person, and full of love³⁰. Some philosophers define spirit as (1) the power that animates and submits energy to the cosmos, (2) consciousness related to capacity, ambition, and intelligence, (3) beings that do not consist of matter, (4) the ideal form of the mind³¹.

Understanding spiritual intelligence is becoming increasingly important in modern life which is full of challenges and complexity. Spiritual intelligence helps individuals find meaning, purpose, and peace in their lives, and face difficulties with calm and wisdom. In this context, identifying characteristics that indicate a person's spiritual intelligence becomes essential. A person is said to have spiritual intelligence if they have the following characteristics:

A person is said to have spiritual intelligence if they have the following characteristics³²:

1. The ability to appreciate the existence of God
2. Understand yourself completely in the dimensions of space and time

²⁷ Hanifah Nur Azizah, "Peningkatan Penguasaan Kosakata Bahasa Arab Melalui Penggunaan Media Word Wall," *Alsuniyat* 1, no. 1 (2020): 1-16, <https://doi.org/10.17509/alsuniyat.v1i1.24212>.

²⁸ Husnaini Jamil and Sardiyannah Sardiyannah, "Eksistensi Metode Qawaid Tarjamah Dalam Pembelajaran Bahasa Arab Di Era Revolusi 4.0," *Jurnal Naskhi: Jurnal Kajian Pendidikan Dan Bahasa Arab* 2, no. 1 (2020): 30-39, <https://doi.org/10.47435/naskhi.v2i1.289>.

²⁹ Hendrawan Sanerya, "Spiritual Management from Personal Enlighten- Ment toward God Corporate Governance," *Bandung: Mizan*, 2009.

³⁰ H Tobroni, *Memperbincangkan Pemikiran Pendidikan Islam: Dari Idealisme Substantif Hingga Konsep Aktual* (Kencana, 2018).

³¹ Ruslan Ruslan, "Menyingkap Rahasia Spiritualitas Ibnu Arabi" (Pustaka Al-Zikra, 2017).

³² M A Subandi, "Menyoal Kecerdasan Spiritual," in *Pembentangan Di Seminar Di Yogyakarta*, vol. 6, 2001.

3. Understand the nature behind reality
4. Discover your true nature
5. Not shackled by egocentrism
6. Have a feeling of love
7. Have inner sensitivity
8. Achieving spiritual experience: unity of all existence, experiencing non-material reality (unseen world)

Discussion

The discussion below is data obtained from an interview with an individual who is an expert in the field of Arabic. He is an academic in the field of Arabic and has studied Arabic from an early age. The researcher tried to dig up information to find the answer to the main question in this research, namely whether mastery of Arabic can influence an individual's spiritual intelligence.

Arabic Learning Experience:

Respondents were motivated to learn Arabic because of their desire to understand the language used by the Prophet, the Islamic language, and the Koran. He started studying Arabic when he was at *Madrasah Ibtidaiyah* (MI) and continues to develop his skills to this day. The learning process begins with mastering vocabulary (microdata) and strengthening oral speaking skills. The respondent also learned to read Arabic manuscripts and ancient books through the *talaqqi* method with his father, which was done every day to get used to reading and strengthen his speaking skills.

Proficiency in Arabic:

Respondents had varying levels of mastery of Arabic in four main skills (reading, writing, speaking, and listening) with three levels (basic, intermediate, and advanced). In reading, he can understand texts from simple to complex without much help. In writing, he can write from simple sentences to scientific papers and literary works. In speaking, he can participate in everyday conversations to debate in formal forums with high fluency. In hearing, he can understand simple to complex conversations quickly without difficulty.

Learning Methods and Resources:

Respondents used visual and auditory methods with the help of digital platforms such as YouTube, especially Arabic channels such as *Azhar TV*, *Syaikh Ali Jumuhah*, and *Habib Ali Al Jufri*.

Relationship to Sacred Texts:

Respondents felt very grateful when they were able to understand the Koran in Arabic for the first time without translation. Understanding religious texts in their original language is very important for respondents and has a big influence on their faith. His mastery of Arabic allows him to see religious issues from various points of view and analyze books in depth.

Influence on Worship:

Mastery of Arabic affects the quality of respondents' prayers and dhikr. By understanding and absorbing the worship readings, he felt his heart calm and his heart cool. The spiritual experience is deeper when praying or worshipping in Arabic, feeling as if you are talking directly to God.

Understanding Religious Teachings:

Mastery of Arabic is very influential in understanding Islamic teachings, especially the *Turots* books. Respondents felt it was easier to internalize religious values and teachings after mastering Arabic.

Personal Spirituality Experience:

Respondents felt a deep spiritual moment as a result of mastering Arabic, especially when getting answers to questions that often arise in society. He felt very enthusiastic about looking for reliable sources in Arabic to answer *fiqhiyah* doubts and problems.

Challenges and Benefits:

The biggest challenge in learning Arabic is understanding vocabulary. The solution is to continue studying, explore meanings in Arabic, read Arabic manuscripts more often, and listen to lessons in Arabic. The biggest benefit of proficiency Arabic is the ability to deepen the meaning and essence of Islam by the correct *aqidah and sharia*.

Suggestions and Recommendations:

Respondents suggested continuing to listen to lectures and advice from trusted scholars and following Arabic content, both religious and non-religious. For Islamic educational institutions, it is recommended to practice what has been learned in print, written and oral media, and integrate Arabic language learning with spiritual development.

Thus, the comes about of this meet appear that authority of Arabic encompasses a noteworthy impact on a person's otherworldly insights, especially in understanding and practicing religious teachings as well as in daily worship experiences.

Conclusion

This investigate points to investigate the impact of Arabic dialect authority on person otherworldly insights. The most center of the inquire about is to recognize pointers of Arabic dialect authority and otherworldly insights and investigate the noteworthy relationship between the two. The comes about of the investigate appear that authority of Arabic contains a noteworthy impact on person otherworldly insights.

Respondents demonstrated good command of Arabic in four main skills: speaking, listening, reading, and writing. In speaking ability, respondents showed fluency, accuracy in choosing words, and good application of grammatical rules. Respondents' listening skills include understanding everyday conversations in various Arabic dialects, understanding audio content, and following instructions, and understanding the context of conversations. Reading ability includes the ability to understand Arabic text according to *makhraj* and sentence structure as well as understanding the meaning of the words or sentences read. Writing skills include the ability to transfer words or written text into a notebook, rewrite the sound of words that are heard, answer oral questions in writing, arrange sentences into paragraphs, and write free essays. Respondents also demonstrated good vocabulary mastery, and were able to translate the *mufrodat* form well, pronounce and rewrite *mufrodat* correctly, and use *mufrodat* in sentences correctly. In addition, respondents understand and apply Arabic grammar rules correctly, use verb conjugations, plural forms, and sentence structures correctly, and avoid grammatical errors in speaking and writing.

The respondent's spiritual intelligence is demonstrated through the ability to appreciate the existence of God, inner sensitivity, and spiritual experience. Respondents demonstrated the ability to fully understand themselves in the dimensions of space and time, understand the nature behind reality, and discover the true nature of themselves. Inner sensitivity and spiritual experience are also seen in not being attached to

egocentrism, having a sense of love, and inner sensitivity, and achieving spiritual experiences such as the unity of all existence and experiencing non-material reality. Mastery of Arabic influences the quality of respondents' prayers and dhikr, enables a deeper understanding of religious texts and enriches spiritual experiences in worship.

The relationship between mastery of Arabic and spiritual intelligence is very significant. Mastery of Arabic allows individuals to understand religious texts directly without the intermediary of translation, providing a more authentic spiritual experience. Respondents felt that mastering Arabic improved the quality of worship and understanding of Islamic teachings, strengthening spiritual intelligence. Challenges in learning Arabic, such as understanding vocabulary, are overcome with continuous practice, learning through the *talaqqi* method, and the use of digital platforms.

This research concludes that proficiency of Arabic has a significant influence on individual spiritual intelligence. Proficiency of Arabic not only enriches understanding of Islamic teachings but also deepens individual spiritual experiences in daily worship practices. Thus, the ability to understand and use Arabic well is an important factor in developing individual spiritual intelligence.

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