



## Restoring Ruhiology Quotient in 21st Century Holistic Education

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### ABSTRACT

Technological advances in the Industrial Revolution 4.0 and Society 5.0 eras have facilitated access to information, but have also led to negative impacts such as identity and spiritual crises, known as "westomania." Current national education practices, dominated by the Intellectual Intelligence (IQ), Emotional Intelligence (EQ), and Ruhiology Quotient (SQ) approaches, often fail to shape strong character and noble morals. This study introduces a new paradigm, namely the Ruhiology Quotient (RQ), as a solution to bridge the gap between academic intelligence and spiritual depth. RQ is defined as the ability to present soul energy (God Light), which functions as a source and driver and glue for other intelligences (IQ, EQ, SQ, and Artificial Intelligence/AI). This concept is rooted in the Islamic view of the spirit, which is the core of human existence and the source of all true intelligence. Through a qualitative-descriptive approach, this study examines the urgency of restoring Ruhiology to achieve the goals of national education as a whole. The results show that education centered on RQ will produce a golden generation that is not only intelligent, but also possesses spiritual depth and noble morals, and is able to balance technological advancement with humanitarian values. The implementation of Ruhiology through holistic education offers a model that transintegrates science and technology and faith and piety, thus creating individuals who are adaptive, productive, and virtuous.

**Keywords:** Restoration, Ruhiology Quotient, Holistic Education, 21st Century

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### INTRODUCTION

The technological revolution and the currents of globalization have brought about significant changes in the world of education. The internet and artificial intelligence (AI) have opened up unlimited access to information, providing new opportunities for learning. However, behind this convenience lies a significant negative impact. Uncontrolled information technology can shake people's thinking patterns, ultimately leading to a breakdown in lifestyles. In the long term, this has the potential to give rise to the phenomenon of "westomania," a symptom of mental illness manifested in identity crises, spiritual crises, and environmental crises. Phenomena such as the spread of hoaxes, dependence on gadgets, and plagiarism demonstrate that today's education system has not fully succeeded in instilling strong character (Nasr, 1976; Marzuki Arsyad, 1990). Although the goals of Indonesian national education, as stated in Law Number 20 of 2003 concerning the National Education System, emphasize the formation of faithful, pious, and noble individuals, in reality, educational practices still place more emphasis on materialistic aspects—which is reflected in the emphasis on developing IQ, EQ, and SQ (Iskandar et al., 2019, 2021, 2022; Ushuluddin et al., 2021).

The founding fathers of Indonesia formulated national education goals with a transcendental philosophical foundation (Dimiyati et al., 2021; Badawi, 2008). This is reflected in Law Number 20 of 2003 concerning the National Education System, which emphasizes the spiritual dimension, with the vision of developing a generation that believes in and fears Allah SWT. Furthermore, national education is also directed at developing noble morals through a balance of cognitive, affective, and psychomotor aspects. However, the social realities facing the nation still demonstrate various moral and ethical issues within society.

Ideally, national education aims to foster faith, piety, and noble morals as fundamental needs of every citizen, particularly through a learning process grounded in religious values. Although Indonesia is not a formally Islamic state, the majority of its population is Muslim. However, the formal education curriculum still predominantly emphasizes the development of intellectual Intelligence (IQ), Emotional Intelligence (EQ), and technical skills. Unfortunately, the Spiritual Aspect (SQ), grounded in transcendental values, has not received adequate attention. Ushuluddin et al. (2021) emphasize that spiritual education is an effort to understand the spirit as the primary source of intelligence bestowed by God. The spirit is the driving force of consciousness manifested through feelings and conscience, which drives humans to seek the truth and follow His guidance. From this emerges the source of true intelligence that determines the direction of human decisions and behavior.

In the context of globalization and the technological revolution, a profound irony is unfolding: humanity is advancing in rational intelligence, yet increasingly alienated from its inner voice and true self. Academic and technological achievements are increasing, but morals are degrading. The world is moving at high speed, yet losing spiritual depth. The question is, how can we ensure that digital advancement does not erode human values and spirituality? The answer lies in the need for a holistic educational paradigm that presents the concept of Ruhiology, or Ruhiology Quotient (RQ), a new approach that integrates intellectual, emotional, and spiritual intelligence, making the spirit the center of true life intelligence.

Although the goals of national education have formulated the noble ideal of developing individuals who are faithful, pious, and have noble morals, the reality is that the curriculum, which is predominantly cognitive, affective, and psychomotor, has not been able to internalize the spiritual dimension in character formation. Consequently, the phenomenon of deviant behavior among formal education graduates is still common. Many individuals possess high intellectual capacity and mastery of technology, but are fragile in terms of morality. This demonstrates the limitations of conventional intelligence models, which provide little room for the spiritual dimension.

This is where the concept of Ruhiology Quotient (RQ) becomes urgent. Rather than positioning spirituality as a separate aspect, Ruhiology views the spirit—breathed by God into humans—as the center of all intellectual, emotional, and spiritual potential. Therefore, the restoration of Ruhiology is an urgent need to bridge the gap between digital advancement and the strengthening of human values and spirituality.

## METHOD

This research uses a qualitative-descriptive approach. Data were collected through a literature review of the texts of the Qur'an, Hadith, and the thoughts of scientists and scholars in the fields of Islamic philosophy and Sufism. Relevant concepts, especially regarding the concept of the spirit and its relationship to human intelligence, are categorized and presented descriptively and interpretively. In addition, this study also refers to the works of Prof. Iskandar and other figures such as Daniel Goleman, Danah Zohar, and Ary Ginanjar, Ibn Qayyim, Imam Al Gazali, Marzuki Arsyad to build a conceptual framework of Ruhiology as the foundation of holistic education. This literature review aims to explain the philosophical foundation, urgency, and formulation of Ruhiology in the context of modern education.

## RESULTS AND DISCUSSION

### Philosophical Foundation of Ruhiology

The concept of Ruhiology rests on the belief that the soul is the core of human existence, as affirmed in the Qur'an (QS. As-Sajdah: 9). God breathed the soul into humans, making it the source of true intelligence. This view differs from the Western tradition of dualism that separates body and mind. From an Islamic perspective, humans consist of body, mind, and heart (qalb), where the soul resides in the heart and radiates consciousness through reason and feelings. The soul gives humans the ability to distinguish truth from falsehood and is also the center of the divine presence within humans.

Humans were created by Allah SWT as a universal community endowed with the breath of the soul as the core of their existence (Alyona et al., 2016; Wahab & Karia, 2020; Ushuluddin et al., 2021). Smith JI (1979) equates the Arabic term ruh with the English word soul or spirit, which is the "principle of life." The first instillation of the soul occurred in the Prophet Adam, which became the basis for human creation. The Qur'an (QS. 10:19) emphasizes that humans were originally one people, then experienced division. From a psychological perspective, the Qur'an (QS. 23:12-14) describes the process of human creation: starting from dust, then a drop of sperm, a clot of blood, a lump of flesh, until becoming a body with bones and organs, which is perfected through the instillation of the soul. Thus, humans are positioned as perfect creatures.

The existence of the soul has always been an important theme in the study of philosophy and spirituality. In contrast to the materialistic view that rejects the reality of the soul and only recognizes the physical aspect (Dalkiliç, 2005), Islam emphasizes the function of the soul as the giver of life, which is evident in human growth, development, and regeneration (Hakamah, 2015; Minrazavi, 2016; Shahrokhi et al., 2018). To understand the soul, humans need to be aware of their identity, purpose, and position in the world. This process of awareness forms the basis for the formation of the Ruhiology Quotient (RQ), namely the ability to understand and feel the spiritual dimension within oneself.

The Qur'an (QS. Al-Mulk: 3) encourages humans to contemplate God's creation as a path to awareness of the soul. This awareness guides humans in distinguishing truth from falsehood, and good from evil (Setiawan et al., 2019). Thus, the soul

functions as the center of God's presence within humans, while also being the source of a natural tendency to express truth and virtue (Skinner, 2019; Elmawati Falabiba, 2019).

In the context of education, the transcendental spiritual approach provides moral and spiritual guidance to achieve the ideal national educational goal, namely unifying the paradigms of IQ, EQ, and SQ (Agustian, 2001; Ushuluddin et al., 2021). Maxwell (2000) and Shihadeh (2016) note that the dominance of the mind-body dualism paradigm in Western tradition has influenced various branches of knowledge. This separate perspective is reflected in social phenomena, for example, the rise of corrupt behavior among highly educated individuals (Effendi, 2016; Khamdan, 2014). This demonstrates that although the human body originates from the earth and is susceptible to the impulses of lust (*nafs ammarah*), the presence of the soul gives it the potential to achieve perfection through a tranquil soul (*nafs mutmainnah*). In other words, the quality of a person's soul is highly dependent on the deeds of their body. A body that submits to God's commands will direct the soul towards nobility and holiness (Shaari & Matore, 2019).

Conventional intelligence models such as IQ, EQ, and SQ are still based on the brain as the center of materialistic processing. In contrast, Ruhiology (RQ) is oriented towards God Light—divine light as the center of intelligence—which is inseparable from the divine dimension. RQ goes beyond SQ, because SQ is not always rooted in religious values. The spirit is the answer to the essential question of "who" humans are, because through its existence humans can experience intelligence, emotion, and spirituality. With the spirit, humans receive holistic values sourced from God, so this intelligence is not neutral, but rather laden with a divine orientation.

### **Ruhiology Formulation in 21st Century Education**

Ruhiology or Ruhiology Quotient (RQ) is positioned as the fifth intelligence that functions as the driving force and perfection of other intelligences—IQ, EQ, SQ, and AI. This model exists as a response to the limitations of conventional approaches in national education, which have so far focused more on the cognitive, affective, and psychomotor domains through the paradigm of IQ, EQ, and SQ (Sutarman et al., 2017). In practice, learning has not fully touched on the spiritual aspect based on transcendental philosophy. Facts on the ground show a paradox: many highly educated individuals diligently perform religious rituals, but still fall into reprehensible behavior (Suprayogo, 2018).

Historically, Indonesian education policy has been influenced by the dichotomy between general education and Islamic education. Western educational concepts emphasize individual freedom and the rational potential of students, while Islamic education views humans as both creatures of God and social beings who grow according to their natural disposition (Mustafa, 2007). The Western view views humans solely as bodies and minds, while Islam emphasizes the existence of a spiritual dimension residing in the heart (*qalb*). Epistemologically, the West relies on empiricism (senses) and rationalism (reason), while Islam complements this with intuition derived from the spirit (Nasution, 2002; Samad, 2015).

The limitations of the IQ, EQ, and SQ models lie in their reliance on materialistic, brain-based intelligence. Consequently, the concept of "spirit" (general

spirituality) is often equated with "ruh" (spirituality in Islam). However, in Islam, the spirit cannot be separated from the divine aspect, as it is a direct emanation from God (Al-Jauziyah, 2015; Aminrazavi, 2016). This is what distinguishes RQ from SQ: while SQ speaks of the God Spot, RQ emphasizes God Light—the divine light that illuminates Ruhiology Quotient (Ushuluddin et al., 2021).

Without the presence of the spirit, humans are truly incapable of experiencing intelligence, emotion, or spirituality. The spirit is the answer to the fundamental question of human identity, as it is the source of all immaterial potential (Falabiba, 2019). The spirit receives and transfers holistic values from God, which then form divinely valuable intelligence (Tasmara, 2001). Thus, RQ occupies a strategic position among other intelligences; without it, IQ, EQ, and SQ would feel empty and valueless, thus failing to lead humans to existential perfection (Sugiarto, 2019).

From an Islamic perspective, the soul is breathed into humans to perfect their creation. The soul, which resides in the heart, radiates the potential of reason and emotion, leading humans to honesty (shiddiq), responsibility (amanah), truth-telling (tabligh), and intelligence (fathanah) (Baharuddin & Ismail, 2015). The mind then functions to transform imagination into understanding, which results in physical knowledge. Meanwhile, Ruhiology asserts that spiritual knowledge is broader, encompassing wisdom and holistic awareness that cannot be explained solely by brain mechanisms.

The Prophet Muhammad (peace be upon him) himself emphasized spiritual education as the core of fostering faith and piety. Prayer, for example, is positioned in the Quran as an act of worship that prevents evil and wrongdoing (QS. Al-'Ankabut: 45). This demonstrates a direct link between ritual worship and the formation of moral social behavior (Najati, 2005). Thus, the dominant paradigm of IQ, EQ, and SQ has proven insufficient in building faith, piety, and noble character. A new paradigm based on RQ is needed to integrate transcendental moral messages into holistic education (Iskandar et al., 2019; Gebre et al., 2015).

Spiritual education emphasizes the spirit as the highest source of intelligence that influences human consciousness through conscience. This perspective corrects the limitations of SQ, which does not fundamentally explain the origins of intelligence. RQ asserts that the source of true intelligence is the spirit, derived from the revelations of the Quran and the explanations of classical scholars (Ushuluddin et al., 2021). The spirit is the core of human spiritual anatomy, which through worship—especially prayer—achieves a process of transcendence and direct communication with God. This is where spiritual education gives birth to Ruhiological intelligence, namely spirit-based intelligence that serves as the primary foundation for IQ, EQ, and SQ.

With this awareness, RQ exists as a paradigm that returns humans to their true nature as servants of God. It directs humans to seek the true meaning of life, so that education produces not only intellectually intelligent individuals but also noble ones. The formulation of Ruhiology positions the spiritual journey—from self-knowledge, worship, to moral formation—as a path to eradicating heart disease and building character (Al-Jurjani). As Ahmad (2003) emphasized, a mistaken understanding of the essence of the human soul will only lead to a spiritual crisis. Therefore, RQ exists as a solution to fill the gap in the conventional model of intelligence. Without God's Light emitted through the spirit, educational attainment will feel empty. Therefore, RQ offers

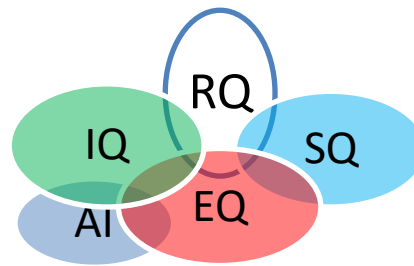
a holistic approach that combines science, divine values, and noble morals as a path to a complete education.

### **Why Ruhiology Quotient (RQ) is Important in 21st Century Holistic Education**

The presence of Ruhiology Quotient (RQ) in 21st-century holistic education is an urgent need to address the challenges of the dynamic modern era. Accelerated technological development has led society to a condition often referred to as Future Shock, a future shock that has the potential to cause mental health disorders such as stress and depression. The fast-paced contemporary life (Running World) and even non-linear leaps (Jumping the Future) demand that humans be able to adapt to such drastic changes.

Until now, educational patterns have emphasized intellectual intelligence (IQ), emotional intelligence (EQ), Ruhiology Quotient (SQ), and artificial intelligence (AI), but they are often used partially and separately. This condition gives rise to behavioral anomalies in modern humans because there is no foundation that unites and guides the direction of the use of these intelligences. This is where Ruhiology Quotient (RQ) comes in as a transintegrative foundation – not separate, but can be sorted according to context – to guide conscious decision-making and behavior, with a spiritual frequency that is always connected to the energy of divine light (God Light). (Discussion with KH Marzuki Arsyad, March 13, 2025). The concept of RQ has not been explicitly taught in education. However, RQ is an idea born from the connection between the human self and the Divine through spiritual substance. Mastering RQ enables one to achieve self-awareness, self-knowledge, and transcendental awareness (God-awareness). Thus, humans can rediscover a meaningful and worshipful purpose in life.

Holistically, RQ must be positioned as the center of intelligence that drives, synergizes, and refines IQ, EQ, SQ, and AI. This is believed to be a solution to addressing the problem of deviant behavior that still plagues the world of education. Therefore, fostering and managing RQ through a holistic education ecosystem is a necessity. RQ plays a role in strengthening IQ sharpness, fostering EQ maturity, strengthening SQ values, and directing the use of AI so that it is not value-free. With RQ, all dimensions of intelligence can work harmoniously, not only to achieve worldly success, but also to bring inner peace, life wisdom, and spiritual awareness that is always connected to divine light (God Light). This concept, as introduced by Prof. Iskandar Nazari, emphasizes that RQ is the main key to facing the complexities of the modern era through a holistic educational approach oriented towards the formation of the whole person, as shown in the image below:



**Figure 1: The Ruhiology Quotient (RQ) Model as the Foundation of 21st Century Holistic Education**

In the modern era, humans can no longer rely solely on intellectual intelligence. The ability to manage emotions, maintain spirituality, and adapt to technological developments has become an absolute necessity. The holistic intelligence model offers a transintegrative approach—not separate, but distinguishable—by synergizing the following five forms of intelligence:

**1. Intellectual Intelligence (Intelligence Quotient/IQ)**

IQ reflects the capacity for rational, analytical, critical, and creative thinking in solving logical and strategic problems. This ability also includes mastery of complex concepts, evidence-based reasoning, and sound decision-making. Since the early 20th century, the concept of IQ has been a major focus. Alfred Binet (1905) was a pioneer, followed by Howard Gardner (1983) with his theory of multiple intelligences, and the contributions of Piaget and Vygotsky, who emphasized aspects of cognitive development. IQ is often measured through standardized tests, but its applications extend far beyond learning, innovation, and everyday life.

**2. Emotional Intelligence (Emotional Quotient/EQ)**

EQ is the ability to recognize, understand, and constructively manage one's own emotions and those of others. This intelligence encompasses empathy, stress management, self-awareness, and healthy social relationship skills. Daniel Goleman (1990s) popularized this concept through research showing that EQ plays a greater role than IQ in determining life success, both personally and professionally. With a strong EQ, individuals are able to optimally manage their intellectual potential.

**3. Ruhiology Quotient (Ruhiology Quotient/RQ)**

RQ is related to the ability to find meaning in life, existential values, and a higher purpose. This intelligence guides humans to live not only intelligently and emotionally, but also spiritually. Danah Zohar and Ian Marshall (2000)

introduced this term in their work \*Spiritual Intelligence: The Ultimate Intelligence\*, followed by Ary Ginanjar (2005) with \*ESQ\*. SQ is seen as the foundation for deeper and more meaningful use of IQ and EQ.

#### 4. Artificial Intelligence (AI-Q)

AI is a form of intelligence developed through technology to mimic human thinking. AI-based systems are capable of recognizing patterns, making predictions, and even producing creative works. Figures such as Alan Turing (1950) with his Turing Test and John McCarthy (1956), who coined the term Artificial Intelligence, have laid the foundations for this field. Today, AI plays a significant role in helping humans access information and complete complex tasks. However, without value-based controls, AI has the potential to lead to bias or misuse. Therefore, its existence needs to be balanced within a holistic intelligence framework.

#### 5. Ruhiology Quotient (RQ)

RQ is an intelligence rooted in the spiritual dimension. It facilitates humans in making conscious decisions through the guidance of the conscience based on Divine Light. RQ acts as a driving force that unites, balances, and binds IQ, EQ, SQ, and AI. Prof. Iskandar Nazari (2024) initiated this concept with a philosophical basis sourced from the Qur'an, Hadith, the traditions of Muslim scholars and philosophers such as Al-Ghazali, Ibn Arabi, and Mulla Sadra, Ibn Qayyim as well as contemporary thought such as Goleman, Zohar, and Marshall. RQ is positioned as the highest intelligence that is the key for modern humans to be able to live adaptively, productively, have religious values, and remain grounded in transcendental spirituality.

### CONCLUSION AND RECOMMENDATIONS

Ruhiology Quotient (RQ) as the foundation of holistic education is essential to addressing the complex challenges of the 21st century. Spirituality-based education is believed to produce a generation that is both intelligent and virtuous, as it balances advances in science, technology, and faith and piety. Without spirituality, other forms of intelligence tend to be empty, value-free, and disconnected from divine values.

#### Recommendations for implementing RQ in education:

1. **Curriculum Integration**- RQ needs to be internalized into the national curriculum as the main foundation, not just an addition.
2. **Strengthening Educator Capacity**- Teachers and lecturers need to receive training on the RQ-based holistic education paradigm.
3. **Holistic Education Ecosystem**- Educational institutions must be designed as a real practice space for the application of RQ so that students can develop in a balanced way in the aspects of mind, heart, and spirit.

Thus, educational success is measured not only by academic grades or cognitive achievement, but also by personality quality, purity of heart, and noble morals. Education based on RQ is expected to produce a golden generation that excels not only in knowledge but also in purity of heart and noble in action.

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