



Spiritual Motivation in the Qur'an: Insights from ESQ 165 by Ary Ginanjar Agustian

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Received: March 2025; *Accepted:* March 2025; *Published:* March 2025

Abstract: Religion and spirituality are intertwined, with spirituality at the core of religious experience. Recent studies highlight the connection between spirituality and mental health, self-efficacy, and self-respect. In 2001, Ary Ginanjar Agustian introduced ESQ 165, a religious phenomenon aimed at enhancing human resources through spirituality. However, this concept faced criticism from some Islamic scholars, including Malaysian mufti Datuk Hj. Wan Zahidi bin Wan Teh, who argued it contradicts Islamic teachings. Conversely, research by Daromir Rudnyckij links ESQ 165 to "Spiritual Economy," merging Islamic principles with neoliberal economic practices to boost productivity. This qualitative study employs library research to analyze Agustian's interpretations of the Quran in his work "Secrets of Success in Building Spiritual Emotional Intelligence ESQ 165." Findings reveal that ESQ 165 integrates intellectual (IQ), emotional (EQ), and spiritual intelligence (SQ) with Islamic values of Faith, Islam, and Ihsan. Agustian's interpretations differ from traditional ulama due to methodological influences and a psychological approach, positioning them outside conventional interpretation rules. Despite critiques, his insights resonate with Gadamer's understanding of interpretation shaped by personal horizons, aligning ESQ 165 with Quranic spiritual motivation and Danah Zohar's God Spot theory.

Keywords: conventional interpretation; emotional intelligence; moral community; neuroscience; spiritual quotient.

1. Introduction

In the view of the sociology of religion, the existence of religion and religious behavior is a reality that cannot be denied. This is also recognized by experts in the field of sociology of religion who explain the concepts of religion. Herbert Spencer, for example, stated that religion is the belief in the existence of something eternal that is beyond the intellect (Spencer, 1971). Meanwhile, Max Muller defines religion as an attempt to understand what can be understood and reveal what cannot be expressed (mystery) (van den Bosch, 2018). Meanwhile, Emile Durkheim (Durkheim, 2016) defines religion as a system of beliefs and actions related to sacred things that unite into one moral community. William James and Hicks stated that religion is the feelings, actions and experiences of individuals in solitude as far as they understand themselves to be in whatever relationship they consider to God (James, 2015).

An indicator of a religion is belief in something supernatural beyond human abilities (Rossano, 2010). When life experience and inner experience experience "miraculous", amazing, saved, calm from shock, then religion is a part of human life that is able to provide answers to the problems of human life (Truna, 2024). In a condition, an individual experiences what is called the "ultimate ratio," namely a situation where the power of human reason is "stuck" in understanding the situation, so again, religion is a place of shelter and a place to rely on (Tomlan & Tomlan, 2015). With this set of theories, religion and religious behavior are a reality of life and will continue to be present throughout life.

The religious attitudes and behavior of a person or group can generally be seen from their religious phenomena. Husserl explains religious phenomena as demonstrated by religion itself. For example, when someone or a group goes to the mosque to pray or take part in religious studies, this phenomenon becomes a fact that shows that the community is a Muslim group. On the other hand, when someone or a group goes to church on Sunday, this phenomenon is a fact that they are Christians. Durkheim divided religious phenomena into two parts, namely beliefs and rites. In terms of religious rites or ritual activities, it turns out that Durkheim classified them into sacred and profane rituals (Ismail, 2017). However, in general, in the views of James, Hicks and Durkheim, religion cannot be separated from spirituality and it can be said that the core of religion is spirituality (Hick, 1992).

From a religious psychology perspective, there are at least four motivations that drive a person's religious behavior, namely; (a) religious motivation which is driven by a desire to overcome the potential frustration experienced in one's life, (b) religious motivation because it is driven by a desire to maintain decency and order in society, (c) religious motivation based on the desire to satisfy human curiosity or human intellectual drives, especially regarding questions that have no answers, for example in answering where humans come from, what the purpose of their lives are and why they were created in the world, and (d) religious motivation because they want to make religion a means of overcoming fear (Jensen, 2021; Vieten & Lukoff, 2022).

In the long history of human civilization, it is known that religious traditions are a source of spiritual teachings that are deeply rooted and influence the life patterns of their adherents (Rahman, 2013). So, to understand the phenomenon of spirituality, you must understand the teachings of the religion itself. Each religion has different spiritual teachings, although some argue that, in essence, they are not much different. Research on religious behavior is currently increasingly of interest to intellectuals. One of them is about the influence of religious spirituality, which is connected to the concept of success and happiness in life. In research conducted by Branden (Branden, 1998), for example, he saw that spirituality was related to healthy self-esteem (mental health), self-efficacy (self-ability), and self-respect (self-worth).

In this regard, in 2001 a religious phenomenon (Islam) emerged as an effort to improve human resources based on the concept of religion and spirituality, namely the Emotional Spiritual Quotient, The ESQ Way 165 which was initiated by motivator Ary Ginanjar Agustian (1965). The ESQ 165 concept focuses on how to manage emotional intelligence combined with spiritual intelligence which is expected to improve the quality of Human Resources which can ultimately lead a person to achieve success and happiness. This effort is packaged in the form of concept writing through books and motivational training. What attracts attention and can be said to be a phenomenal fact is that the book was printed 47 times with a total of 1,010,000 copies. The training concept is also followed by various groups and it could be said that the majority are from the upper middle class and packaged exclusively in such a way with the help of digital technology devices (Agustian, 2009).

The ESQ 165 concept training which dissects the basic concepts of Faith, Islam and Ihsan according to Ary Ginanjar is able to penetrate government agencies to large companies. Because of the discovery of ESQ and his achievements, Ary Ginanjar Agustian received an honorary doctorate *Honoris Causa* from the University in the field of character education from Yogyakarta State University in 2007. Ary Ginanjar's name increasingly soared by obtaining various achievements in the form of several awards such as being trusted to be on the ICMI expert council for the 2005-2010 period, receiving an award from the Ministry of Youth and Sports in 2008, being selected as an Influential Young Leader in 2008 by Biography Magazine Politics, selected as The Most Powerful People and Ideas in Business in 2004 by Swasembada Magazine, selected as a figure of change in 2005 by *Republika* newspaper, became the central administrator of the Sharia Economic Community (MES) in 2008-2011 and a series of other awards.

Ary Ginanjar's ESQ 165 concept became even more phenomenal when it successfully expanded to a number of countries such as the United States, Australia, Denmark, the Netherlands, Nepal and India, Malaysia, Singapore and Brunei. Not only that, the concept of ESQ 165 Ary Ginanjar is

increasingly booming and is also attracting academics to be researched scientifically in the form of papers, theses, journals and so on. As far as the author is concerned, scientific research related to the ESQ concept has produced positive correlations. In another sense, apart from providing benefits to participants, the usefulness or significance of the ESQ concept in developing attitudes and character can also be scientifically proven through research (Agustian, 2009).

However, as the names ESQ and Ary Ginanjar became increasingly popular, behind the success and phenomenality of Ary Ginanjar's ESQ concept, some people or groups emerged who were against the ESQ concept and even dared to state that Ary Ginanjar's ESQ 165 concept was heretical. One of the muftis of the Malaysian federal territory, Datuk Hj. Wan Zahidi bin Wan Teh, who firmly stated that the concept of ESQ 165 Ary Ginanjar was heretical and contrary to Islamic teachings and could damage Islamic faith and law. From some missionary activists in Indonesia, Ary Ginanjar's ESQ 165 concept also received sharp criticism, stating that ESQ 165 deviated from Islamic law.

2. Method

This research method is qualitative research. According to Moleong, qualitative research is research carried out to understand phenomena about what research subjects experience, for example, behavior, perceptions, motivations, actions, etc. holistically, and by means of descriptions in the form of words and language, in a special natural context and by utilizing various natural methods (Moleong, 2007). According to Silverman (Silverman, 2015), qualitative research can be distinguished from other research by three main things, namely: a) basic views (axioms) about the nature of reality, the relationship between the researcher and the researched, the possibility of drawing generalizations, the possibility of building causal relationships, and the role of values in research, b) the characteristics of the qualitative research approach itself, and c) the process followed to carry out qualitative research.

Qualitative methods are used to research in natural, objective conditions where the researcher acts as a key instrument, data collection is carried out by triangulation, data analysis is inductive, and the results of data analysis from qualitative research emphasize meaning rather than generalization. This method is used to obtain in-depth data, data that contains meaning. The aim of qualitative research is actually to reveal the meaning behind the visible data. In this case, the data that will be studied are Ary Ginanjar Agustian's books explaining the concept of Emotional Spiritual Quotient (ESQ) 165 and then describing or describing them proportionally.

3. Results and Discussion

3.1. Biographical Sketch of Ary Ginanjar Agustian

Ary Ginanjar Agustian, born in Bandung, West Java, March 24 1965. He is a lecturer, entrepreneur, author of books on Emotional Spiritual Quotient (ESQ) as well as a motivator on ESQ and ESQ Power. As is commonly known, Ary Ginanjar is famous for his thought called Emotional and Spiritual Quotient or popularly known by the abbreviation ESQ, a thought which reveals the very strong correlation between the world of business, professionalism and modern management in relation to the essence of Islamic teachings, namely the pillars of Faith, Islam and Ihsan. Currently, Ary serves as president director of PT. Arga Wijaya Persada and main commissioner of PT Arsa Dwi Nirmala based in Jakarta. Apart from that, Ary Ginanjar also serves as executive vice president at JPC (Jakarta Professional Chapter) at Junior Chamber International, an international leadership organization that has branches in 124 countries (Agustian, 2009).

Ary Ginanjar is a business practitioner who is directly involved in the business world, being directly involved in the competitive and challenging business world. Ary Ginanjar studied autodidactically through various theories and literature about how to build reliable human resources. Before fully entering the business world, Ary Ginanjar was a permanent lecturer at the Udayana University Polytechnic, Jimbaran, Bali, for five years.

From reflection on his life journey and studying various literature, in 2001, Ary Ginanjar published his masterpiece book, namely ESQ, The Secret to Success in Building Emotional and

Spiritual Intelligence. The book explains how to combine the two potentials of emotional intelligence (EQ) and spiritual intelligence (SQ). Through the book ESQ 165, the material of which was then packaged in the form of motivational training, the name Ary Ginanjar Agustian then became a reliable motivator figure in Indonesia with the ESQ motivational training brand. Ary Ginanjar's ESQ 165 motivational training is increasingly in demand by various groups and his book has reached a best-seller with quite phenomenal results where the ESQ 165 book has been printed 47 times with a total of around 1,010,000 copies.

3.2. Inventory of Al-Quran Verses in ESQ 165 Concept

Based on the author's findings, in the book *The Secret to Building Spiritual Emotional Intelligence*, Ary Ginanjar Agustian includes around 207 verses from the Al-Qur'an in explaining the concept of ESQ 165 which is divided into three topics, namely the verses of Ihsan, Iman and Islam.

1. Ihsan verses

In the concept of ESQ 165, there are 11 verses about Ihsan in the concept of ESQ 165. These verses include QS. Ar-Ra'd [13]: 11, QS. Al-Baqarah [2]: 256, QS. Al-Syams [91]: 8-10, QS. Ar-Ra'd [13]: 15, QS. Shād [38]: 72-74, QS. Al-A'rāf [7]: 172, QS. Fushilat [41]: 5.

2. Verses of Iman

In the ESQ 165 concept, there are around 96 verses about Faith in the ESQ 165 concept. These verses are divided into six parts, including:

- a. The Verses of Faith in Allah consist of 14 verses, namely QS. Al-Nahl [16]: 90, QS. Al-Baqarah [2]: 115, QS. Al-Qiyāmah [75]: 14-15, QS. Āli Imrān [3]: 121, QS. Alam Nasyrah [94]: 5-8, QS. Al-Hajj [22]: 31, QS. Al-Baqarah [2]: 156, QS. Ar-Ra'd [13]: 28, QS. Al-Rūm [30]: 26, QS. al-Nahl [16]: 52, QS. Al-Qiyāmah [75]: 14-15, QS. Al-Isra [17]: 84, QS. Al-Tin [95]: 4, QS. Ar-Ra'd [13]: 16.
- b. Verses on Faith in Angels consist of 14 verses, namely QS. Al-Anbiyā [21]: 26, QS. Al-Anfāl [8]: 9, QS. Al-Infithār [82]: 10-12, QS. Qāf [50]: 17, QS. Al-An'ām [6]: 59, QS. Al-Fath [48]: 10, QS. Maryam [19]: 96, QS. Al-Thāriq [86]: 4, QS. Al-Baqarah [2]: 112, QS. Ar-Ra'd [13]: 11.
- c. Verses of Faith in the Book of Allah consist of 15 verses, namely QS. Yāsin [36]: 61-62, QS. Al-Rahmān [55]: 7, QS. Al-Baqarah [2]: 30, QS. Al-Ahzāb [33]: 21, QS. Al-An'ām [6]: 132, QS. Al-Balad [90]: 17, QS. Fāthir [35]: 39, QS. Al-Sajdah [32]: 1-3, QS. Al-An'ām [6]: 48, QS. Al-Zumar [39]: 33, QS. Al-Nūr [24]: 51, QS. Al-Baqarah [2]: 119, QS. Al-Qalam [68]: 4, QS. Al-Taubah [9]: 128, QS. Āli Imrān [3]: 159.
- d. The verses of faith in the Messenger of Allah consist of 19 verses, namely QS. Ali Imrān [3]: 191, QS. Al-Rūm [30]: 22, QS. Al-Dhariyat [51]: 49, QS. Al-Anfāl [8]: 17, QS. Ali Imrān [3]: 190-191, Al-'Alaq [96]: 10-14, QS. Saba [34]: 46, QS. al-Zumar [39]: 9, QS. Al-Alaq [96]: 19, QS. Yunus [10]: 5, QS. Ali Imrān [3]: 66, QS. Al-Syūrā [42]: 17, QS. Al-Isra [17]: 88, QS. Al-Nūr [24]: 1, QS. Al-Nisa' [4]: 135, QS. Al-Nūr [24]: 34, QS. Ali Imrān [3]: 58, QS. Al-Hijr [15]: 87, QS. Al-Alaq [96]: 1-3.
- e. Verses of Faith in the Hereafter consist of 14 verses, namely QS. Al-Nisā' [4]: 100, QS. Al-Dhuhā [93]: 4, QS. Al-Hasyr [59]: 18, QS. Al-Nūr [24]: 64, QS. Al-Insyiqāq [84]: 19, QS. Al-Najm [53]: 24-25, QS. Al-Zukhruf [43]: 14, QS. Al-Najm [53]: 42, QS. Al-Fajr [89]: 24, QS. Al-Burūj [85]: 13, QS. Al-Baqarah [2]: 210, QS. Al-Baqarah [2]: 28, QS. Al-An'ām [6]: 135.
- f. The verses of Faith in Qadha and Qadar consist of 20 verses namely QS. Luqman [31]: 20, QS. Al-Qamar [54]: 49, QS. Al-Najm [53]: 40, QS. Fathir [35]: 11, QS. Al-Insyiqāq [84]: 19, QS. Al-Nisa' [4]: 79, QS. Ali Imrān [3]: 182, QS. Al-Nisa' [4]: 59, QS. Yunus [10]: 5, QS. Al-Furqan [25]: 2, QS. Az-Zumar [39]: 62, QS. Al-A'lā [87]: 1-3, QS. Al-Nisa' [4]: 63, QS. Al-A'rāf [7]: 199, Al-Rahman [55]: 199, QS. Al-Nisa [4]: 111, QS. Al-Nisa [4]: 27-28, QS. Az-Zumar [39]: 39, QS. Al-Nisa [4]: 136.

3. Verses on Islam

In the ESQ 165 concept, there are around 100 verses about Islam in the ESQ 165 concept. These verses are divided into five parts, including:

- a. The verses related to martyrdom consist of 16 verses namely QS. Al-Baqarah [2]: 163, QS. Fathir [35]: 5, QS. Ali Imrān [3]: 9, QS. Al-A'rāf [7]: 172, QS. Fushilat [41]: 30, QS. Al-Nisā' [4]: 132, QS. Al-An'ām [6]: 135, QS. Al-Fath [48]: 18, QS. Al-Insyiqāq [84]: 6, QS. Al-Fath [48]: 18, QS. Al-Insyiqāq [84]: 6, QS.

- Al-Fath [48]: 4, QS. Al-Ahzab [33]: 21, QS. Al-Taubah [9]: 128, QS. Al-Ahzāb [33]: 71, QS. Ali Imran [3]: 18, QS. Ali Imran [3]: 18, QS. Yunus [10]: 5, QS. Al-Kahfi [18]: 110, QS. Thāhā [20]: 13-14.
- b. The verses related to salat consist of 25 verses namely QS. Al-Mā'ūn [107]: 4-7, QS. Al-Ma'ārij [70]: 19-23, QS. Thāhā [20]: 50, QS. Al-'Ankabūt [29]: 45, QS. Thāhā [20]: 7, QS. Al-Anfāl [8]: 2, QS. Al-Nisa' [4]: 103, QS. Al-Hijr [15]: 87, QS. Al-Baqarah [2]: 238, QS. Al-Jumu'ah [62]: 10, QS. Al-Baqarah [2]: 222, QS. Al-Zumar [39]: 23, QS. Al-Ma'ārij [70]: 34-35, QS. Thāhā [20]: 13-14, QS. Al-Baqarah [2]: 115, QS. Al-Hajj [22]: 41, QS. Al-Ahzāb [33]: 48, QS. Al-Nūr [24]: 51, QS. Ibrahim [14]: 31, QS. Al-Nisa' [4]: 103, QS. Al-Baqarah [2]: 148, QS. Al-Mu'minūn [23]: 71.
- c. The verses related to fasting consist of 19 verses namely QS. Al-An'ām [6]: 6, QS. Al-Anfāl [8]: 22, QS. Ali Imrān [3]: 134, QS. Al-Baqarah [2]: 18, QS. Ali Imran [3]: 14, QS. Al-Ra'du [13]: 2-3, QS. Al-Hajj [22]: 75, QS. Al-Ahzab [33]: 43, QS. Fathir [35]: 44, QS. An-Nisa' [4]: 174, QS. Al-Māidah [5]: 16, QS. Al-Fajr [89]: 27-30, QS. Al-Baqarah [2]: 2-5, QS. Al-Hijr [15]: 21, QS. Ali Imrān [3]: 117, QS. Al-Zumar [39]: 10, QS. Al-Mā'ūn [107]: 4-6, QS. Ali Imrān [3]: 31.
- d. The verses related to zakat consist of 24 verses namely QS. Al-Anbiya [21]: 92, QS. Al-Kautsar [108]: 1-3, QS. Saba [34]: 39, QS. Al-Thalāq [65]: 7, QS. Ali Imrān [3]: 17, QS. Al-Baqarah [2]: 264, QS. Al-Nahl [16]: 13, QS. Al-Nisa' [4]: 1, QS. Al-Qashash [28]: 84, QS. Al-Furqān [25]: 57, QS. Al-Baqarah [2]: 265, QS. Al-Ma'ārij [70]: 32, QS. Al-A'rāf [7]: 156, QS. Al-Anfāl [8]: 74, QS. Al-Zukhruf [43]: 32, QS. Al-Nahl [16]: 71, QS. Al-Baqarah [2]: 110, QS. Al-Insan [76]: 20-22, QS. Al-Taubah [9]: 71, QS. Fathir [35]: 29, QS. Ali Imrān [3]: 103, QS. Al-An'ām [6]: 6, QS. Al-Zukhruf [43]: 32, QS. Al-Hajj [22]: 27.
- e. The verses related to Hajj consist of 16 namely QS. Al-Baqarah [2]: 197, QS. Al-Zumar [39]: 38, QS. Ali Imran [3]: 200, QS. Al-Hajj [22]: 29, QS. Al-Nur [24]: 55, QS. Al-Baqarah [2]: 200, QS. Al-Mu'minūn [23]: 97-98, QS. Al-Nisa' [4]: 120, QS. Jonah [10]: 49, QS. Al-Fātihah [1]: 2, QS. Al-Hajj [22]: 26, QS. Al-Zumar [39]: 53, QS. Al-Mu'minūn [23]: 81, QS. Al-Baqarah [2]: 158, QS. Al-Ra'du [13]: 4, QS. Al-Hujurat [49]: 13, QS. Al-Anfāl [8]: 60, QS. Ali Imran [3]: 97, QS. Al-Baqarah [2]: 138.

A number of the verses of the Qur'an above, related to the verses of Ihsan, Iman, and Islam in the concept of ESQ 165 interpreted by Ary Ginanjar will be analyzed in the following discussion.

3.3. ESQ 165 concept according to Ary Ginanjar Agustian

The concept of ESQ 165 was born from the thoughts and hands of Ary Ginanjar Agustian. Times of contemplation of a long journey in an effort to find the meaning of life. During periods of reflection on his life's journey, Ary Ginanjar expressed the terms "search" and anxiety. "The search in question is the search for the meaning or meaning of life since Ary Ginanjar was a teenager until he reached an answer point when he discovered the concept of ESQ 165. The contemplation questions "Who are you?", "What are you for?", and "Where are you going?" became material for reflection for Ary Ginanjar in his periods of contemplation (Agustian, 2001).

Because he never got a satisfactory answer, what he felt was anxiety and restlessness. Even though in worldly life, he felt that he had achieved many things. As an entrepreneur, at that time he was a successful businessman. Academically, he graduated from a foreign university and became a lecturer at a well-known university in Bali. Since he was young, Ary Ginanjar has been involved in the sport of karate and holds a black belt and achieved many achievements. But all of that is not enough to answer the inner question, what was the purpose of all that he achieved. Until you reach the lowest point, from soul emptiness to business collapse. All worldly achievements are almost completely lost. This is where Ary Ginanjar began his journey of contemplation.

When someone with EQ and IQ abilities succeeds in climbing to success, he is often attacked by feelings of "emptiness" and "hollowness" in his inner crevices. After the peak achievement has been achieved, when all the material satisfaction has been achieved, after the money earned from hard work is in his hands, he no longer knows where to go, what all the achievements he has achieved are for, so he does not understand why he lives and where he stands. So, this is where, according to Ary Ginanjar, ESQ answers all these problems. ESQ as a concept and method is the

answer to the inner emptiness of the soul. ESQ is a universal concept that is able to deliver a person to a "satisfactory predicate" for himself and for others. The ESQ concept can also inhibit everything that is counterproductive to human progress (Agustian, 2001).

So, from contemplation after contemplation about this period of searching and anxiety, Ary Ginanjar began to pour out his writings page by page. Various literature, in 2001, Ary Ginanjar published a phenomenal book as well as his masterpiece, namely ESQ, The Secret to Success in Building Emotional and Spiritual Intelligence. The book explains that to build complete human resources, it is not enough just to have intellectual quotient (IQ), which has always been prioritized, but also requires mentality and humanity or emotional intelligence (EQ). That's not enough, the factors that will make humans successful are also determined by combining one more potential, namely spiritual intelligence (SQ). To combine the two potentials of emotional intelligence (EQ) and spiritual intelligence (SQ), Ary Ginanjar created a concept which is outlined in his monumental work, The ESQ Way 165, The Secret to Success in Building Emotional and Spiritual Intelligence.

At first, Ary Ginanjar explained the ESQ concept by means of regular lectures in various places. However, after running for a long time, the delivery using this method was less than optimal and did not achieve the expected results. Because of this, Ary Ginanjar then overhauled the ESQ delivery method with a training or motivational training method equipped with multimedia and an adequate sound system. So since then, the concept of ESQ training has attracted a lot of interest from various groups and has now produced hundreds of thousands of alumni. The ESQ concept is so phenomenal that it was able to amaze Spiritual Quotient (SQ) experts from various countries such as the United States, Australia, the Netherlands, Denmark, Nepal and India at an event organized by The Oxford Academy of Total Intelligence in England.

Ary Ginanjar's ESQ concept continues to grow and penetrate various groups such as business practitioners, large companies, bureaucracy, education and other circles until Ary Ginanjar's name became a top motivator and received various awards. In his book, The Secret to Success in Building Emotional Intelligence, ESQ 165 Ary Ginanjar Agustian puts forward the concepts of emotional intelligence (EQ), spiritual intelligence (SQ) and the combination of emotional and spiritual intelligence (ESQ).

In discussing the concept of ESQ 165, Ary Ginanjar refers to the opinions of several psychology experts. In this case, for example, Ary follows one of the theories of EQ expert Daniel Goleman, who believes that improving the quality of emotional intelligence is very different from IQ. Pure cognitive abilities (IQ) remain relatively unchanged, but emotional abilities (EQ) can be learned at any time. It doesn't matter whether a person is sensitive or not, shy, angry or has difficulty getting along with other people, with the right motivation and effort, we can learn and master these emotional skills. This emotional intelligence can increase and continue to be improved as long as we live. Emotional intelligence is understood as a series of abilities to control and use emotions, as well as self-control, enthusiasm, motivation, empathy, social skills, cooperation, and adapting to the environment and solving problems faced. Apart from referring to Daniel Goleman, Ary Ginanjar explains the potential concept of Emotional Intelligence by also citing explanations from other experts such as Robert Cooper, McClelland, Stephen Covey and others.

Meanwhile, in understanding the theory of Spiritual Intelligence, Ary Ginanjar includes several theories from SQ experts such as Michael Persinger, VS Ramachandran and Wolf Singer. Several scientific proofs about spiritual intelligence have been presented. First, research by psychologist/neurologist, Michael Persinger in the early 1990s. Other recent research was put forward by neurologist VS Ramachandran and his team from California University who discovered the existence of Fitrah in the human brain - it is built in as a spiritual center located at the front of the brain.

The second evidence is the research of Austrian neurologist Wolf Singer in the 1990s in his paper, The Binding Problem (Singer, 2001) which shows that there are neural processes in the human brain that are concentrated on efforts to unite and give meaning to our life experiences. A neural network that literally "ties" our experiences together to "live more meaningfully".

Another reference which is Ary Ginanjar's main reference in developing the concept of spiritual intelligence in the ESQ 165 concept is the God Spot theory from Danah Zohar and Ian Marshal (Zohar et al., 2000). This God Spot theory proves and confirms that fundamentally humans are creatures who have spiritual awareness. This God Spot theory is the central concept of ESQ 165 which is packaged with the formula "Voice of the Heart" or "Fitrah". In the ESQ 165 concept, the God Spot theory is the keyword for how to develop quality human resources.

By referring to the experts above, Ary Ginanjar concluded that spiritual intelligence is the intelligence to deal with issues of meaning, namely the intelligence to place our behavior and life in the context of a broader and richer meaning, the intelligence to judge that one person's actions or way of life are more meaningful than others. This is proof that humans, by nature, must believe in God and answer the highest meaning of life, namely that Jinn and humans were not created except to serve.

After researching the concepts of EQ and SQ from several previous experts, Ary Ginanjar tried to combine these two potentials with the concept of Islamic teachings that he knew, so the ESQ 165 concept was born. Ary Ginanjar Agustian's ESQ 165 concept is a combination of two elements of human intelligence potential, namely Emotional Intelligence (EQ) and Spiritual Intelligence (SQ), combined with the results of Ary Ginanjar's study and interpretation of the three core Islamic teachings, namely Faith, Islam and Ihsan which were then modified according to Ary Ginanjar becomes ESQ 165, which means 1 means Ihsan, 6 means pillars of faith and 5 means pillars of Islam.

According to Ary Ginanjar, so far, the Western discussion, namely Emotional Intelligence (EQ) and Spiritual Intelligence (SQ), has only been limited to the biological-psychological level or only limited to the hardware (Spiritual Center in the human brain only) and there is no software containing the content and methods. In the end, according to Ary Ginanjar, the ESQ 165 concept he initiated is software for implementing Spiritual Engineering as well as a mechanism for combining three human intelligences simultaneously, namely EQ, IQ and SQ, in an integral and transcendental unity through the ESQ Way 165 model. This concept is the result of Ary Ginanjar's long reflection on the phenomena of life; the essence of life is strengthened by studying various literature, which ultimately produces a method that can be applied more practically in motivating the soul to strive for success and happiness.

3.4. Interpretation Analysis of Al-Qur'an Verses Ary Ginanjar Agustian in Explaining the Concept of ESQ 165

From the examples of Ary Ginanjar's interpretations above, in general one can see Ary Ginanjar's typical interpretation, which is summarized as follows (Agustian, 2009):

Table 1. Ary Ginanjar's typical interpretation of Qur'anic verses on Ihsan

No	Verses of Ihsan	The Core of Ary Ginanjar's Interpretation
1	QS. Ar-Ra'd [13]: 11	Discusses the concept of Ihsan, namely motivation that comes from a statement, a sentence or an event motivating And change the paradigm of thinking someone."
2	QS. Al-Baqarah [2]: 256	Discussing concepts <i>Zero Mind Process</i> which rests on "Freedom of the Heart" .
3	QS. Al-Syams [91]: 8-10	Guidance Conscience And Spiritual Commitment .
4	QS. Hūd [11]: 5	Explaining concepts "seven shackles" in level <i>Zero Mind Process</i> .

Source: Author's conclusions from the study, 2024

In the discussion of the Ihsan verses above, it is clear that Ary Ginanjar's interpretation centers on the "Voice of the Heart" as the source of Ihsan or God Spot and is the initial stage of achieving emotional and spiritual intelligence, namely by freeing the heart from the shackles that hinder it, which is called the Zero Mind Process stage.

Table 2. Ary Ginanjar's typical interpretation of Qur'anic verses on Iman

No	Verses of Iman	The Core of Ary Ginanjar's Interpretation
1	QS. As-Sajdah [32]: 9 and QS. Al-Hijr [15]: 29	Allah instills His noble qualities (Asmaul Husna), namely in the form of Heart Voice/God Spot , when breathing the soul into humans.
2	QS. Fushilat [41]: 30	Mission Statement : the importance of stating a clear vision and mission, which is a lesson from Shahadatain.
3	QS. Al-Hasir verses 22-24	99 names of God (Al-Asmā'ul Husnā) as a source of conscience (<i>God Spot</i>).
4	QS. Al-Nahl [16]: 90	Explaining concepts <i>Spiritual Wisdom</i> .
5	QS. Al-A'rāf verse 172	Discuss the <i>God Spot</i> , and from here, Spiritual Intelligence started
6	QS. Jonah [10]: 5	"Law of "Balance" dalam Al-Qur'an
7	QS. Adh-Duhā [93]: 3	Vision Principle , the importance of stating a clear vision and mission, which is a lesson from Shahadatain.

Source: Author's conclusions from the study, 2024

Likewise, in interpreting the verses of Faith, as can be seen in the table above, Ary Ginanjar's style of interpretation is dominated by the God Spot theory, which is elaborated with Ary Ginanjar's understanding of Asmaul Husna as a source of spiritual intelligence.

Table 2. Ary Ginanjar's typical interpretation of Qur'anic verses on Islam

No	Verses of Islam	The Core of Ary Ginanjar's Interpretation
1	QS. Al-Mā'ūn: 4-7	Prayer as a "Relaxation Function" , as a way to control emotions from the constant pressure.
2	QS. Al-Baqarah [2]: 183	Practice Emotional intelligence in fasting/self control with theory <i>marshmallow</i> Daniel Goleman.
3	QS. Yāsīn [36]: 47	Zakat is an effort to unleash the potential of the inner voice in God Spot , which is realized by giving in any form, not only 2.5% of the assets owned.
4	QS. Al-Baqarah [2]: 197	The principle of monotheism is a central principle in the Hajj; it will provide a sense of intrinsic security as well as the essential freedom that is in accordance with the free will of the heart according to its nature .

Source: Author's conclusions from the study, 2024

In discussing Islamic verses, Ary Ginanjar tries to combine the theories of emotional intelligence and spiritual intelligence from psychology experts. Prayer is interpreted as a function of relaxation, fasting as a means of training emotional intelligence in terms of self-control, zakat is interpreted as an effort to unleash the potential of one's conscience by giving, and Hajj is interpreted as a center for monotheism, a symbol of freedom of the heart that is in accordance with nature.

Based on the analysis of several examples above, in general, Ary Ginanjar's interpretation of the verses of Ihsan, Iman and Islam tends to be dominated by a psychological approach with theories of emotional intelligence, spiritual intelligence, personal experiences and fictional stories to motivate, as well as being strengthened by a scientific approach as a support that strengthens the ESQ 165 concept.

3.5. Ary Ginanjar's Interpretation Viewed from the Al-Qur'an Interpretation Approach

To consider whether Ary Ginanjar's interpretation in the ESQ 165 concept can be included in the interpretation category, a methodological basis is certainly needed.

Regarding the issue of whether Ary Ginanjar's interpretation is included in the interpretation category, here a methodological analysis is needed that tries to be positioned in a balanced manner. In the linguistic sense, it is known that tafsir is al-bayan which means explaining. Regarding the linguistic or etymological understanding, there is a relationship that can be connected in meaning, namely that Ary Ginanjar's interpretation of the verses of the Al-Qur'an in the ESQ 165 concept is how Ary Ginanjar attempts to explain the concept of ESQ 165 which he initiated with the verses of the Al-Qur'an. So, at a glance, this meaning can be interpreted as meaning that Ary Ginanjar's interpretation enters the area of interpretation in the linguistic aspect of interpretation, namely al-bayan which means explanation.

Furthermore, regarding the issue of whether Ary Ginanjar's interpretation falls into the area of interpretation or not, here a fairly thorough methodological study is needed among the references that open up Ary Ginanjar's interpretation including the category of interpretation, including the definition put forward by al-Zarqani, where it is stated that the interpretation is explaining the particulars of the content of the verses of the Qur'an in accordance with human abilities or *bi qadri thaqatil basyariyah*. This term may open the door for Ary Ginanjar's interpretation to enter the interpretation category.

Furthermore, methodological support that can be used as a consideration as to whether Ary Ginanjar's interpretation in the ESQ 165 concept falls into the interpretation category can be seen from the definition of interpretation put forward by Quraish Shihab. According to Quraish Shihab, tafsir is an explanation of the meaning of God's words according to human abilities. This understanding can be a reinforcement of what Al-Zarqani put forward in the definition of interpretation as stated previously. This understanding becomes a looser door for any interpreter of the Al-Qur'an or interpreter of the Al-Qur'an who can enter the category of interpretation with sentences or expressions according to human abilities.

Quraish Shihab's methodological support can be a reference for the position of Ary Ginanjar's interpretation which can be considered to be included in the category of Quraish Shihab's interpretation (Shihab, 2013) providing additional explanation regarding the issue of interpretation requirements or mufassir requirements. So far, the mufassir requirements are considered very strict and are intended for certain people who have certain capacities or expertise determined by the ulama with such very strict requirements.

According to Quraish Shihab, the mufassir requirements are often considered by some people to be "very scary" so that some regularly withdraw and there are also those who appear without paying attention even though they have mastered the minimum requirements. On this issue, Quraish Shihab provided his critical notes. Firstly, these requirements are aimed at those who will appear to express new opinions based on their analysis regarding the interpretation of verses, not for those who appear to convey interpretive opinions that have been put forward by exegetical experts. Second, these requirements are for those who will appear to interpret all verses of the Qur'an, for those who will interpret only astronomical verses, for example it is not absolute for them to know the science of *usul al-fiqh* or *nasikh mansukh*, *fiqh*, and other sciences. However, one thing that is absolute for him is to have adequate knowledge regarding astronomy and of course Arabic. Third, some of the mufassir requirements put forward according to Quraish Shihab need to be revised, including the requirement "the interpreter's beliefs are straight". According to Quraish Shihab, this requirement should be replaced with the sentence objectivity, because anyone who is objective in interpreting the Qur'an has the potential to understand the verses of the Qur'an well as long as he has the minimum requirements.

This is understood from the word of Allah in QS. At-Taubah verse 6, this verse suggests that a polytheist who hears the words of Allah has the potential to know the truth of the Qur'an even though when he hears it his heart still has the purity that is required of him is an attitude of not being hostile to Islam in the sense of an objective attitude. Fourth, additional conditions are needed. A person is unlikely to properly understand verses that speak, for example, about embryology or economics. if he does not have adequate background knowledge regarding these scientific disciplines.

In the end, based on the many conditions needed to become a mufasssir of the Al-Qur'an, Quraish Shihab offers an alternative to replace these conditions. Quraish Shihab (Shihab, 1997) in this case gives his views on interpretations where the interpretation may be trapped in errors or mistakes or in terms of interpretation known as *al-dakhil fi al-tafsir*.

The formula for errors in interpreting the Qur'an or mistakes in interpretation according to Quraish Shihab include:

1. Interpreter subjectivity.
2. Not understanding the good context of history because of the relationship between the previous verse and the previous verse.
3. Not knowing who the speaker or partner is and who is being talked about.
4. Sometimes knowledge regarding tool sciences includes Arabic
5. Mistakes in applying methods and rules
6. The shallowness of knowledge about the material of the sentence description.

If these things can be avoided, according to Quraish, the interpretation of the Qur'an will not be considered deviant even though the meaning expressed is not accepted by other scholars. With the methodological support from the understanding of tafsir put forward by Al-Zarqani and the development of the tafsir methodology and looser exegetical requirements by Quraish Shihab, this support could legitimize Ary Ginanjar's interpretation to be included in the tafsir category.

ESQ 165 is the result of Ary Ginanjar's interpretation related to his understanding of a number of verses from the Qur'an which are connected to the concept of Ihsan, the concept of faith, and the concept of Islam which was then used as a formula for how the concept was developed in an effort to build human resources.

The verses of the Qur'an related to the theme of Ihsan, faith and Islam were interpreted by Ary Ginanjar according to his abilities as a scholar who has a capacity in the fields of psychological management and spiritualism. So, if we refer to the definition of tafsir from Al-Zarqani (Al-Zarqani, n.d.) that the tafsir explains the content of the verses of the Qur'an in accordance with human abilities, then in this case Ary Ginanjar's interpretation can fall into the category of tafsir, because a number of verses of the Qur'an were then explained by Ary Ginanjar with his abilities from his background as a scholar who has capacity in the field of psychology and spiritual management with more dominant psychological nuances.

If Ary Ginanjar's interpretation is considered as an interpretive product, then it has implications for other methodological approaches, for example related to interpretive methods and interpretive styles. If you look at the verses collected in the ESQ 165 concept, in general it can be seen that the interpretation method used by Ary Ginanjar in the ESQ 165 concept is the *maudū'i* method or thematic method. This is clearly visible because it discusses a certain theme, namely related to ESQ 165, which is an understanding taken from the core of Islamic teachings, namely Islamic faith and Ihsan, which is then linked to a number of verses in the Al-Qur'an and interpreted with a psychological approach.

Meanwhile, if it is related to the interpretation style, ESQ 165 is included in the scientific interpretation style, because a number of Al-Qur'an verses in the ESQ 165 concept are explained using scientific and psychological approaches even though the psychological approach or nuances are more dominant. Even though the psychological style is currently experiencing methodological development, namely the discourse of separating itself from scientific interpretation with the term "nafs interpretation", however, research related to "nafs interpretation" has not yet been carried out much and still needs in-depth study. In the current development of modern science, between science and

psychology there is a link that can bring together the common thread between these two scientific disciplines with the term "neuroscience" which is the study of psychology, especially in the study of emotional intelligence.

Regarding the position of scientific interpretation which is being debated by scholars between those who accept and those who reject the state of scientific interpretation, support for scientific interpretation which can strengthen Ary Ginanjar's interpretation in interpreting the Qur'an can refer to the opinion of Muhammad Mustofa Al-Maraghi. In this case, Al-Maraghi tries to resolve the issue between two parties who accept and reject scientific interpretation. Al-Maraghi tries to provide a compromise solution to the position of scientific interpretation. Al-Maraghi believes "In interpreting the Qur'an, we should not draw verses from science in the sense that we should not legitimize science with the Qur'an, on the other hand, we should not also draw science into verses from the Qur'an, but if the literal meaning of the verse is in line with valid scientific facts then the interpretation or explanation can be used as an interpreter of the verse." Perhaps Al-Maraghi's opinion can support Ary Ginanjar's interpretation which can be said to be an interpretation (Agustian, 2009).

Furthermore, the consideration of Ary Ginanjar's interpretation in the study of interpretation will be tested again methodologically, namely with the analysis of *Ad-Dakhil fi al-Tafsir* or criticism of interpretation (Ulinuha, 2019). In this study, "Tafsir Ary Ginanjar" deals with the problems of interpretation with a quite sharp critical theory of interpretation.

In the critical theory of interpretation or *al-Dakhil fi al-Tafsir*, the validity of Ari Ginanjar's interpretation of the ESQ 165 concept will be tested. The mainstream interpretation approach is divided into two parts, namely tafsir *bi al-ma'thūr* and tafsir *bi al-ra'yi*, then the validity of Ary Ginanjar's interpretation methodology will be tested with the critical theory of interpretation related to these two approaches, whether it is included in tafsir *bi al-ma'thūr* and how to analyze the validity of its methodology when approached with this approach. Likewise, with the *bi al-ra'yi* approach, it will be analyzed how valid the methodology is in carrying out the steps or stages of how to interpret *bi al-ra'yi* which can be accepted.

If approached using the *bi al-ma'thūr* approach, then of course Ary Ginanjar Allah's interpretation clearly does not include the *bi al-ma'thūr* approach because it does not meet the requirements or qualifications of an acceptable *bi al-ma'thūr* interpretation or in terms of the critical method of interpretation it is called *asil al-naqli*. The indicator is that Ary Ginanjar did not interpret the Al-Qur'an with other verses of the Qur'an correctly, did not interpret the Al-Qur'an with hadith correctly, and did not interpret verses of the Al-Qur'an with the opinions of his friends. With these indicators, it can be concluded that Ary Ginanjar's interpretation in the ESQ 165 concept regarding the verses of the Qur'an which are connected to the concepts of Ihsan, Iman and Islam does not fall into the category of tafsir *bi al-ma'thūr*, so there is a very open possibility of errors or errors in the interpretation.

The most possible from Ary Ginanjar's interpretation in the concept of ESQ 165 in the interpretation approach is including tafsir *bi al-ra'yi*. However, this will also not escape from the critical analysis of tafsir because the conditions for accepting tafsir *bi al-ra'yi* must meet very strict conditions. In the critical theory of tafsir, the most basic condition for accepting tafsir *bi al-ra'yi* is that the interpreter has scientific qualifications as a mujtahid. As is well known, the condition of the mufassir is the knowledge of the Arabic language with its branches such as the knowledge of *nahwu*, *sharaf*. The science of *Istiqaq* or the knowledge of the roots of Arabic words, mastering the science of speech such as the science of *ma'ani*, the science of bayan and the science of *badi'*, mastering the science of *qiraat*, the science of *usul al-din*, the science of *fiqh*, the science of *usul al-fiqh*, the science of the Qur'an or the *ulum al-Qur'an* such as the science of *asbab nuzul*, *nasikh mansukh*, mastering the hadith and the science of hadith. Those disciplines are an absolute requirement for someone who wishes to interpret the Qur'an with a *bi al-ra'yi* approach.

So with a set of theories from the very strict *bi al-ra'yi* interpretation approach, it will have implications for Ary Ginanjar's interpretation of the ESQ 165 concept in the form of errors and errors in his interpretation. This is because, based on the mujtahid requirements that have been determined above, it is difficult for Ary Ginanjar to even be said to be a mujtahid who fulfills the requirements

as a mufassir because his background is not someone who is involved in tafsir, Arabic and so on, but he is a business practitioner who has knowledge capacity in the fields of management and psychology.

Regarding the style of scientific interpretation which is Ary Ginanjar's style of interpretation in the ESQ 165 concept, this also does not escape criticism from interpretation related to the position of scientific interpretation. As is known, there are some parties who do not accept scientific interpretations on the grounds that the Al-Qur'an is final while scientific theories are relative. The style of scientific interpretation in the interpretation of ESQ 165 has a tendency for psychological interpretation to have the potential for there being or are many errors or errors in the theory of *al-dakhil fi al-tafsir*, the opportunity for errors in interpretation to occur will occur if the scientific aspects are too forced to interpret the verses of the Al-Qur'an with the aim of highlighting the miraculous aspects of the Al-Qur'an (Agustian, 2009).

Approximately 200 verses in the ESQ 165 concept are divided into three themes, namely verses about Ihsan, Faith, and verses about Islam, all of which are interpreted using a scientific and psychological approach. Of course, if so many verses from the Qur'an are then interpreted using a scientific and psychology-based approach, many interpretive errors will occur, because scientific theories are too forced to interpret these verses from the Qur'an.

3.6. The relationship between the spirituality of the Qur'an and the ESQ 165 concept

As explained in the previous chapter, in the Al-Qur'an there are verses that explain important elements in humans which are related to the dimension of spirituality, including *al-rūh*, *al-fitrah*, *al-nafs*, *al-qalb*, *al-hawa*, *al-aql*, *al-shahwah*, and *al-fuad*.

If it is related to spirituality which is associated with a condition associated with the spirit, soul and mind, then these indications have been embodied in the terminology of *al-rūh*, *al-nafs* and *al-qalb*. Meanwhile, those related to meaning, purpose of life, morality and God (religion) are connected to the terminology of *al-fitrah*. In fact, the Qur'anic terminology regarding spirituality is broader in scope than the term and understanding of spirituality itself. As previously explained, the Qur'anic terminology that speaks about the spiritual dimension of humans is quite extensive in its discussion.

At the same time, the Al-Qur'an also provides encouragement or motivation to humans to dive into the ocean of wisdom and the ocean of spirituality so that humans are built and educated as a whole, not only building their birth but also building their souls, hearts, minds, and human passions. In this regard, the Qur'an provides a wide space with the motivation of *tadabur*, *tafakur*, *tadzakur*, and *tazkiyah* as paths of spirituality.

The relationship between the spirituality of the Qur'an and the ESQ 165 Ary Ginanjar concept is that there are Al-Qur'an terminologies that are widely used by Ary Ginanjar, for example spirit, fitrah, soul and heart which are important elements in building emotional and spiritual intelligence. In the ESQ 165 concept, Ary Ginanjar especially pays special attention to the terminology of spirit and fitrah.

When Allah breathes His spirit into the human body, this spirit also contains the noble qualities of Allah or Asmaul Husna. On this basis, Ary Ginanjar concluded that the inner voice or nature (God Spot) that exists within humans which encourages them to do good deeds comes from the nature of God contained in the Asmaul Husna. Ary Ginanjar himself formulated the concept of fitrah, namely the urge to do good that God instills in every human soul with the term "Universal Nod". However, this nature cannot just develop, sometimes it is hindered by shackles that cover it.

Therefore, to develop this impulse to do good which is the source of how to build emotional intelligence and spiritual intelligence, every human being must try to emulate the noble qualities of Allah contained in the Asmaul Husna. Ary Ginanjar's concept of asmaul husna also refers to one of the hadith expressions, although hadith experts question the position of this hadith. The hadith in question is: (RI, 2022)

تَخَلَّفُوا بِأَخْلَاقِ اللَّهِ

"Behave in accordance with God's manners".

In the ESQ 165 concept, among the ways to build spiritual intelligence, the key is how to appreciate and apply the values contained in the 99 noble names of Allah in everyday life. If a person becomes more frequent and accustomed to practicing and embodying the values of Asmaul Husna, then he will become more spiritually intelligent. For example, from the start of breathing, the heart beats, which is a sign that a human is alive, then every breath and heartbeat must always be realized that it comes from the nature of Allah, Al-Muhyi, which means the One Who Gives Life. Likewise, when we see the vast sky, the stars, the sun, the moon and other extraordinary creations of Allah, every human being's heart must immediately connect that all of this originates from the nature of Al-Khāliq, the All-Creating, Al-Kabīr, the Almighty, Allah-Qādir, the Almighty.

So, in whatever circumstances you are involved in any work you will always be connected to God because what you see, hear, feel and do is an internalization of God's noble qualities contained in the Asmaul Husna. Thus, everything that is done cannot be separated from spiritual values.

If we connect the relationship between the ESQ 165 concept and the spiritual motivation of the Qur'an, the following conclusions can be drawn:

1. The ESQ 165 concept is a concept that combines theories and scientific studies of science, especially the discipline of psychology, combined with the core teachings of Islam and the main content of the Al-Qur'an, namely Faith, Islam and Ihsan in Ary Ginanjar's understanding. The placement of Ihsan as the first step in applying the ESQ 165 concept shows the highlighting of the spirituality aspect because in the terminology of Islamic teachings, the meaning of Ihsan is "*an ta'budallāh kaannaka tarāhu, fain lam takun tarāhu fainnahu yarāka*," which means "you worship Allah as if you see Him, if you cannot see Him then truly He sees you."
2. The discovery theory from Danah Zohar and Ian Marshal about the point of spiritual awareness in the human brain or God Spot (Zohar et al., 2000) in the ESQ 165 concept is considered to be the source of human spirituality. This God Spot theory was then understood by Ary Ginanjar as values of goodness that come from God's noble attributes (*asmaul husna*), when God breathes spirit into humans as Ary Ginanjar connects it with QS. As-Sajdah [32] verse 9, "Then He perfected and breathed into it His spirit (creation) and He made for you hearing, sight and heart; (but) you are very little grateful", which is manifested in the voice of the heart or nature.
3. The divine values (*asma'ul husna*) embedded in the voice of the heart are potentials that can be explored and applied in Ihsan, the 6 Pillars of Faith and the 5 Pillars of Islam.
4. The placement of Ihsan in the ESQ 165 Ary Ginanjar concept is a method so that spiritual values are embedded first and then the values of Faith and Islam are strengthened. In Ary Ginanjar's view, the concept of Ihsan is in line with the God Spot theory so that when it is first carried out it is cleansing the heart and soul, as well as the mind with Ihsan which originates from divine qualities (99 *asmaul husna*), then the mentality is formed from the values of the pillars of Faith, and the personality and social attitudes are strengthened with Islamic values, capable, emotionally and spiritually intelligent humans will be created who will become reliable human beings.
5. The relationship between the ESQ 165 concept and the spiritual motivation of the Al-Qur'an is the result of Ary Ginanjar's process of reciting the verses of the Al-Qur'an combined with his life experience, knowledge of psychology, motivation and science.
6. In training to internalize and apply ESQ 165 as carried out in the ESQ 165 training, Ary Ginanjar conveyed it by combining Al-Qur'an spiritual motivation such as *tadabur*, *tafakur*, *tadzakur*, and *tazkiyah*.

The interesting thing is that Ary Ginanjar's spiritual journey is not carried out with "*riyadah*" such as the ritual of reading certain dhikr such as those of the tarekat sects. Ary Ginanjar's spiritual journey was taken by studying the verses of the Qur'an using a scientific approach, especially science and psychology. Ary Ginanjar's achievement of spirituality was not achieved through dhikr rituals like those of tarekat practitioners, but instead resulted from studying and studying psychology and science in conjunction with the *tadabur* of the Qur'an.

If seen from spirituality theory, Ary Ginanjar's spiritual journey includes an interactive type of spirituality, namely spiritual values that are formed through an interactive process between himself and his environment. Although this spiritual style is not an absolute internal or external factor, it is more the result of a dialectical process between spiritual potential (mental, emotional and moral) on the one hand and external authority in the form of tradition and the world order that surrounds Ary Ginanjar, in this case interaction with the world of science and interaction with the holy book Al-Qur'an. Referring to Mahony's opinion, the essence of ESQ 165 Ary Ginanjar spirituality is a type of constructive spirituality which views that to obtain values and levels of spirituality (*maqam*) one does not have to ignore the true reality of life. In fact, the ESQ 165 concept of spirituality aims that the spiritual values extracted from various scientific literature combined with the source of Islamic teachings, namely the Al-Qur'an, which is summarized in the core teachings of Iman, Islam and Ihsan, can be internalized in various aspects of life. With a high level of spirituality or what is called spiritual intelligence combined with emotional intelligence in the ESQ 165 concept, it is hoped that we can build superior human resources that can encourage each individual to achieve success and achieve a life full of meaning.

In the hermeneutic approach, overall Ary Ginanjar's interpretation of interpreting the verses of the Qur'an in the ESQ 165 concept is dominated by Ary Ginanjar's philosophical thinking which is connected to psychological and scientific explanations. Ary Ginanjar's interpretations tend to leave the text structure and jump to philosophical meanings. According to Paul Ricoeur's theory of interpretation (Ricoeur, 2013), an interpretation like this will not produce a valid interpretation. Meanwhile, if viewed from Gadamer's theory (Gadamer, 2008), Ary Ginanjar's interpretation can be accepted as a fruit of understanding. A number of Al-Qur'an verses related to the themes of Iman, Islam and Ihsan were interpreted by Ary Ginanjar using the scientific tools he had, especially psychology, in the end producing the concept of ESQ 165. Even though the methodological aspect tends to be subjective, this interpretation can be accepted as the result of an understanding process, because according to Gadamer it is impossible for any interpreter or interpreter to be separated from the influence of the horizons surrounding an interpreter.

A factor that also influences Ary Ginanjar's interpretation is the influence of his teacher, Habib Adnan. Habib Adnan's Islamic thinking focuses on how Iman, Islam and Ihsan can be applied in various aspects of life, which is the inspiration for Ary Ginanjar. Apart from that, Habib Adnan's method of understanding the Qur'an also influenced Ary Ginanjar, namely the introduction of Allah (*ma'rifatullah*), the nature and workings of the universe, which is combined with various scientific disciplines such as psychology, sociology, economics, philosophy, management and so on. It is the horizons that surround Ary Ginanjar's circle that influence Ary Ginanjar's interpretation so that it is different from the interpretation of tafsir scholars.

Ary Ginanjar's ESQ 165 concept is a concept that combines and integrates intelligence potential, including intellectual intelligence (IQ), emotional intelligence (EQ), and spiritual intelligence (EQ), combined with the core of Islam, namely the values of Iman, Islam, and Ihsan which underlie, pattern, and frame the mentality, attitudes, and behavior that will become the strength for achieving the desired life goals. In its application, the ESQ 165 concept is centered on 1 Ihsan value called Zero Mind Process (Cleansing the Heart and Mind), the values of the 6 pillars of Faith called Mental Building, and the values of the 5 pillars of Islam, which are divided into two parts, namely Personal Toughness (Personal Strength) and Social Toughness (Social Strength).

Ary Ginanjar's interpretation of the verses of the Qur'an in the ESQ 165 concept is very different from the interpretation of the ulama. This is due to methodological factors and the influence of socio-intellectual social background that shape Ary Ginanjar's thinking. The methodology used in Ary Ginanjar's interpretation does not use the rules of the science of interpretation like the interpretation of the majority of scholars. The next factor is the influence of Ary Ginanjar's social-intellectual background, who is a business practitioner who has capacity in the field of management, is concerned with studying the fields of psychology, motivation, science, business science and leadership, which are precisely these scientific disciplines that color his

interpretation. Thus, it can be seen that Ary Ginanjar does not have special experience in studying the sciences of Al-Qur'an interpretation.

4. Conclusion

Ary Ginanjar's interpretation of the ESQ 165 concept does not fall into the interpretation category. With the parameters of the definition of interpretation according to Az-Zarkashi, for example, Ary Ginanjar's interpretation does not meet the indicators of interpretation. Moreover, if you use other definition parameters, for example, according to Al-Suyuti and Abu Hayyan, where the indicators are more complex, such as relating to *asbabun nuzul*, *makkiyah madaniyah*, *muhkam mutashabih*, *nasikh mansukh*, *'am* and *khassh*, Ary Ginanjar's interpretation does not use these interpretive rules. Therefore, the *tadabbur* approach is seen as more relevant for positioning Ary Ginanjar's interpretation in the ESQ 165 concept. Ary Ginanjar's interpretation is the result of contemplation or appreciation of the verses of the Qur'an using psychology, science and spirituality studies approaches so that it can be applied in improving human resources.

The relationship between the ESQ 165 concept and the spiritual motivation of the Al-Qur'an, is concept of a combination of scientific theories, especially the discipline of psychology, which is combined with the core teachings of Islam and the main content of the Al-Qur'an, namely Iman, Islam and Ihsan in Ary Ginanjar's understanding. The placement of Ihsan as the first step in applying the ESQ 165 concept shows the prominence of the spirituality aspect because, in Islamic teaching terminology, the Ihsan concept is spirituality-based teaching content. The theory of Danah Zohar and Ian Marshal's discovery of the point of spiritual awareness in the human brain or God Spot was later understood by Ary Ginanjar as good values originating from the noble qualities of God (*asmaul husna*) when God breathed his spirit into humans as linked to QS. As-Sajdah [32] verse 9. The relationship between the ESQ 165 concept and the spiritual motivation of the Al-Qur'an is the result of Ary Ginanjar's process of reciting the verses of the Al-Qur'an combined with life experience, knowledge related to psychology, motivation, science, and leadership as a transformation of the study of the Al-Qur'an in the modern age using multi-disciplinary knowledge. In training to internalize and apply ESQ 165 as carried out in the ESQ 165 training, Ary Ginanjar conveyed it by combining Al-Qur'an spiritual motivation methods such as the *tadabbur*, *tafakur*, *tadzakur* and *tazkiyah* methods.

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