

SPIRITUAL INTELLIGENCE AND ORGANIZATIONAL COMMITMENTS OF PAC IPNU MAGELANG REGENCY

Kurnia Ulfa¹, Adi Heryadi²

¹Sekolah Tinggi Psikologi Yogyakarta

²Universitas Jenderal Achmad Yani Yogyakarta

Corresponding Author: adiheryadi16@gmail.com

ABSTRACT

This study was conducted at the branch subsidiary (PAC) IPNU (Nahdhatul Ulama Student Association) in Magelang Regency. The study population was the administrators of Magelang Regency IPNU PAC which consisted of 18 PACs. The sample in this study amounted to 157 people selected by cluster random sampling technique. The topic of research is the extent to which the organizational commitment of the board when linked to spiritual intelligence, because managing a non-profit organization is different when we are managing a profit organization. The scale of spiritual intelligence and the scale of organizational commitment become data collection tools in this study where the second scale was made by researchers. The data collected were analyzed with the product moment correlation technique resulting in a value of 0.556 with a significance level of 0,000 ($p < 0.01$), indicating that spiritual intelligence and organizational commitment of PAC IPNU administrators in Magelang Regency were highly correlated. The effective contribution of the spiritual intelligence variable contributed 30.9% to the organizational commitment of the PAC IPNU Magelang District management, while 69.1% of the organizational commitment was influenced by other factors.

Keywords: Nahdlatul Ulama, Organizational Commitment, Spiritual Intelligence, Youth Organization

| Submission | Review Process | Revised | Accepted | Published |
|-------------------|-----------------------------------|----------------|-----------------|------------------|
| April 18, 2019 | July 26, 2019 – April 15, 2020 | April 20, 2020 | April 24, 2020 | June 1, 2020 |

INTRODUCTION

Managing an organization requires art, power and also human resources support. In managing organizations, a good quality of human resources are needed to be reliable. Human resources function as a tool or strategy in achieving organizational goals. The success of an organization is strongly influenced by the performance of its members.

The activeness or contribution of members to the organization will be important in the organization. To achieve all the purpose or goals of the organization, commitment to the organization have a very important role. When an individual is ignorant to commitment, it can be ensured that the goals of the organization will never be achieved.

The Watson Wyatt survey results (2004-2005) shows that the double standard of employees in Indonesia in terms of its commitment, 85% of employees in Indonesia have a sense of pride working at their company, but only 35% of employees in Indonesia who want to stay afloat at the company. Whereas for the Asia Pacific level the employee commitment (commitment index) result showed 57% (www.portalhr.com).

Based on the above data, the commitment in Indonesia is relatively low, this is due to the fact that there are still many Indonesian employees who have to change jobs in other companies with salaries and positions that are not much different. As the

survey above is aimed at profit organizations, the study was conducted by Kadir, Fenti and Witrin (2012) on nonprofit organizations such as OSIS (Intera School Student Organization) shows that there are some members who have low commitment to the organization or are no longer active in the organization because the restrictions from their parents, incompatibility with the other board members, feeling intimidated, rejection of his ideas by other board members, feeling more valued in other organizations, feeling out of touch with the social environment at the Student Council and feeling disappointed with the Student Council leadership.

Damayanti (2010) said that by evaluating the strength of workers to stay in the organization, companies will be able to see the commitment of these employees to the organization because the ability to survive is an important behavioral dimension related to commitment to the organization.

From the description above, it can be seen that there are several similar problems in the Nahdlatul Ulama Student Association (IPNU) in Magelang District which researchers obtained when conducting a preliminary study by conducting an interview session in March 2018. The preliminary data obtained information that there are still many administrators who is registered as an administrator but lack in participation of active role in organizational activities, such as in attending meetings and carrying out work plans that have been prepared together.

Other data obtained shows several PAC (Branch Management) whose management must stop or vacuum because the lack of movers or successors in the area. Based on the data, from 21 sub-districts in Magelang there are 85.7% of PAC that can be active with their management. As for the rest, 14.3% has no management yet.

The result of the preliminary study explained that there are still a number of

administrators or members who have low organizational commitment. The responsibility of the administrator has an important role in running an organization. In other words, the reason of an organization will run and live is if the members have a great personal commitment to their duties and responsibilities as well as striving to keep the organization alive. Furthermore, according to the researchers, if the organizational commitment of the board is low and it is allowed to continue, it might give a greater impact than what has been described above.

Mayer argues that organizational commitment is an individual's sense of trust in what the values of the organization agree on and the desire of its members to show their loyalty to the organization (Pramesthi, 2017). According to Robbins (2008) organizational commitment is a situation of an employee who sided with the organization with a specific purpose to make himself stay in the organization.

Robbins (2008) explains three components as the indicator of organizational commitment:

1. Affective commitment

Interpreted as a person's emotional state of personal values.

2. Continuance Commitment

Interpreted as the decision of members of the organization to stay in the organization based on economic considerations.

3. Normative Commitment

Interpreted as a person's decision to remain in his organization on the basis of moral or ethical considerations.

Mowday et al. (1982 in Latib, 2016) explains that organizational commitment is the power of individuals to maintain commitment in organizational membership, and the relative strength of individuals that includes trust, support and goals of organizational values.

From the description above, the role of commitment in the organization is very important, if an employee does not have the commitment or commitment is low, then the tasks performed are not optimal, have no sense of love for the organization, and so that the goals and the purpose of the organization will not be achieved.

There are several factors that support the commitment to the organization. It was mentioned in Alkhatani (2016) that one of the factors is the individual factor. Furthermore, there are several criteria in individual factor, one of them is intelligence. Robbins (2008) explained that intelligence is a characteristic that exists in individuals when they join an organization. Intelligence has several types including IQ, EQ and SQ. Zohar and Marshall (2000) stated that SQ is the highest intelligence in humans. SQ is also a basis needed to function IQ and EQ effectively.

Zohar and Marshal (2000) stated that spiritual intelligence is a value intelligence where individuals are able to give more meaningful values to their lives in all aspects. Moreover, IPNU is a non-profit organization so that there is no profit in the form of financial profits obtained for each individual.

Yuwono (2010) mentions that spiritual intelligence is the ability to understand the will of God in assessing every life process that he lives. If an individual has a good SQ potential, his acceptance of God's will is ensured in every step of his life.

Zohar and Marshall in (Agustian, 2007) argued the aspects of spiritual intelligence consist of:

1. Ability to be flexible. Someone who is spiritually intelligent is able to place himself and open to every input from others.
2. Good self-awareness in the form of self-inspection and self-criticism.

3. An individual's ability to deal with suffering and an one's ability to make suffering as a personal motivation.
4. Going beyond and facing the pain and other suffering raises an attitude of sincerity and forgiveness.
5. Quality of life inspired by vision and values.
6. Spiritually intelligent people have high personal dreams and values to help others.
7. Reluctance to cause unnecessary losses. Someone who is spiritually intelligent will not harm others, procrastinate and always think before acting.
8. Think holistically. Spiritually intelligent people are able to use the logic of thinking to see things as a whole.
9. Tend to ask why and how. Spiritually intelligent people always hone their imagination to answer their curiosity.
10. Become an independent person. Spiritually intelligent people always try to be independent and not dependent on others.

Referring to some previous studies, a study conducted by Haryono and Rosady (2017) discover that a person's spiritual intelligence will positively influence the commitment of his organization. People who have good spiritual intelligence will have a sincere attitude and full of integrity in carrying out their duties.

Other research that conducted by Rohman (2016) shows that if a person has a good SQ then it will have a strong influence on the commitment of the organization.

Thus, researchers is interested to examine the relationship between spiritual intelligence and organizational commitment of the administrators of PAC IPNU in Magelang Regency.

RESEARCH METHOD

The variables used as a reference in this study are organizational commitment and spiritual intelligence. Organizational commitment is an effort of a member to be able to play an active role in maintaining his organization to achieve the goals and the purposes of the organization. The scale of organizational commitment is prepared and composed by researchers based on the organizational commitment aspects of Robbins (2008) that consists of three aspects; affective commitment, continuance commitment and normative commitment. While spiritual intelligence is the ability to be able to face and

solve a problem, can think broadly, know and value the meaning of every moment, does not consider a thing as trivial or there is no meaning in it.

The scale of spiritual intelligence is created and composed by researchers using aspects presented by Zohar and Marshall (Agustian, 2007). These aspects include the ability to be flexible, the ability to deal with suffering and pain, a high level of awareness, quality of life and values, never make others feel disadvantaged, tend to be an independent person.

A scale is a data collection tool in this study with the following distribution:

Table 1.

| Distribution of Spiritual Intelligence Scale Items | | | | |
|--|---|---------------------------------------|---------------------------------------|--------|
| No | Aspect | Statement | | Amount |
| | | Favourable | Unfavourable | |
| 1 | Flexible | 9 (6), 26 (30), 51 (17), 62(37) | 20 (3), 41 (22) | 6 |
| 2 | High awareness | 7 (10), 29 (34), 48(2), 64 (21) | 17 (12), 36 (35), 54 (31), 69 (16) | 8 |
| 3 | Ability to ace and take advantage of suffering | 16 (29), 23 (19) | 43(20), 57 (7) | 4 |
| 4 | The ability to face and go beyond pain | 19 (8), 71 (26) | 12 (15), 33 (28) | 4 |
| 5 | Quality of life inspired by vision and values | 6 (1), 30(13) | 13 (39), 24(9), 52(36), 70(25) | 6 |
| 6 | Unwillingness to causes unnecessary loss | 18 (27) , 25 (4), 39 (33), 65 (14) | 35 (23) | 5 |
| 7 | Holistic thinking | 38 (11), 56 (18) | 32 (5) | 3 |
| 8 | Tend to ask why and how | 14 (40) , 34 (38), 47 (32) | | 3 |
| 9 | Become an independent person | 22 (24) | | |
| Total | | | | 40 |

The reliability coefficient value of the Spiritual Intelligence scale is 0,917

Table 2.
Distribution of Organizational Commitment Items

| No | Dimension | Statement | | Amount |
|-------|-------------|--|--|--------|
| | | Favourable | Unfavourable | |
| 1 | Affective | 2(15), 11 (9), 17 (1), 22 (4), 28 (22) | 33 (19), 37 (8) | 7 |
| 2 | Continuance | 1(10), 7 (17), 18 (6), 29 (20) | 9 (2), 16 (18), 23 (14), 34 (12), 38 (5) | 9 |
| 3 | Normative | 6(13), 24 (3) | 3(7), 13 (16), 21(11), 27(21) | 6 |
| Total | | | | 22 |

The reliability coefficient value of the organizational commitment scale is 0,905

The research subjects in this study were PAC (branch subsidiary management) in Magelang, 18 PAC (branch subsidiary) or sub-district level in total, with the characteristics of research subjects as follows:

1. Male
2. Registered as an administrator of PAC IPNU in Magelang

Researchers used the Cluster Sampling Technique with 158 subjects, male and registered as PAC administrators in Magelang.

The collected data is then processed statistically. Some steps that will be carried out in this study include:

Assumption test

1. Normality test

To find out whether the data is normally distributed (Widiyanto, 2013).

2. Linearity test

To ensure the data is linear or straight line (Santoso, 2010).

3. Hypothesis test

Hypothesis testing is need to be done to make generalizations to the state of the study population (Widiyanto, 2013)

Yusuf (2017) explained that the hypothesis is a temporary thesis or a temporary conjecture, which must be proven about its truth through scientific investigation. In research, to determine the level of hypothesis confidence conservatively is 0.05 or 0.01 (Widiyanto, 2013).

RESULTS AND DISCUSSIONS

The research data was processed using *Statistical Package for Social Sciences (SPSS) versi 20 For Windows*.

1. Normality Test

Normality test using *Kolmogorav Smirnov* in SPSS 20. In the spiritual intelligence variable the result of *Kolmogorov-Smirnov Z* is 1,282 with the significance value 0,075 ($p > 0,05$). The result shows that spiritual intelligence in this study has a normal distribution. As for organizational commitment variable the result of *Kolmogorov-Smirnov Z* is 1,019 with significance value 0,250 ($p > 0,05$). The result stated that variable of organizational commitment in this study has a normal distribution.

Table 3.
Distribution Of Normality Test Result

| Variable | KS-Z | Asymp.Sig. | Result |
|---------------------------|-------|------------|--------|
| Spiritual Intelligence | 1,282 | 0,075 | Normal |
| Organizational Commitment | 1,019 | 0,250 | Normal |

2. Linearity Test

Based on the results of the linearity test, the F value of Linearity is 73.109 with the significance 0.000 ($p < 0.05$). The result shows that the linearity coefficient is significant. There is a linear relationship between the variables of spiritual intelligence with the variable organizational commitment.

Based on the linearity coefficient of deviation from linearity the value of the

linearity coefficient is 1.247 with a significant value 0.192. At the significance level of p (0.05), the value obtained is $0.192 > p$ (0.05). So it can be concluded that the relationship between the variables of spiritual intelligence with the variable organizational commitment is linear. The following are the results of the linearity test.

Table 4.
The result of linearity test

| Variable | Coefficient Linearity | Significance | Result |
|--------------------------|-----------------------|--------------|--------|
| Linearity | 73,109 | 0,000 | Linier |
| Deviation From Linearity | 1,247 | 0,192 | Linier |

3. Hypothesis Test

The hypothesis testing in this study using Pearson-product moment correlation analysis using SPSS 20 for Windows.

Table 5.
The Product Moment Correlation Analysis Result

| The relation between | Coefficient correlation | Significance | Result |
|---|-------------------------|--------------|------------------|
| Spiritual Intelligence (Y) with Organizational Commitment (X) | 0,556 | 0,000 | Very Significant |

The table 5 shows that the product moment correlation value is 0.556 with a significance level of 0.000 ($p < 0.01$) meaning that spiritual intelligence has a very significant positive relationship with organizational commitment. The data illustrates that if the administrators of PAC IPNU in Magelang have high spiritual intelligence, their

commitment to the organization is also high. In addition, in table 5 also the R Squared Change value of 0.309 means that the spiritual intelligence variable contributes 30.9% to the organizational commitment of the PACIPNU management in Magelang, while 69.1% of the organizational commitment is influenced by other factors.

Table 6.
Determinant Coefficient Measures of Association

| | R | R Squared | Eta | Eta Squared |
|--|------|-----------|------|-------------|
| Organizational_commitment*Spiritual_intelligence | ,556 | ,309 | ,699 | ,488 |

Other data obtained from this study is the categorization of subjects' scores on the scale of spiritual intelligence and organizational commitment as follows;

Table 7.

| Spiritual Intelligence Variable Categories | | | |
|--|----------|--------|------------|
| Average score | Category | Amount | Percentage |
| $X \leq 115,481$ | Low | 23 | 15 % |
| $115,481 < X \leq 132,879$ | Moderate | 111 | 71 % |
| $X \geq 132,879$ | High | 23 | 14 % |
| Total | | 157 | 100 % |

Table 8.

| Organizational Commitment Variable Categories | | | |
|---|----------|--------|------------|
| Average Score | Category | Amount | Percentage |
| $X \leq 115,481$ | Low | 20 | 13 % |
| $115,481 < X \leq 132,879$ | Moderate | 103 | 65 % |
| $X \geq 132,879$ | High | 34 | 22 % |
| Total | | 157 | 100 % |

From the above data it can be seen that 15% of subjects or 23 people have low spiritual intelligence scores and 13% of subjects or 20 people have low organizational commitment scores. While 71% of subjects or 111 people have moderate spiritual intelligence scores and 65% of subjects or 103 people also have moderate organizational commitment scores. While those who have high scores both on the scale of spiritual intelligence and organizational commitment are 71% and 65%. The subjects of this research are students who are administrators of PAC IPNU in Magelang and referred to the research conducted by Tikolah R, M. et al in 2006 on a number of accounting students obtained the results that emotional intelligence, intellectual intelligence and spiritual intelligence affect the ethical attitudes of students. Ethical attitudes are explained as behaviors that are in accordance with ethics.

Organizational commitment has a very important role in achieving all the purpose or goals of the organization. When a member or employee does not have a commitment to the organization then the organization's goals will not be achieved, and vice versa. Organizational commitment has several factors

that create the organizational commitment of individual. One of the factors taken and used in this study is spiritual intelligence.

In the Emotional Spiritual Quotient (ESQ), Agustian (2016) explains that spiritual intelligence is an individual's potential to harmonize the potential of IQ, EQ, and SQ as a whole and is transcendental in giving spiritual meaning to thought. In another perspective, Menne (2017) states that the values in the spiritual can deliver humans to have a better quality of knowledge and even spiritual values can be a control tool for someone to choose and classify what is good and what is not good. In this study spiritual intelligence has an effective contribution to organizational commitment of 30.9%. Based on the data above, spiritual intelligence is a factor that must be considered in order to increase organizational commitment to company members or within the organization.

A research conducted by Mulyati (2012) shows that organizational commitment is very influential on the quality of NGO financial reports in North Aceh Regency. Furthermore, Mulyati explained that organizational commitment of NGO employees who have salary standard is not too

competitive as other companies will affect the quality of their financial statements, if they have high organizational commitment, their financial statements will be good too.

Prabawati (2017) conducted a research on a group of volunteers who had joined approximately 1 year in social, educational and environmental organizations showed that there was an individual and simultaneous influence between meaningful work and work engagement with organizational commitment. The research shows that from the 3 components of organizational commitment; affective commitment, continuance commitment, and normative commitment, affective commitment was the most affected by meaningful work and work engagement. This shows that organizational commitment arised in volunteers was more due to factors in emotional closeness to the social organization that they joined. Based on the results of the above research, we find out that there are many studies that combine with other factors that are different from this study. It is possible if the 69.1% are influenced by other factors, one of which is job satisfaction.

The results of this study are also in line with the finding of previous studies conducted by Haryono and Rosady (2017) and Rohman (2016) that spiritual intelligence has a positive effect on organizational commitment. So it can be concluded that, if an individual have high spiritual intelligence then the individual's organizational commitment is also high, and vice versa if the spiritual intelligence is low, the organizational commitment is also low.

CONCLUSION

1. There is a relationship between spiritual intelligence and organizational commitment to the administrators of PAC IPNU in Magelang Regency. This can be interpreted that the higher the spiritual intelligence possessed, the higher organizational commitment of the IPNU

PAC management in Magelang Regency. And the lower the spiritual intelligence possessed, the lower organizational commitment possessed by the administrators of PAC IPNU in Magelang Regency.

2. Based on the analysis of the categories conducted, it was found that out of 157 subjects, there were 23 people (15%) who had low Spiritual Intelligence, 111 people (71%) were classified as moderate and 23 people (14%) were classified as high. The data shows that the Spiritual Intelligence of the Organizers of the PAC IPNU in Magelang Regency is at the most moderate.
3. As for the Organizational Commitment that obtained from 157 subjects, the data showed 20 people (13%) had a low Organizational Commitment, 103 people (65%) were classified as moderate and 34 people (22%) were classified as high. So it can be concluded that the management of the IPNU PAC organization in Magelang Regency is classified as moderate.
4. The effective contribution of spiritual intelligence to the commitment of IPNU PAC management organizations in Magelang Regency is 30.9%. This value is obtained from the coefficient of this study amounting to 0.309. As for the rest, 69.1% is influenced by other factors. Other possible variables include performance, work motivation, leadership and organizational culture.

SUGGESTION

Furthermore, here are some suggestions submitted to the administrators of PAC IPNU in Magelang Regency;

1. For IPNU Branch Manager (PC) in Magelang.

PC is able to provide guidance on the importance and benefits of spiritual intelligence and organizational

commitment for administrators. Spiritual intelligence becomes important and useful because it can be a bridge to continue the struggles that have been built before; the struggle of the *ulama* and the founders of the IPNU organization.

As for organizational commitment, have a very important role for the organization's progress and sustainability in order the organization keep exist or active. So in this case, the boards do not only think about themselves but realize that there is a responsibility that must be carried out in order to achieve the common goals.

2. For the administrators of PAC IPNU in Magelang.

For the administrators of PAC IPNU in Magelang Regency, it is expected that they will be able to know more about the importance of spiritual intelligence and organizational commitment for the sustainability and achievement of shared goals within the organization. The administrators is also expected to contemplate and realize the responsibilities that must be carried out for the organization. Take time to reflect on what they have done for the organization. By being reflecting on this matter, hopefully the board will become more aware of the responsibilities and become more enthusiastic in striving to revive the organization in achieving organizational goals.

3. For further study

Researchers who are interested in reviewing this study is expected to pay attention to the scale items of the aspects used so it can be represented evenly. There is one aspect that is only represented by one valid item in this study.

Future studies can use a more diverse population and sample, for

example from the age level. The diverse subjects will have different characteristics, characters and experiences that affect the results of the research itself.

REFERENCES

- Alkhatani, A. H. (2016). The Influence of leadership Styles on Organizational Commitment: The Moderating Effect of Emotional Intelligence. *Bussiness and Management Studies King Abdul Aziz University*. 2(1), 23-34
- Agustian, A. G. (2007). *Kecerdasan Spiritula Danah Zohar*. Bandung: PT Mizan Pustaka
- Agustian, A. G. (2016). *ESQ Emotional Spiritual Quotient Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual*. Jakarta: PT Arga Tilanta.
- Damayanti, G. (2010). Hubungan Antara Kepuasan Kerja dengan Komitmen Organisasi. *Skripsi*. Surakarta: Fakultas Psikologi Universitas Muhammadiyah Surakarta
- Haryono, S., Febry R. (2017). Pengaruh Kecerdasan Emosi dan Spiritual Terhadap Kinerja Perawat Temporer Dengan Komitmen Organisasi Sebagai Variabel Intervening. *Jurnal JEB*. Yogyakarta: Universitas Muhammadiyah Yogyakarta. 1(2), 1-8
- Kadir, A. A., Fenti H., Witrin G. (2012). Hubungan Antara Tipe Kepribadian Menurut Eysenck Dengan Komitmen Organisasi Pada Osis Sman 2 Cimahi. *Jurnal Ilmiah Psikologi*. Bandung: Fakultas Psikologi Universitas Islam Negeri Sunan Gunung Djati. 5(1), 521 – 534
- Latib., Azis F., Maria M.M. (2016). Pengaruh Budaya Organisasi, Kepemimpinan dan Motivasi Terhadap Komitmen Organisasi dan Kinerja Pegawai (Studi Pegawai Dinas Pasar Kota Semarang).

- Journal Of Management*. Semarang: Fakultas Ekonomika dan Bisnis Universitas Pandanaran Semarang. 2(2), 1-10
- Menne, F. (2017). *Nilai – Nilai Spiritual Dalam Entitas Bisnis Syariah*. Makasar : Celebes Media Perkasa.
- Portalhr.com. (2018). Membedah Pandangan Karyawan Indonesia. Diakses pada 19 Mei 2018, dari <https://portalhr.com/people-management/employee-relations/membedah-pandangan-karyawan-indonesia>.
- Prabawati, I. N. (2017). Meaningful Work dan Work Engagement terhadap Komitmen Organisasi pada Relawan. *Jurnal Psikologi*, 10(1).
- Pramesthi, A. P. (2017). Hubungan Antara Kecerdasan Emosi dengan Komitmen Organisasi karyawan. *Skripsi*. Fakultas Psikologi. Universitas Muhammadiyah Surakarta
- Rohman, T. A. (2016). Pengaruh Kecerdasan Spiritual Terhadap Komitmen Organisasi Pada Pengurus PC IPNU IPPNU Tulungagung. *Skripsi*. Jurusan Tasawuf dan Psikoterapi. Fakultas Ushuludin Adab dan Dakwah. Institut Agama Islam Negeri Tulungagung
- Robbins, S. P., Timothy A. J. (2008). *Perilaku organisasi “organizational behavior” edisi 12*. Jakarta : Salemba Empat
- Santoso, S. (2010). *Statistik Multivariat Konsep dan Aplikasi dengan SPSS*. Jakarta : Elek Media Komputindo.
- Sri, Mulyati (2012). *Pengaruh Komitmen Organisasi dan Penerapan PSAK No. 45 Terhadap Kualitas Laporan Keuangan Lembaga Swadaya Masyarakat (Lsm) Di Kabupaten Aceh Utara*. Masters thesis, Universitas Syiah Kuala.
- Tikollah, M.T., Triyuwon I., Ludigdo U. (2006). Pengaruh Kecerdasan Intelektual, Kecerdasan Emosional, dan Kecerdasan Spiritual Terhadap Sikap Etis Mahasiswa Akuntansi. Padang : *Simposium Nasional Akuntansi 9*.
- Widiyanto, M. A. (2013). *STATISTIK TERAPAN : Konsep & Aplikasi SPSS dalam Penelitian Bidang Pendidikan, Psikologi & Ilmu Sosial Lainnya*. Jakarta : PT Elex Media Komputindo
- Yusuf, A. M. (2017). *Metode Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan*. Jakarta : Kencana
- Yuwono, B. (2010). *SQ Reformation Rahasia Pribadi Cerdas Spiritual “GENIUS HAKIKI” Tujuh Tahap Kurikulum Kehidupan “Proses Penciptaan Kelimpahan Sejati*. Jakarta: PT Gramedia Pustaka Utama
- Zohar, D., Ian M. (2000). *SQ Spiritual Intelligence the Ultimate Intelligence*. Bloomsbury : Great Britain