

# **Qur'anic Insights on Farid Poniman's Concept of *STIFIn***

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## ***Abstract***

*STIFIn* is a concept to increase human intelligence based on the intelligence map generated by the biometric system in human fingerprints and relying on the dominant part of the brain in humans. This concept is presented by Farid Poniman based on scientific experience and develops pre-existing theories such as the theory of brain quadrants or functions described by Carl Gustav Jung, then the theory of types of intelligence by Nedhermann and the *triune brain* theory described by Paul Maclean. Then to respond to the question of Allah swt in QS. al-Zāriyat / 51: 21 about the potential that Allah swt gives to humans. Then the *STIFIn* concept comes by providing 5 aspects that are developed in humans based on the intelligence machine formulated by *STIFIn*, namely; *Sensing, thinking, intuiting, feeling, and instinct*. Then look at the various terms in the Qur'an that intersect with the five *STIFIn* concepts.

**Keywords:** *STIFIn, Qur'an*

## ***Introduction***

The essence of human beings born on this earth is a creature that does not have any knowledge base, a creature that will be empty without guidance from those around him. So it is not an exaggeration of the expression of scientists who liken humans when newborn on this earth as blank white paper and have not been written to him a single letter and will only be useful or meaningful when the paper has been written by words and sentences so as to provide meaning that can be conveyed from the paper so as to bring



meaning to his life.<sup>1</sup>

Schopenhauer (1788-1860) who was a Catholic priest and also a lecturer at the university of Berlin in 1820. He has written many books on nativism<sup>2</sup> one of which is a book entitled "*The World as Will and Representation*". Schopenhauer said that he believed in human intellect and personality is something that is *hereditary*. According to him, the courage of a child is present when his parents have a brave nature, on the contrary, a timid child is also inherited by parents who have a timid nature. Schopenhauer also believed that intelligence is inherited from his mother while a person's character is inherited from his father.<sup>3</sup> Ivan Pavlov (1849-1936) is a Russian scientist who in his findings managed to prove that a dog can be trained to salivate just by hearing the sound of a bell. This is what Ivan Pavlov later called the science of psychology.

M. Quraish Shihab (1944) when quoting the opinion of A. Carrel (1873) in his book *The Unknown* he explains the difficulties experienced to know the nature of man. Seeing the reality that occurs, the efforts that are then made by scientists, philosophers, writers and even Sufistic experts, they have carried out the process of searching for identity but this does not reach the stage of knowing in full.<sup>4</sup>

Every human being created by Allah swt., comes with its own potential, which is different from other humans. With their respective strengths and weaknesses, they grow up with special traits and behaviors with the desire of every human being is to increase their potential to the best stage for their version of themselves.<sup>5</sup>

Along with the times and the development of science, experts in psychology or psychiatry also take a central role in human life, especially the role in improving the development of children's potential<sup>6</sup> One of the things that is being developed at this time is the *STIFIn* concept.

*STIFIn* is a concept presented by Farid Poniman (2024) and other psychologists who contributed to offering this concept to the public. This concept uses the analytical psychological approach pioneered by Carl Gustav Jung (1875-1961) and is compiled with the creative thinking of Nedheer Man (1957) about brain quadrants. This combination

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<sup>1</sup> M. Quraish Shihab, *Tafsir al-Misbāh: Pesan, Kesan dan Keserasian al-Qur'an*, jilid 7 (Cet. V; Jakarta: Lentera Hati, 2012), h. 105

<sup>2</sup> Tokoh dari aliran Nativisme adalah Schopenhauer. Ia adalah tokoh filosof asal Jerman yang hidup pada tahun 1788-1880. Aliran ini berpandangan bahwa manusia yang dilahirkan akan mewariskan kecerdasan dan perilaku dari kedua orang tuanya. Lihat. Musdalifah Peserta Didik dalam Pandangan Nativisme, Empirisme, dan Konvergensi, *jurnal IDAARAH*, Vol. II, 2 (Desember 2018), h. 245

<sup>3</sup> Masaganti Sit, *Psikologi Perkembangan Anak Usia Dini*, (Cet. I; Depok: PT. Kharisma Putra Utama, 2017), h. 6

<sup>4</sup> M. Quraish Shihab, *Wawasan al-Qur'an Tafsir Tematik atas Berbagai Persoalan Umat* (Cet. II; Bandung: Mizan 2014), h. 399

<sup>5</sup> Akbar Zainuddin, *Man Jadda wa Jadda* (Cet. XII; Jakarta: Gramedia 2010), h. 112.

<sup>6</sup> M. Quraish Shihab, *Membumikan al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, (Cet. I; Bandung: Mizan, 2013), h. 64

then becomes two important footholds for the establishment of an understanding of the *STIFIn* concept in the realm of society.<sup>7</sup> The *STIFIn* concept is present to provide an understanding of human potential, unique traits and strengths and weaknesses of each human being through genetic personality concept maps and through special tests to find out the right human intelligence machine to develop its potential.

### **Methodology**

This research is a qualitative research based on *library research*.<sup>8</sup> In qualitative research, the data that the author collects is abstract or written data in the form of books, books and journals that are relevant to the research and can support in answering the formulation of the problems raised. This research makes *STIFIn* as the object of research and verses of the Qur'an to see the Quranic value contained in the *STIFIn* concept.

This research uses the approaches of tafsir, psychology, sociology, and linguistics. Then conduct data collection and data management by using Abd Hayy al-Farmawi's thematic interpretation method.

In order to see the Qur'anic values contained in the *STIFIn* concept, the author looks at the terms contained in the Qur'an that indicate the value of the *STIFIn* concept.

### **Discussion**

#### **1. Biography of Farid Poniman**

Farid Poniman is the originator of the *STIFIn* concept, and is one of the three authors of the bestselling book *kubik leadership* together with his two friends Indrawan Nugroho and Jamil Azzani. Under his leadership, *kubik leadership* has become a solid organization by gluing together its three master trainers.

Farid Poniman is an alumnus of IPB with a major in agricultural science who then continued his studies at the University of Indonesia in the field of business policy administration and continued his studies in the field of psychology at the National University of Malaysia. After that, Farid Poniman started his career by becoming a promotional staff at PT Procter and Gamble Indonesia, Advertising at H. U. Republika, becoming a public relations manager at TPI, becoming GM at *ummat* magazine, and so on. After then flowing in various currents, he just found the direction of the destination in accordance with his true calling in line with the cubic growth of leadership presented by Farid Poniman.

#### **2. History of the *STIFIn* Concept**

The history of the *STIFIn* journey began in 1999 when Farid Poniman and his colleagues founded the cubic leadership training institute. In the process, before starting the training they mapped the participants according to the type of intelligence. The *STIFIn*

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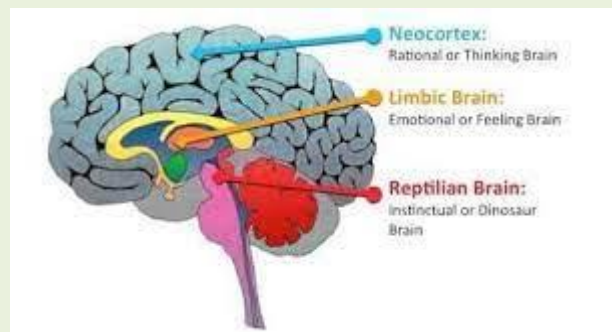
<sup>7</sup> Farid Poniman dan Yayan Hidayat, *Manajemen HR STIFIn; Terobosan Untuk Mendongkrak Produktivitas*, (Jakarta: PT Gramedia Pustaka Utama, 2015), h. 1

<sup>8</sup> Library reseacrh yaitu teknik penelitian yang mengumpulkan data dan informasi dengan bantuan buku, jurnal dan beberapa tulisan lain yang terkait dengan penelitian penulis. Lihat: Afifuddin, *Metode Penelitian Kualitatif* (Bandung: CV Pustaka Setia, 2009), h. 111.

concept at that time was still arguably standing at an early stage (still in embryo).

The theoretical foundation of the *STIFIn* concept summarizes several theories presented by Paul Maclean on dividing the human brain based on its evolution, Ned Hermann's four-quadrant brain hemisphere theory, and Carl Gustav Jung's theory of the four basic human functions. As follows:

*First, the* theory conveyed by Nedhermannn is a combination of *Sperry's* theory and the theory proposed by Maclean which then becomes a role model so that it is concluded that the brain is divided into four parts, namely: left cerebral, left limbic, right limbic, and right cerebral. Nedhermann then hinted at this with the ABCD sequence as one of the



dominant intelligences, which is related to one of the dominant brain hemispheres.<sup>9</sup>

*Secondly, the* same thing was also conveyed by Carl Gustavv Jung about the brain quadrant by giving a statement that the four basic functions are eternal and unchanging personality traits that come from the part of the brain that is often used. This statement illustrates that Nedherman's brain quadrant theory has similarities with the basic brain functions classified by Carl Gustavv Jung.<sup>10</sup>

*Third, according to* Dr. Paul Maclean the human brain is divided into three parts which later this theory is known as the "*Triune Brain Theory*" namely the brain stem or reptile brain, limbic system or mammalian brain, and neocortex this is also added by Paul Maclean that from when the brain parts each have a different neural structure and function based on the neural structure.<sup>11</sup>

Then the *STIFIn* concept itself determines the human intelligence map based on the human fingerprint pattern which is then scanned and based on the results of the scan, the dominant brain layer is determined, through which it can be seen which intelligence

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<sup>9</sup> Farid Poniman, *STIFIn Personality: Peta Kecerdasaan dan Jalan Kembali*, (Cet. IX; Jawa Barat: Griya STIFIn, 2017), h. 20

<sup>10</sup> Farid Poniman, *STIFIn Personality: Peta Kecerdasaan dan Jalan Kembali*, (Cet. IX; Jawa Barat: Griya STIFIn, 2017), h. 20

<sup>11</sup> Farid Poniman, *Penjelasan Hasil Tes STIFIn: 9 Personaliti Genetik* (Cet. XV; Jakarta Selatan: STIFIn Institute, 2014), h. 95

machine is in accordance with its genetics (*Sensing, Thinking, Intuiting, Feling, and Instinct*). *STIFIn* which serves as a tool to conduct the test is used only to answer two problems, namely; to find out the dominant human brain hemisphere which aims at determining one of the five *STIFIn* intelligence engines and secondly to find out the dominant brain layer with the aim of knowing the representation of intelligence engines that have implications for human genetic personality.<sup>12</sup>

If you look at the way the *STIFIn* concept works in humans, both can provide information about the nature that wants to be developed in humans, starting from the traits or characteristics that each have their own privileges that lead to encouragement or motivation to achieve the best value in their potential. So the motivation or drive in the *STIFIn* concept is known as the extrovert and introvert drive. In contrast to the definition of extroverts and introverts in general, the *STIFIn* concept itself defines it as the outer brain layer (extroverts), namely those who need a stimulus from outside themselves or an environment that supports them to trigger the performance of their intelligence machine while the inner brain layer (introverts) are those who are able to bring their own stimulus from within themselves which is used to provide good work to their intelligence machine.<sup>13</sup>

### 3. *Relation of the STIFIn Concept to Other Theories.*

The *STIFIn* concept has several theories apart from the three theories that the author has mentioned in the previous discussion. These theories are likely to emerge many other theories, just to show the universality of the *STIFIn* concept. As for these theories. Namely; the theory of crossing as something superior and inferior, the theory of the intersection of equations, the theory of *STIFIn* circulation, the theory of metabolic harmony, the theory of calibration, the theory of genetics and the theory of genetic strata.

The word potential when translated into English etymology has the meaning of "*Potential*" or something that is interpreted as ability, energy, ability, and possibility. This can be interpreted as potential that has the ability to be developed based on the efforts made to explore this potential to the best stage for personal development.

Then the word intelligent is defined as the mind of a human being that he uses to think, and understand his growth.<sup>14</sup> Quoting the opinion expressed by Howard Gardner that intelligence is the ability to solve or present something that has value in it. Another opinion was also conveyed by Alfred Binet and Theodore Simon, that human intelligence is built on 3 basic components: *The first* is related to the human ability to direct thoughts or actions, the *second* is the human ability to change the pattern of actions that have been carried out when it is deemed necessary to revitalize previous behavior or actions, the *third* is the ability of a person to criticize himself both from his behavior and his mindset.<sup>15</sup>

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<sup>12</sup> Farid Poniman dan Rahman Andi Mangusara, *Konsep Palugada*, h. 7

<sup>13</sup> Farid Poniman dan Rahman Andi Mangusara, *Konsep Palugada*, h. 7

<sup>14</sup> Tim penyusun, *Kamus Bahasa Indonesia*, (Jakarta: Pusat Bahasa, 2008), 1713

<sup>15</sup> Agus Effendi, *Revolusi Kecerdasan Abad 21* (Alfabet:2005), h.81



A person's potential can be seen and developed early on. For example, someone during childhood likes to play soccer, then he is trained to develop this potential over time and with the process he goes through the child can become a good soccer player. This is supported by a statement that says that the self-development process is an effort to develop all the potential that exists in oneself, both in the form of mindset, initiative and something intellectual that is obtained from carrying out various self-development activities. The same thing was also conveyed by Marmawi, he argued that self-development is a process carried out to improve or develop one's potential, personality, and to control one's emotions in order to continue to grow and develop.<sup>16</sup>

Psychology is a science that discusses the process of human psychology or a discipline that discusses human nature. Some psychology experts provide interpretations of psychology as written by Edwin G. Boring and Herbert S. Langefeld who said that Psychology is the study of the nature of the human self and another opinion was also conveyed by Garden Murphy who said that psychology is the study of the responses given by living beings to something in their environment.<sup>17</sup>

This aspect was later explained by C. Burt, D.O. Hebb, and R. B. Cattell, who are experts in the field of Psychology. According to Burt, intelligence is a person's cognitive ability that he acquires and carries from birth. Its development is then influenced by the surrounding environment which plays an important role in directing his intelligence. Meanwhile, according to D.O. Hebb and R.B. Cattell, human intelligence is divided based on two types of intelligence, namely intelligence with type A and intelligence with type B (*Fluid and crystalized intelligences*).

Type A intelligence is the potential fruit of heredity or an innate quality found at the base of the human nervous system. Whereas humans with type B intelligence are intelligence that is formed based on human empirical experience and learning experience. The difference between these two intelligences is difficult to see because they are closely related.<sup>18</sup> This relates to the concept offered by Charles Horton Cooley (1864-1929). He is a person who is known as a figure who has an important influence on the development of sociology. One of the things he applied in the realm of sociology was about "the conception of a reciprocal relationship and an inseparable relationship between the personal self and the social status of society."<sup>19</sup>

#### **4. Terms in the Qur'an That Discuss Potential**

Allah swt., Allah swt., hints in the Qur'an as a revelation or as the peak source of

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<sup>16</sup> M. Rosyid Alfazani dan Dinda Khairunnisa A, Faktor Pengembangan Potensi Diri Minat Kegemaran, Lingkungan, dan Self Disclosure: Suatu Kajian Studi Literatur Manajemen Pendidikan dan Ilmu Sosial, *Jurnal Manajemen Pendidikan dan Ilmu sosial JMPIS*, Vol. 2. 2, (Juli 2021).

<sup>17</sup> Sarlito Wirawan Sarwono, *Pengantar Umum Psikologi*, (Cet. II; Jakarta: Penertbit. N.V. Bulan Bintang, 1982) h. 9

<sup>18</sup> Astaman, Kecerdasan dalam Perspektif Psikologi dan Al-Qur'an/ hadis, *Jurnal Tarbiya Islamica: Jurnal Keguruan dan Pendidikan Islam*, Vol. 1. Nomor I. (Januari-Juni 2020), h. 43

<sup>19</sup> Soerjono Soekanto dan Budi Sulistyowati, *Sosiologi Suatu Pengantar* (Cet. XLVIII; Depok: PT. RAJAGRAFINDO PERSADA, 2017),h. 354



knowledge for Muslims about potential and how this potential is sourced in humans. The author notes that there are at least 3 terms / words used in the Qur'an that give a signal about the source of potential for humans, namely: *al-Sam'a*, *al-Abshar*, and *al-Af'idah*.

*First*, *al-Sam'a* with its various derivations is repeated so much in the Qur'an. Then in his reasoning the author formulates 7 verses related to *al-Sam'a* which are specifically interpreted to hearing which functions as the potential for the presence of knowledge through hearing. *Second*, *al-Absar* (Vision) reasoning of the universe with visual reasoning becomes a source of empirical knowledge by presenting a scientific horizon that is present based on sensory experience in reasoning phenomena that occur in the universe. There are several verses in the Qur'an that are used specifically to indicate the word *al-Absar* as one of the potential sources used by humans to gain knowledge. And *Third*, *al-Af'idah* in its plural form is called the word *fuad* which is interpreted as various hearts. This word is understood by the majority of scholars as a form of reason. This understanding is in line when the meaning is combined with the mindset and heart that makes every human being designated by the meaning of *al-Af'idah* make it someone who is difficult to fall into misguidance because of his heart and fikian that lead him to arrive at the truth that is material and immaterial.

When viewed from the form sometimes the potential in the Qur'an is mentioned as one basic potential that stands alone, or sometimes Allah combines the use of two terms in mentioning the source of human potential, and even complexly Allah swt mentions the three terms of potential (*al-Sam'a*, *al-Abshar* and *al-Af'idah*) in one specific verse, namely in QS *al-Nahl*/16: 78, QS *al-Mu'minun*/23: 78, QS *al-Sajadah*/32: 9 and QS *al-Mulk*/ 67: 23.

Verses that talk about human potential as a whole are opened in different initial concepts. For example, QS *al-Nahl*/16: 78 and QS *al-Sajadah*/32: 9 use the term **جعل** before leading to the explanation of human potential, while in QS. *al-Mu'minun*/ 23: 78 and QS *al-Mulk*/ 67: 23 are accompanied by the word **انشأ** before going on to mention the basic human potentials (*al-Sam'a*, *al-abshar* and *al-Af'idah*) with certain intentions and purposes. As follows: The word **جعل** in some of the verses above basically has the same meaning as the word **انشأ**, which both have the meaning of making or creating. The word **انشأ** specifically implies that the creation is accompanied by the management of what has been created<sup>20</sup> So it is understood that the concept of **انشأ** in the Qur'an, especially in the redaction of the verse above, is a special creation carried out by Allah swt and accompanied by the management of what Allah swt has created.

Then the term **جعل** in its linguistic interpretation is interpreted as making or creating something. This word can be interpreted into several forms of meaning, namely;

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<sup>20</sup> Al-Raghib al-Asfahani, *al-Mufradāt Fi Garib al-Qur'ān*, (Mesir: Dār ibnul Jauzi), Terj. Ahmad Zaini Dahlan, *Kamus al-Qur'an*, Jilid 3 (Cet. I; Pustaka Khazanah Fawa'id: Depok, 2017), h. 629



1) interpreted as a word that does not require an object, 2) in one aspect the word **جعل** is used together with the placement of the object in the sentence, 3) realizing something from one aspect which then forms something from it, 4) making something into one state and not showing another state and 5) placing something that is true or false.<sup>21</sup>

The four verses above both talk about the term potential which refers to the meaning of the words *al-Samá*, *al-Abshar*, and *al-Afidah* in one verse. The above statement is also supported by Hamka in his interpretation of *Tafsir al-Azhār* explaining that humans begin their journey on this earth with a cry when they come out of their mother's stomach, nothing they know except from the instructions that Allah swt., gave him which is known as *Gharizah* or instinct. Hamka further explains that the process experienced by humans during life gives them the potential to hear sounds, to see and distinguish one color, to recognize the existence of something and is accompanied by the growth of reason and heart to carry the burden of the law in the future and undergo the role of a grateful servant.<sup>22</sup>

### 5. A Review of Al-Qur'anic Values in The STIFIn Concept

The *STIFIn* concept has 5 basic aspects in its meaning and each aspect has its own characteristics and ways of describing humans based on their intelligence machines. And the Qur'an with several terms written in it, gives special meaning to the five intelligence engines in the *STIFIn* concept as follows:

#### 1. The Value Of The Qur'an on Sensing

Typical people who belong to the *sensing* category are those who have an advantage in their senses. So that the information received through his senses will be faster to digest and manage the information than the other four intelligences. In the Qur'an itself, there are quite a lot of verses in which it talks about human sensing as a tool used to review or observe the things around until it becomes a new knowledge or to upgrade knowledge. For example, when Allah swt talks about the command to pay attention to the universe, namely in QS Yūnus / 10: 101 as follows:

قُلْ انظُرُوا مَاذَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَمَا تُغْنِي الْاٰيٰتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُوْنَ ۝ ١٠١

Translation:

Say (Prophet Muhammad), "Consider what is in the heavens and the earth." The signs and warnings (to avert the punishment of Allah) are of no avail to those who do not believe.<sup>23</sup>

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<sup>21</sup> Al-Raghib al-Asfahani, *al-Mufradāt Fi Garib al-Qur'ān*, (Mesir: Dār ibnul Jauzi), Terj. Ahmad Zaini Dahlan, *Kamus al-Qur'an*, Jilid 2 (Cet. I; Pustaka Khazanah Fawa'id: Depok, 2017), h. 397

<sup>22</sup>Hamka, *Tafsir al-Azhar: Diperkaya dengan Pendekatan Sejarah, Sosiologi, Tasawuf, Ilmu Kalam, Sastra, dan Psikologi*, Jilid 14 (Cet. I; GEMA INSANI: Depok, 2015), 3942

<sup>23</sup> Lajnah Pentashihan Mushaf al-Qur'an Kementerian Agama RI, *Al-Qur'an dan*



This verse gives orders to humans in general to pay attention and think about the creation of the universe and what is in it or something that happens around it. This includes how Allah swt organizes the universe, making day and night alternate, stars that surround the sun, the beauty of the solar system, and the rain to grow plants that are the wheels of life for animals and humans.<sup>24</sup>

Paying attention to everything in the universe and what happens around us can provide evidence of the greatness of Allah swt., as well as evidence of the justification of the revelation brought by the prophet as the messenger of Allah. However, this needs to be balanced with a clean mind so that it can accept the truth and warnings from the revelations brought to them.

## 2. The Qur'anic Value of Thinking

Intelligence in thinking puts him to have a role in using critical thinking reasoning towards something that is around him and something he gets so that his way of thinking refers to the aspects of cause and effect. In medieval times the tradition to think critically became a phenomenon that was realized in the form of writing and about one's thoughts as presented by Thomas Aquinas who gave birth to the thought of Summa Theologica<sup>25</sup> which talks about raising awareness that not only opportunities about potential in reasoning need to be considered, but reasoning should be systematic and can be cross-checked.<sup>26</sup>

The call in the Qur'an about how important it is to manage thinking reasoning as a form of responding to the potential of humans to develop their thinking reasoning is illustrated in several terms. For example, the word **الفكر** with each of its derivations is repeated 17 times in the Qur'an. One of them when Allah swt said in QS al-Baqarah / 2: 266 as follows:

أَيُّوْدُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّحِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ٢٦٦

Translation:

Would one of you like to have a garden of dates and grapes under which rivers flow, where he has all kinds of fruits. Then, old age comes, and he has small

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*Terjemahannya: Edisi Penyempurnaan 2019* (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an, 2019), h. 2

<sup>24</sup> Al-Raghib al-Asfahani, *al-Mufradāt Fi Garib al-Qur'ān*, (Mesir: Dār ibnul Jauzi), Terj. Ahmad Zaini Dahlan, *Kamus al-Qur'an*, Jilid VI (Cet. I; Pustaka Khazanah Fawa'id: Depok, 2017), h. 264

<sup>25</sup> Pemikiran summa theologica

<sup>26</sup> Jurnal Adhitya Rahardhian, *Kajian Kemampuan Berpikir Kritis, Criticcal Thinking Skill dari Sudut Pandang Filsafat*, Jurnal Filsafat Indonesia, Vol 5 no 2 tahun 2022, halaman:89



offspring. Then a strong wind with fire blew into the garden, and it was burned. Thus has Allah explained His verses to you that you may consider them<sup>27</sup>

The above verse contains *tasywiq* or simile by telling the story of someone who is elderly and has offspring to provide for. Of course they will hope for a garden that is ready to be harvested to fulfill their daily needs. However, what needs to be considered and thought about by those who always use their minds is not only the harvest period of the garden that is something that is longed for but also needs to be a concern for the dangers that could occur in the garden and will have an impact on their daily needs.<sup>28</sup>

### 3. Qur'anic Value on Intuiting

Intuiting in the meaning of the *STIFIn* concept are those who have an advantage in their sixth sense which is presented through a systematic thought process or better known as *intuition*. The intuition desired in the *STIFIn* concept is the embodiment of someone who has unlimited creativity and has the ability to think long term so that it is often to issue new breakthroughs.<sup>29</sup>

Intuition in the realm of language studies has many similar words. For example, something quoted from Raūf 'Abid who said that in the realm of philosophy this is called intuition, in the realm of art it is called inspiration, and in the realm of religion it is called the word inspiration, while in psychology it is called telepathy.<sup>30</sup> This then gives confirmation that intuition in the realm of Islamic studies, psychology or other branches of science is something that cannot be denied. The term intuition itself was popularized by Henri Bergson (1859-1941) who is a western intuitionist so that the discussion of intuition is widely discussed in the field of western studies. According to Henri, the sensory realm is something that can be explored using modern scientific methods while the supernatural is touched by telepathy or remote hearing. So according to him, intuition is a bridge to know the spiritual realm directly<sup>31</sup>

Intuition / intuiting in the concept with *ladunni* knowledge which is based on QS al-Kahfi / 18: 65 as follows:

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا ٦٥

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<sup>27</sup>Lajnah Pentashihan Mushaf al-Qur'an Kementrian Agama RI, *Al-Qur'an dan Terjemahannya: Edisi Penyempurnaan 2019* (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an, 2019), h. 2

<sup>28</sup> Jurnal ahmad badwi, Konsep Berfikir dalam al-Qur'an, Jurnal Ash-Shabah : Jurnal Pendidikan dan Studi Islam, halaman 54

<sup>29</sup> Farid Poniman, *STIFIn Personality: Peta Kecerdasan dan Jalan Kembali*, hal. 29

<sup>30</sup> Raūf 'Abid, *Fi al-Ilhām wa al-Ikhtibār al-Sūfi Jaulah bain al-Falsafah wa al-Tajrib*, (Kairo: Dār al-Fikri al-'Arabi, 1984)h. 209

<sup>31</sup> Ali 'Abd al-'Azim, *Falsafah al-Ma'rifah fi al-Qur'an al-Karim*, terj. Khailullah ahmad Masykur Hakim, *Epistimologi dan Aksiologi Ilmu Perspektif al-Qur'an*, (Bandung: Rosdakarya, 1989), h. 19

## Translation:

Then, they both met one of Our servants whom We had granted mercy from Our side. We had taught him knowledge from Our side.<sup>32</sup>

Based on the context of the verse, the word **عبدًا** referred to as a servant in this verse is the prophet Khaidir as. Then the grace referred to in this verse is something that is revelatory and prophetic. And the knowledge referred to in this verse is something from things that are not visible empirically or are occult.

*Al-Alūsi* explains in his interpretation that what is meant by *ladunni* knowledge is something that cannot be understood in its essence and cannot be assessed because it is included in the realm of unseen knowledge and becomes the secrets of Allah swt., whose essence is hidden. Then the word *ʿAllamahu* in this verse emphasizes the value of this knowledge which is so valuable Where it is possible that the process of obtaining this knowledge is through the mediation of revelation conveyed by angels through the sign of revelation.<sup>33</sup>

#### 4. The Value of the *feeling*

The representation of *Feeling* in the *STIFIn* concept is to define it as something related or related to the human heart. The concept of this intelligence lies in the advantage of regulating his mood. So that people who are categorized as *feeling* people are known as caring and empathetic individuals.

The heart designated by the word *qalb* in this verse interprets the condition of the heart that cannot accept the truth or is not in line with the concept of faith. The word **قلب** itself in the Qur'an is repeated 168 times with various derivations.<sup>34</sup> The sentence structure that contains the word *al-Qalb* in the Qur'an gives various meanings implied in it which are arranged as verbs or nouns (*fi'il* or *isim*). However, among the 168 verses that insert the word *al-Qalb* in it, this leads to the understanding that the word *al-Qalb* itself is interpreted as a *qalb* that has the potential to accept faith, devotion and a place to think and understand something right and wrong.<sup>35</sup>

Meanwhile, the word that is similar to *al-Qalb* is the word *al-af'idah* which is also interpreted as a word that refers to the human heart, but this word has a different level

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<sup>32</sup> Lajnah Pentashihan Mushaf al-Qur'an Kementrian Agama RI, *Al-Qur'an dan Terjemahannya: Edisi Penyempurnaan 2019* (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an, 2019), h. 2

<sup>33</sup> Lajnah Pentashihan Mushaf al-Qur'an Kementrian Agama RI, *Al-Qur'an dan Terjemahannya: Edisi Penyempurnaan 2019* (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an, 2019), h. 2

<sup>34</sup> Muhammad Fu'ad 'abd Bāqī, *Mu'jam al-Mufahras li al-Fādz al-Qur'an*, 305

<sup>35</sup> Jurnal Miftah Nur ilmi, DKK, Makna Qalb dalam Al-Qur'an berbasis tafsir Mafātiḥ al-Gaib dan neurosains, Jurnal Intelektualita: Keislaman, sosial, dan Sains, Vol, 2 no 2 desember (2023), h 244

from al-Qalb. In the previous explanation,<sup>36</sup> the word al-Qalb is interpreted as the heart because of the nature of the heart which fluctuates<sup>37</sup> based on its psychological condition and the thoughts that influence it. Another case with the word al-af'idah which is understood as a solid heart in accepting the truth given to him or in developing the potential presented in his heart. The word al-af'idah itself is often accompanied by the use of other potential terms, for example in QS al-Nahl/16: 78 as follows:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ  
لَعَلَّكُمْ تَشْكُرُونَ ٧٨

Translation:

Allah took you out of your mother's womb knowing nothing and He made for you hearing, sight, and conscience so that you may be grateful.<sup>38</sup>

Al-Maraghi explains this verse when Allah swt created humans on this earth through the Womb of their respective mothers, Allah swt has given the potential in the form of reason and vision and hearing with which humans are able to examine between good and bad or something that can lead to obedience to the commands of Allah swt and examine what happens around them.<sup>39</sup>

The inability of humans to do anything when they are just born is one proof of human limitations and when the potential is presented either through vision, hearing or even presented from the human heart, then this role makes humans have the provision to bear the burden as caliphs and become a source for obtaining knowledge. The position of al-af'idah has something that distinguishes it from the word al-Qalb, namely in its function and level. the word al-Af'idah requires the role of reason to reach the zahir meaning of the word al-af'idah, namely as a potential to achieve guidance from Allah swt.

#### 5. Qura'anic Value on Instinct

Instinct is generally defined as the psychological manifestation of the body's need for satisfaction. For example, the hunger instinct is awakened because humans lack nutrients in their bodies in their souls that form a soul that wants to increase the intake of food that enters the body . There are several elements that are the source of the instinctual energy obtained for the needs of the body, namely; source, *aim*, object, and the impetus it has.<sup>40</sup>

The concept of instinct above suggests that instinct is something instinctive from

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<sup>36</sup> Lihat bab 3

<sup>37</sup> Fluktuatif adalah sifat yang berubah dikarenakan keadaan atau suatu kondisi

<sup>38</sup> Lajnah Pentashihan Mushaf al-Qur'an Kementrian Agama RI, *Al-Qur'an dan Terjemahannya: Edisi Penyempurnaan 2019* (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an, 2019), h. 2

<sup>39</sup> Ahmad Mustafa al-Maragi, *Terjemah Tafsir al-Maragi*, jilid 14 (Semarang, Toha Putra, 1989), h. 212-213

<sup>40</sup> Psikologi kepribadian h. 20

within the human body, which gives birth to urges to fulfill every instinctive need for humans. The Qur'an in providing an interpretation of instinct has been hinted at in QS al-Nahl/16: 68 as follows:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ٦٨

Translation:

Your Lord inspired the bees, "Make nests in the mountains, trees, and buildings made by man."<sup>41</sup>

The word **أَوْحَى** in this verse gives an interpretation of the instinct that is given to bees. The more instinctive nature that is presented thanks to the inspiration or guidance that Allah swt gives leads bees to fulfill their sufficiency or basic needs, namely making homes and communication for bees.

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<sup>41</sup>Lajnah Pentashihan Mushaf al-Qur'an Kementrian Agama RI, *Al-Qur'an dan Terjemahannya: Edisi Penyempurnaan 2019* (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an, 2019), h. 2



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