

## PREPARING YOUNG GENERATIONS' SPIRITUAL INTELLIGENCE TO FACE SOCIETY 5.0

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### ABSTRACT

Currently, information, communication and technology (ICT) set the directions and pace of social development. It creates new opportunities and challenges for individuals in whatever the country is. The presence of society 5.0 to facilitate the lives of humanity has several positive and negative impacts. These positive effects should be maximized, whereas these negative impacts ought to be minimized. The key to prepare young generation in facing society 5.0, is to focus on human strengths. Hence, this paper is to show how to prepare young generations' spiritual intelligence to face society 5.0. The elaboration will include some related subtopics, namely (1) the nature of the society 5.0, (2) theoretical concept of spiritual intelligence as one of human strengths that should be improved, (3) spiritual intelligence and its component in Islam and (4) Stages of preparing Young generation's spiritual intelligence.

**Keywords:** Society 5.0, human strengths, spiritual intelligence.

### INTRODUCTION

In early 2016, the term society 5.0 was introduced by the Japanese Cabinet in its 5<sup>th</sup> Science and Technology Basic Plan, with a vision toward creating a "Super Smart Society", a concept of an ideal life society. This society is positioned as the fifth developmental stages in human society, following hunter/gatherer, pastoral/agrarian, industrial, and information (Y. Harayama, 2017). Many mass media, both electronic and printed, reported that society 5.0 is a concept developed from the industrial revolution 4.0. The argument is that the industrial revolution 4.0 has the potential to degrade the role of humans because it depends on machines. In society 5.0, humans are the center of all innovations (human-centered) that control various advanced technologies to facilitate life and make human life more meaningful.

The presence of society 5.0 to simplify human life is like two sides of a coin, having positive and negative impacts. On one hand, positively, society 5.0 will simplify human life because it utilizes technology to help humans on various spheres of life. On the other hands, society 5.0 has the potential to degrade the labor market. The World Economic Forum predicts that by 2022, 62 % of organization's data processing and information search and transmission tasks will be performed by machines, and as many as 54% of employees will need retraining because new types of work are constantly popping (Ratcheva, V.S. & Leopold, T. 2018).

Reduction in the type of work due to the direct use of technology will have an impact on the increasing number of unemployment. In Indonesia, for example, data from the Central Agency on Statistics shows that in February 2019 the open unemployed rate is 5.01 % (BPS, 2019: 2). Interestingly, from the BPS data, as many as 6.24% or as many as 42,556,800 people from total unemployment in Indonesia are those who have already obtained a college degree. This fact is certainly alarming, considering that Indonesia is only approaching the era of the industrial revolution 4.0, the number of unemployment is still high. Let we imagine, if the era of society 5.0 had presented in Indonesia, of course the unemployment rate will increase dramatically. Logically, those people who have already completed their bachelor degree are still unemployed, what about students who have not graduated from college yet, or those who have less education than a bachelor?

For this reason, the government and teachers should make every effort to give students the skills to both survive that changing society and for them to lead that change. To Prepare students for the rapid technological change, the key is the focus on human strengths. In the era of Google, people no longer need to memorize every single fact. Many tasks today are best carried out by computers. Therefore, the emphasis must be on human skills, such as basic skills, discipline/professional skills, technology skills, information literacy/ HOT skills and conceptual skill

(Johnson D: 2006). Moreover, Gardner J. (in Kaźmierczak, D. 2017) believe that there are 7 skills needed to be grasp by the students to be successful in their life. These Skills are thinking skills, communication, teamwork and leadership, lifelong learning and self-direction, technology use, ethics and professionalism and personal management. However, off all the skills mentioned above, I believed that there is most important ability that student should be mastered, namely spiritual intelligence.

This paper aims to explain the importance of improving spiritual intelligence in students to face society 5.0. The discussion will concern on several subtopics, namely (1) the nature of society 5.0, (2) theoretical concept of spiritual intelligence, (3) spiritual intelligence and its component in Islam, (4) stages of preparing young generations’ spiritual intelligence.

**The Nature of Society 5.0**

With the benefit of reflection on human history, there are 5 different stages of societies. Society 1.0 is well-defined as groups of people hunting and gathering in harmonious coexistence with nature; society 2.0 shaped groups based on agricultural cultivation, increasing organization and nation-building; society 3.0 is a society that encourages industrialization through industrial revolution, making mass production possible; and society 4.0 is an information society that grasps augmented added-value by connecting imperceptible resources as information networks. In this evolution, Society 5.0 is an information society built upon society 4.0, aiming for a wealthy human centred society (Fukuyama. 2018). For more details about the differences in the 5 stages of societies, can be seen in Figure 1.

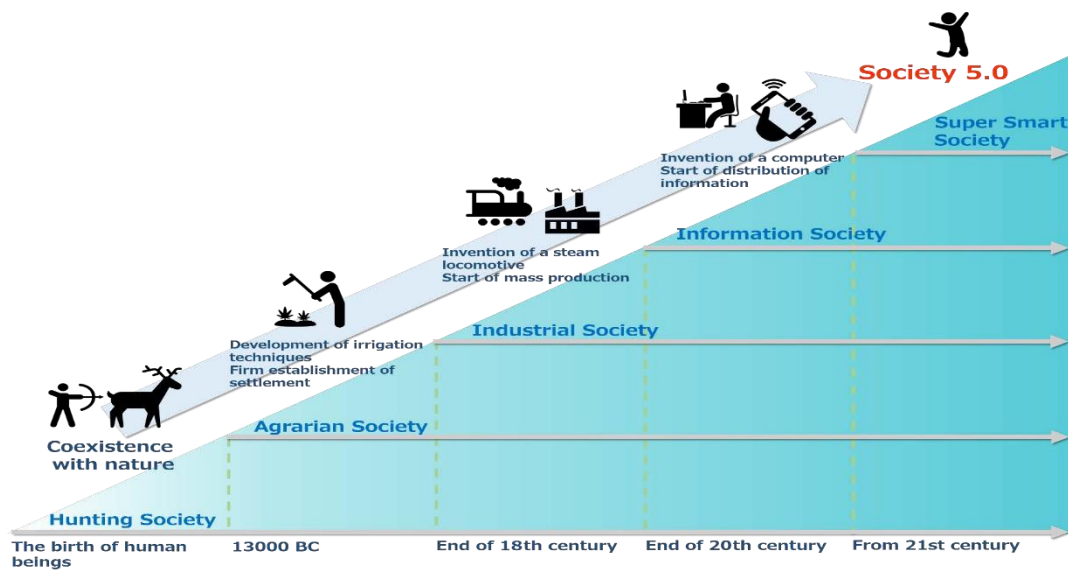


Figure 1. 5 different stages of society (Keidanren. 2016)

As Ferreira and Serpa (2018) explain in their review of the state of thinking on society 5.0, Japan’s Society initiative is grounded in the “industry 4.0” paradigm (Gorecky et al.; Lasi et al, Kang, In Gladden 2019) that was developed in Germany in the first half of this decade. In essence, society 5.0 seeks to take the rapidly evolving technologies that industry 4.0 employs for production within businesses and to integrate them more deeply into the everyday lives of ordinary people. While manifestations of the industry 4.0 paradigm focus on applying emerging technologies to enhance organizations’ effectiveness, efficiency, and (ultimately) financial performance, the society 5.0 initiative seeks to counterbalance that commercial emphasis by applying emerging technologies relating to social robotics, embodied AI, the Internet of Things. Ambient intelligence, augmented and virtual reality, and advanced human beings and to benefit society as a whole (Gladden. 2019). If the industry 4.0 paradigm is understood as focusing on creation of the “smart factory” (Ferreire and Serpa 2018), then society 5.0 is geared toward creating the world’s first “Super Smart Society” (Government of Japan 2016a, p. 11, 2016b, p. 1; Fukuyama 2017; Ferreira and Serpa, 2018)

The goal of Society 5.0 is to create a human-centric society in which both economic advance and the resolution of societal challenges are accomplished, and people can enjoy a high quality of life that is fully active and contented. It is a society that will be present in detailed to the various needs of people, regardless of region, age, sex, language, etc. by providing essential items and services. The key to its realization is the combination of cyber space and the real world (physical space) to create quality data, and from there form new values and solutions to resolve challenges. This national vision raised by japan is to struggle for a new, human-centered society, at the same time resolving a variability of social issues (Fukuyama. 2018).

One of Japan’s most important business federation, Keidanren (2018) describes that society 5.0 will require rich imaginations to identify a variety of needs and challenges scattered throughout society and scenario to solve them, as well as creativity to realize solutions making use of digital technologies and data. In addition, in society 5.0 human will exercise imagination not only for themselves, but also for nature and technology to seek ways of achieving symbiosis with them in order to enable sustainable development. It is the concept that can contribute to the achievement of the Sustainable Development Goals (SDGs) adopted by United Nations. Figure 2 summarize the concept of society for SDGs, as well as the challenges, key technologies, and systems of society 5.0 and the 17 goals of SDGs.

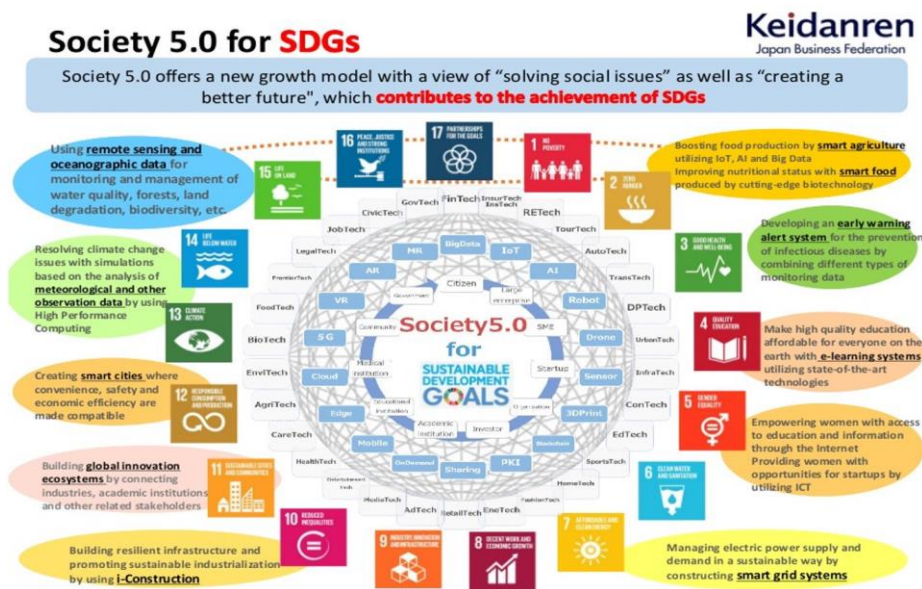


Figure 2. Society 5.0 for SDGs (Keidanren. 2017)

**Theoretical Concept of Spiritual Intelligence**

The concept of intelligence emerged within the frame of ancient philosophy and has remained a topic of consistent interest to philosophers and writers throughout the ages to the present day. The term and concept of spiritual intelligence emerged as a result of integrating intelligence with spirituality. While accepting the similarity and integration between religion and spirituality, there is also agreement as to their dissimilarity and distinction, religion focusing on the sacred whereas spirituality refers to the experiential element of meaning, eminence and excellence (Worthington E. 2001).

Spirituality contains personal activity in order to figure out “personal meaning of life and is more personal and private, while religion refers to more general and social matters (Ursula, K. 1997). Definition of spiritual intelligence rely on the concept of spirituality as being distinct from religiosity (Koenig H.G., McCullough, M., Larson DB. 2000). There is one living and true God, who is originated un originated, independent, and eternal, the creator and supporter of all worlds; and that is God is one spiritual intelligence, one infinite mind, ever the same, never varying. Spiritual intelligence can generally be associated with psychological health, although some forms of spirituality may be dysfunctional or pathogenic (Deikman, A. 1990). Spiritual intelligence (SI) is concerned with the inner life of mind and spirit and its relationship to being in the world. SI

implies a capacity for deep understanding of existential questions and insight into multiple levels of consciousness. SI also implies awareness of spirit as the ground of being or as the creative life force of evolution. If the evolution of life from stardust to mineral, vegetable, animal, and human existence implies some form of intelligence rather than being a purely random process, it might be called spiritual.

Spiritual intelligence goes beyond conventional psychological development. In addition to self-awareness, it implies awareness of our relationship to the transcendent, to each other, to the earth and all beings (Vaughan, F. 2002). SI is becoming more common in scientific inquiry and philosophical/ psychological discussion. It is the central and most fundamental of all the intelligences because it becomes the source of guidance of the other three. Spiritual intelligence represents our drive for meaning and connection with the infinite. Spiritual intelligence also helps us to discern true principles that are part of our conscience, and is symbolized by the compass (Covey, S. 2004).

Spiritual intelligence is regarded by researchers as the most significant type of intelligence because of its ability to influence change in people, societies, and cultures. Thus, improving spiritual intelligence helps students toward adopting a positive outlook and in achieving inner peace. This modification in attitude improves self-motivation and control as well as helping to reduce the high stress levels commonly induced by the hectic pace of modern life (Buzan T. 2001)

Mayer (2000) states that individuals attain spiritual awareness when the following are achieved: 1) being attuned to the holistic harmony of the world and surpassing self-limitation; 2) being aware of higher planes and states of spiritual thought and contemplation; 3) being conscious of the spiritual dimension of daily activities, events, and relationships; 4) building awareness, which means considering daily problems in the context of ultimate life parameters; and 5) desiring to improve or elevate the self, consequently practicing forgiveness, expressing appreciation and gratitude, and practicing humility and empathy.

Emmons (2000) defines spiritual intelligence as the adaptive use of spiritual data to facilitate daily problem solving. In addition, Zohar and Marshal identify spiritual intelligence as a third type of intelligence as a third type of intelligence that expands the construct of behaviour. It is also the intelligence by whose standards our work and comprehensive path of life are evaluated in comparison with others. It is the base we need in order for our intellectual and emotional intelligence to work effectively. King (2008) defines it as group of intellectual/mental capabilities that are based upon adaptation, nonmaterialistic principle, and far-from reality aspects. Nasel (2004) defines SI as the ability to distinguish, search for meaning. And solve spiritual issues. Whereas Amram & Dryer (2008) see it as the ability to apply and use the spiritual features and capabilities which increase our life effectiveness and mental welfare.

### **Spiritual intelligence and its component in Islam**

In Islamic authentic culture, special attention is paid to spiritual intelligence implicitly. SI makes understanding deeper meaning of Quran verses, the prophet's words easier. In Quran those who enjoy from SI are called elites, because they can understand the essence of reality and go beyond imaginative borders. According to Islamic books, piety and abstinence are effective factors in spiritual intelligence. In addition, these features along with daily practices such as devising about creation, devising about universe, praying, fasting, reciting Quran and truthful contrive in Quran verse improves spiritual intelligence (Bonab BG, et al. 2007).

Scientifically, animals as well do have IQ and EQ to some extent (Zohar & Marshal, 2000), but what differentiate human beings with animals? The potential of the animal and human being is differentiated by a structure in the body called the heart (*qalb*) and it is not merely looking into the heart per se but looking beyond the physical aspect of the heart. Understanding this unique position allows human beings as the vicegerent of God, not just to have and to use the normal five senses (see, taste, touch, hear and smell) but connecting them with the inner self (*qalb*) to gain deeper understanding about one's existence and realise the purpose of life in this world and hereafter.

From the Islamic perspective, the basic nature of a human is spiritual and metaphysical (Aisha Utz, 2011). Human consists of dualistic form which are body and soul. The body is only a vehicle for the soul (Haque, 2004). In understanding the truth nature of a man, it is wise to

explore the truth in al-Qur'an, since al-Qur'an and *as-Sunnah* (words and actions of Prophet Muhammad PBUH) are the two main important sources of reference for Muslims. As mentioned in al-Quran, the first man created by Allah (SWT) is Prophet Adam A.S. The creation of our beloved prophet is clearly mentioned in al-Qur'an:

*And (mention, O Muhammad), when your Lord said to angels, "Indeed I will make upon the earth a successive authority. They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know.*

Since man is the best creation on earth, Allah SWT has chosen us to be the *khalifah* of Allah (vicegerent) in which Allah SWT has subjected all His other creations in heavens and earth to us as His *khalifah*. He has completed and perfected His Graces upon us externally (health, features, skin colours etc.), internally (wisdom, guidance for doing righteous deeds, knowledge), and through the desires and enchantments of the hereafter as being stated in al-Qur'an, al-Luqman (chapter 31), verse 20.

It clearly shows that there is no other creation better than human being and man's position is a vital part of the network creation of God, serving the Creator's great universal plan. As Allah (SWT) says in al-Qur'an:

*It is Allah Who has made for you the earth as a resting place, and the sky as a canopy, and has given you shape -- and made your shapes beautiful, and has provided for you sustenance... (Al-Gafir, 40: 64)*

In addition, Allah (SWT) commanded to the Prophet to tell his people that the human race has been chosen by God to be a leader on this earth. Human being is selected by God to be the ruler to rule the earth with all the advantages and privileges that have been given to him. In *Tafsir al-Qur'an al-'Azim* by Ibn Kathir it is stated that the appointment as a *Khalifah* is a great privilege as man has been mentioned in front of the angels even before being created. However, the angels fear that man's appointment as a caliph to replace the creation before him such as genie will do mischief on the earth and kill each other (al-Qurtubi in Abdullah, 2012). God knows what is not known to the angels.

As the greatest creation of Allah (SWT), man is given the power of reasoning and insight. The most significant aspect of man's life is he is given a soul, in which by means of soul, he is competent to gain the knowledge of Allah SWT and His qualities. As Allah SWT says in al-Quran, as-Sajadah (chapter 32), verse 7 and al-Mukminun (chapter 23), verses 12-14; man is created from the purest clay and at the end Allah SWT brought him into being as a creature with a soul. Exploring and studying about soul and its attributes is not an easy task. Many questions were asked but very few have been answered. One of the Qur'anic verses that describe the soul is: *They ask you [O Muhammad (saws)] concerning the ruh (soul) Say: 'It is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given very little (Al-Israa, 17: 85)*

As elaborated in *Tafsir al-Qur'an al-'Azim* by Ibn Kathir (Abdullah, 2012), narrated by Imam Ahmad from Abdullah bin Mas'ud r.a, he tells: "I was walking with the Prophet on a farm in Medina, at the time he was in a walking stick from palm fronds. Then he passed a group of Jews, and some of them said to the others: "Ask him about soul." Ibn Mas'ud then asked the Prophet about soul or spirit which later resulted in the revelation of the above verse". The same narrated by Imam Al-Bukhari and Imam Muslim.

There are many different opinions in interpreting the meaning of soul. One of the opinions which is closer to this study is by as-Suhaili; the notion that the soul is like a very soft essence creeping in the body, blown by the angels to the foetus. The relationship between body and soul is caused by the existence of the soul with nature; the nature of good and bad (Abdullah, 2012).

Knowledge about soul from the Islamic perspective is very limited; most Muslim scholars considered any discussion regarding the soul to be out of bounds and so this boulevard of knowledge remained almost closed within scholastic circles. The knowledge about soul was well written by Imam al-Ghazali in *Ihya Ulumuddin*. According to Iman al-Ghazali, human soul is the source to gain knowledge of the Creator and His attributes. Understanding of the soul is the essence of the knowledge of God the Almighty. To gain the knowledge about God and to be

attached to Him, the soul must be freed from things other than Him. If the soul is committed to things other than God, it will drift away and become unfortunate. For the soul to become fortunate, it first needs to be purified and cleansed. Imam al-Ghazali further stated it is vital to be acquainted with soul and its ability as it is the root of religion (Fazlul Karim, 1991).

According to Imam al-Ghazali (Fazlul Karim, 1991) there are four words that can be associated with soul: (a) *Qalb*, (b) *Ruh*, (c) *Nafs* and (d) *Aql*. There are two definitions of *qalb*. First, it is a piece of blood in the left chest called heart. Second definition is it is an immaterial entity or amorphous element which is connected to the heart. It catches the knowledge of God and the spiritual world (Fazlul Karim, 1991). Looking into the second definition, the *qalb* or heart plays an important role as one of the spiritual entities to discover the ultimate reality (knowledge of God and spiritual world). The *qalb* which is the third stratum, is the threshold of the divine dimension of beings, it is essentially an incandescent nature, and the world which is disclosed by the activity of the *qalb* constitutes ontologically the middle domain between the world of pure light of God, and the world of material darkness under the dominion of Satan (Hassan Amer, n.d.).

*Ruh* itself is a substance within the heart which vibrates the whole body like the current electricity and runs through the veins of the body; called life. It has the supremacy of five senses; touch, hear, sight, smell and taste. The other definition is it is an immaterial substance called soul which is considered as part of a human body in the form of *lathifah* (abstract and cannot be seen by external eyes) which has the power to know and to absorb (Fazlul Karim, 1991). *Al-Kindi*, one of the great philosophers of Arabs believed that the soul is a simple, immaterial substance, which is related to the material world only because of its faculties which operate through the physical body (Adamson, 2005).

According to al-Ghazali, *Ruh* is Divine tenderness (*lathifah ilahiyah*). It sets in the heart of a man inserted by Allah into the body. Its effect on the body is as candles in a room which brings brightness to the whole room and gives meaning to continue to live (Fazlul Karim, 1991). This *lathifah ilahiah* is a foundation for human body to understand the material things through the external and internal senses and live a life which is different from animal nature.

The term *ruh* is mentioned twenty one times in al-Qur'an with different meanings (Rohaida & Asmadi, 2007), which refer to a spirit creature, soul or breath of life (spirit blown into the human body), divine inspiration, angels or revelation. In one of the verses in al-Qur'an, Allah (SWT) says:

*Say, (Muhammad), "The Pure Spirit has brought it down from your Lord the truth to make firm those who believe and as guidance and good tidings to the Muslims". (An-Nahl; 16:102)*

The Pure Spirit or *Ruhul Qudus* refers to the angel Gabriel. This verse explained about Angel Gabriel who brought down al-Qur'an to our beloved Prophet Muhammad (PBUH) as guidance to human kind from mistake or error and towards good tidings to gain Paradise. In another verse in al-Qur'an, Allah (SWT) says about *ruh*:

*O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. And do not say, "Three"; desist – it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs. (An-Nisaa, 4: 171)*

The above verse clearly said that Allah is saying to the people of the Scripture (*Injil*, *Taurat* and *Zabur*) that they should not say Jesus as son of God but he is the son of Mary created by Allah (SWT) with *ruh* (soul/ spirit) (Abdullah, 2012)

As being quoted earlier from al-Qur'an:

*They ask you [O Muhammad (saws)] concerning the Ruh (Soul). Say: 'It is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given very little. (Al-Israa, 17: 85)*

This verse explained that the knowledge about *ruh* is very limited to the eyes of mankind. According to Ibn al-Qayyim this verse has created arguments among Muslim scholars. For some scholars (*salaf*) the word *ruh* is not referring to the *ruh* of Bani Adam (mankind) but referring to the angels which will arise on the Day of Judgment. However, according to Ibn al-Qayyim, the

meaning of *ruh* in this verse is referring to al-Qur'an and not to human being as what has been discussed quite widely by many scholars from different religions (Rohaida & Asmadi, 2007).

The third term used by Imam al-Ghazali is *nafs*. According to him *nafs* is a passion or lower self; greed, anger and other evil attributes. Another definition is soul. There are three types of *nafs* discussed by al-Ghazali; *Nafs Ammarah* (Al-Qur'an, surah Yusuf, 12:53) which urges one to spontaneously indulge in gratifying passions and prompts to do evil, *Nafs Lawwamah* (Al-Qur'an, surah al-Qiyamah, 75:2) which is the conscience that guides mankind towards right or wrong, and *Nafs Mutmainnah* which is a nature that grasps the ultimate peace and will assume calmness by removing all the evil attributes. *Nafs Mutmainnah* is clearly mentioned in al-Qur'an:

*(It will be said to the righteous) O, you serene [reassured] soul! Return to your Lord well-pleased (with Him) and well-pleasing (Him). So enter among My servants. And enter into My Garden. (Al-Fajr, 89: 27-30)*

A satisfied/ reassured soul is *al-nafs al-mutmainnah* which is considered as the highest level of soul that gives an ultimate peace to gain the knowledge of Allah (SWT) and His attributes. A man who possesses *nafs mutmainnah* has realised the ultimate reality and attained freedom from sensuous desires and freed his soul from all kinds of negative influences that go against his nature (Hossein Yousofi, 2011). The Qur'an elucidates how mankind can achieve the noble state of the contented soul (*nafs al-mutmainnah*):

*Indeed, in the remembrance of Allah do hearts find satisfaction. (Al-Ra'd, 12: 28)*

This is also the soul that is able to go through all the difficulties and obstacles of life with patience and endurance. As Allah (SWT) says in al-Qur'an:

*Be sure, We shall test you with something of fear, hunger, some loss of goods or lives or fruits of your toils. But give glad tidings to those who are patient. Those who say, when afflicted by calamity: To Allah we belong and to Him we shall return. (Al Baqarah 2: 155-156)*

The second type of *nafs* is *nafs al-lawwamah*. As Allah (SWT) says in al-Qur'an:

*I do call to witness the Resurrection Day. And I do call to witness the self-reproaching spirit [to the certainty of resurrection]. (Al-Qiyaamah, 75:1-2)*

The first two verses of surah Al-Qiyaamah emphasised Allah's oath about the Judgment Day and the self-approaching soul. The Judgment day will arrive sooner or later and nobody can deny it. In the second verse the phrase *al-lawwamah* (self-reproaching soul) refers to the human conscience that upbraids him from doing bad deeds but also moves towards good deeds. In *Tafsir al-Qur'an al-Azim* by Ibnu Kathir (Abdullah, 2012), according to Juwaibir, "We have received news from al-Hassan whereas he used to say .... There is none of the inhabitants of the heavens and the earth, but will reproach himself on the Day of Judgment". Ibnu Jarir said, "The soul reproach both the goodness and badness that he or she has done and regret all that has prevailed".

Juwaibir, Hassan al-Basri, Ibu Jarir and others have expressed the view that Allah (SWT) has sworn an oath by the self-approaching conscience in order to show honour for the believing souls who take account of their deeds, regret, and feel sorry for their shortcomings and upbraid themselves (Abdullah, 2012).

The lowest level of *nafs* is *nafs al-ammarah*, that is, the obliging self, animal nature and passion dominating in a man. This has a paralysing consequence of higher cognitive processes of the heart (Hossein, 2011). An individual who is at this lowest stage of *nafs* is addicted to evils and considered equal to animal level. As mentioned by Al Jurjani, *nafs al-ammarah* inclines to the bodily nature, slaved by physical pleasures and bodily desires, drawing the *qalb* to ignominy (Abu Aliyah, 2013). As Allah (SWT) says in al-Qur'an:

*And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful. (Yusuf, 12: 53)*

This undomesticated, un-weaned soul is the habitat for a multitude of never-ending desires and passions: be it for power, fame, physical gratification, wealth and any form of exploiting; anything which repels one away from God and to the lower possibilities of the human condition

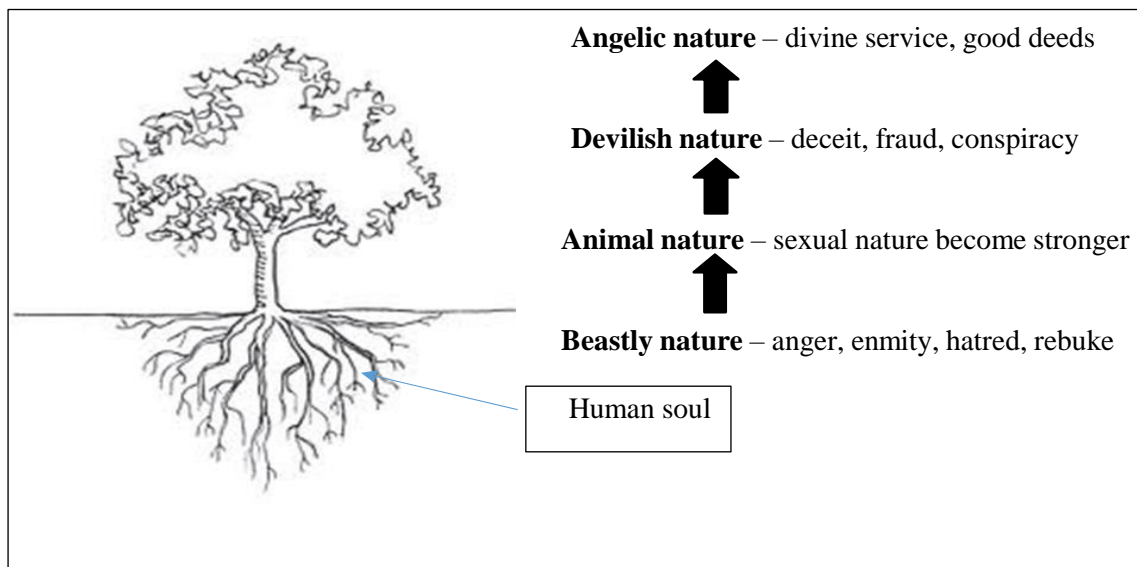
(Abu Aliyah, 2013). It is the abode of evil, giving birth to all reprehensible traits such as pride, envy, vanity, greed, impatience and so forth.

The fourth and the last term associated with the soul is *aql*. According to al-Ghazali (Fazlul Karim, 1991), *aql* can be defined as intellect or power to understand the secrets of different learning, which is called knowledge. *Aql* or intellect is mentioned about fifty times by name in al-Qur'an; the phrase 'people of insight' (*ulu'l-albab*), which is to say, 'people of intellect', appears more than ten times, while 'people of discernment' (*ulu'l-nuha*) is also to be found once, at the end of the verse of surah *Taha*. Furthermore, these Qur'anic references mostly apply to God's signs, and to the fact that those who are addressed by them, who understand them and receive guidance through them, are the most intelligent. Most of these verses pertain to the physical universe, which point to God's knowledge, will, wisdom, and compassion (Rashid Rida in Winter, n.d.).

The importance of *aql*/ intellect was emphasised by our Prophet as well. In Sahih Muslim (in Winter, n.d.) in which the companions are taught on the correct position of the body during worship. Prophet Muhammad (PBUH) used to touch their shoulders before the Prayer, saying: "Form straight lines! Do not stand unevenly, lest your hearts be at odds! Let those of you who have minds and intelligence (*ulu'l-ahlam wa'l-nuha*) follow me."

That whatever one know, how do they know, where it matters, is what they have managed to remember, that is why the *Prophet is 'only a reminder'* (Al-Ghashiyah, 88: 21), and Allah (SWT) has reminded us about His reward and punishment; *Those who are unbelievers they deny the truth* (Al-'Inshiqāq, 84: 22) and *for them is the painful punishment from Allah (SWT)* (Al-'Inshiqāq, 84: 24). As for *the believers who do the righteous things great rewards are given by Him* (Al-'Inshiqāq, 84: 25). To make a choice between good or bad [as being reminded by Prophet (PBUH) and Allah (SWT)]; to be punished or being rewarded involved a high level of intellectual, with a sound mind; individual who are able to achieve a harmonious balance between *qalb, ruh, nafs* and *aql* (body, intellect and soul).

According to al-Ghazali (Fazlul Karim, 1991), there are four natures within a mankind; beastly, animal, devilish and angelic and the root of these natures is human soul. A person with lower animal nature tend to act and behave like animals; where his only concern is bodily needs, whereas one with angelic nature will act, behave and think truly like a wise person with virtuous qualities and be able to regulate the animal nature and beastly nature and hence gain faith, wisdom, knowledge and positive attributes (Figure 3).



**Figure.3 Four Natures of a man adapted and modified by Banu, S (2015) from al-Ghazali's *ihya Ulumuddin* (Fazlul Karim. 1991: 12)**

According to Imam al-Ghazali the human body has been framed to accommodate the soul in which again it is the house of knowledge. Human's ultimate goal is to gain divine



knowledge (knowledge of God and His attributes). By achieving this ultimate goal, man will be able to reach a high level of spiritual intelligence. The high level of spiritual intelligence can only be achieved if human soul is emptied from things that move oneself away from God and by filling the soul with knowledge of God.

Individuals who aimed to gain a high level of spiritual intelligence will assure that their prosperity in life lies in compelling God's vision as the ultimate aim, the next world as their permanent abode, this world as temporary home, the body as their carrier and the limbs as their servants. Human soul is the centre to comprehend them and the king over the state of the body (Fazlul Karim, 1991).

Spiritual Intelligence is very much synonymous to soul and its relation to knowledge. The soul is the receptacle of knowledge. To better understand the soul, one must fill it with knowledge. The soul or the self-reflection can be illustrated in a way that an image will be perceived if positioned in front of a mirror, different substances of knowledge are reflected in the soul. Every object of knowledge has its nature and every nature has an image. The image is reflected in the mirror of the soul and is evidently noticeable. A mirror is an entity, image is a different entity and its shadow in the mirror is a different entity. Similarly, man has three entities; 1) soul, 2) real nature of a thing, and 3) the knowledge of its real nature. Knowledge is an entity associated with the soul. Knowledge does not arise unless the object of the knowledge falls in to a soul (Fazlul Karim, 1991).

### **Stages of Preparing Young Generations' Spiritual Intelligence**

The teacher is supposed to be the main pillar in building a nation. It is the duty of the teacher to strengthen the young generation and to prepare the citizens to face boldly the present age of science and technology. Education for promoting relevant emotions needs to be recognized as an essential element of the educational process in the classroom since they strengthen the provided information, knowledge and wisdom and direct attention and facilitate the attainment of goals. Only teachers who are spiritually intelligent can promote the spirituality of students. Rao (2002) explains the need for educational leaders to be spiritually intelligent; „Value clarification“ is essential for an educational leader to discriminate between „diplomacy“ and „hypocrisy“ in the noble field of education.

Teachers should be in a position to accept the scriptural view of the modern age as a challenge for new millennium, by thoroughly clarifying the value system. If the teacher is spiritually intelligent, s/he can manage the spiritual traits of his/her students in order to provide balanced environment in the classroom. Sense of self, empathy, kindness, intuition, motivation, awareness, social skills, forgiveness, reconciliation, dedication are some of the major components of spiritual intelligence. All these aspects are very much needed for the development (as a process or course of change) of suitable qualities among students and hence among their teachers too. The existing education system is a hybrid variety of conventional / traditional, and modern / new generation type. There is a serious need for standardization. The ongoing pattern of education is linear oriented or „left-brain“ oriented. We seriously lack a holistic and integrated approach. The concept SI with its enhancement is the need of the hour. There is a great connection between S.I. and Innovation.

The following is one of the major concepts of SI/SQ as reflected in the work of Zohar and Marshall: Spiritual intelligence is used when one need to be flexible, visionary or creatively spontaneous. Another well known work in the field of SI is “Spiritual Psychology” by Husain. A (2005), a professor of psychology, from Aligarh Muslim University) the following is one of the major perspectives that Husain has raised in his work on “Spiritual Psychology”: Spiritual transformation is the transformation of an individual towards divine nature. It takes place in three steps. First, an individual accepts the fact that he is incapable of solving his own problems; then the individual feels guilty for the cause of the present situation and desires for a new way. In the final step, the individual surrenders himself to the supreme powers. Thus, a transformation takes place as the individual surrenders to the Gods' will. A developed mind and a discriminative intellect are the twin gifts of nature especially endowed to man and making the best use of them, he has been trying to explore the mysteries of the

universe. He takes pride in his intelligence but often forgets that there is intelligence higher than that of the mind and intellect.

It comes from the soul and comes spontaneously. Innovating with goal of spirituality has the focus of making contribution that enhances the living conditions, the moral fabric or a heightening of consciousness for other. Awdhesh Singh says in his book "Practising Spiritual Intelligence: Innovation, leadership and Happiness" that Spiritual Intelligence refers to the intuitive knowledge of the self, others, situations and techniques to achieve the desired objectives. So it is important to create a way of innovation through S.I. in education. So it is the responsibility of a teacher to form some activities to develop Innovative ideas of students with Spiritual Intelligence.

Deolalkar. S & Phatak. S (2014) suggest some activities or ways to develop innovative ideas of students with spiritual intelligences, namely: (1) tell students stories to build up their trust towards god, improves knowledge of god. (2) Tell them to read scriptures of various religions with regard to the concept of god and religiosity. (3) Present some real life situations regarding happiness and distress, ask them to reflect. (4) Give some meditational activities (5) Show some documentary films which are based on Quest for life values. (6) Show some pictures of famous people, present poem, read some of the salient features of Biographies to clear the concepts of conviction, commitment and character. (7) Divide students in two groups and give such activity which assesses their level of interpersonal relationship. (8) Ask about love and compassion by narrating some incidents. (9) Show power point presentation of Metamorphosis and ask them to explain of flexibility. (10) Give such activity which find out their leadership quality. (11) Tell them to solve a paper containing questions on the natural phenomenon. (12) Create available time, money and/or resources so that students can "play" with new ideas. (13) Lets students know that if they propose a great idea and it is rejected, they are expected to resubmit the idea as many times and as many ways as necessary until others see the genius of it. (14) Any idea must be submitted with three other ideas designed to address the same challenge. (15) Create a great "break spot" where students want to gather. This facilitates the informal communication that results in improved work. All of those ways help teachers to develop spiritual intelligence.

## CONCLUSION

The goal of Society 5.0 is to create a human-centric society in which both economic advance and the resolution of societal challenges are accomplished, and people can enjoy a high quality of life that is fully active and contented. It is a society that will be present in detailed to the various needs of people, regardless of region, age, sex, language, etc. by providing essential items and services. The presence of society 5.0 to facilitate the lives of humanity has several positive and negative impacts. These positive effects should be maximized, whereas these negative impacts ought to be minimized. The key to prepare young generation in facing society 5.0, is to focus on human strengths. The ultimate human strength is spiritual intelligence. Therefore, the intelligence of young generation must be prepared to face society 5.0. It is the responsibility of a teacher to form some activities to develop Innovative ideas of students with Spiritual Intelligence.

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