Analysis of Cognition Integration in Intelligence Quotient (IQ), Emotional Quotient (EQ) and Spiritual Quotient (SQ) in Transforming Cameron Highlands Youths through Hermeneutics Pedagogy

Dr. Suppiah Nachiappan*, Hari Krishnan Andi, Dr. Velayudhan P. K. Veeran, Anis Iliani Ahmad, Fatimah Haji Mohd Zulkafaly

Sultan Idris Education University, Tanjung Malim, 35900, Malaysia

Abstract

Cognition Integration in Intelligence Quotient (IQ), Emotional Quotient (EQ) and Spiritual Quotient (SQ) are essential in soft skills development. It is needed in Malaysian youths in order to transform them in encountering everyday challenges. This study is aimed to analyse the level of IQ, EQ and SQ among youths in Cameron Highlands in order to develop themselves and the country using the interpretative method i.e. through the Method of Hermeneutics Pedagogy. Sample consists of 354 respondents in Cameron Highlands. Results indicates that the level of soft skills development among Indians was higher than the Malays, Aborigines and Chinese. Soft skills development consists of motivation, community programmes, production and education.

1. Introduction

The youth is the major constituents of the Malaysian society and is always labelled as a precious asset and source of strength for the future of the country, legacy of leadership, potential for highly developing country and sustenance for freedom rationally. These aims would not be achieved without seriously considering the major issue needed by the youths in the development and management of youths. Career and economy development requires cognition integration in Intelligence Quotient (IQ), while Emotional Quotient (EQ) was required to develop strong bonding among youths.

* Corresponding author. Tel.: +6012-5270801; fax: +605-4582776
E-mail address: suppiah@fppm.upsi.edu.my

Integration of ethnic connection is significant for Malaysians, prosperous country with diversity of cultures, religions, customs and ethnics. Therefore, Spiritual Quotient (SQ) is also an important instrument for Malaysian to preserve 55 years of independence in order to be free in the future. The combination of these three elements, IQ, EQ and SQ to develop mature, ethical and knowledgeble youths is in line with the development of aspiration of the country. Therefore, all government agencies should take into account the development of youths that reflects the development of the country.

The society of Cameron Highlands is an unique community because of its physical condition and geographical area that is isolated from other youths of the Malaysian community who can be considered as the leader for the future. Therefore, it wonders the researchers how the conditions and environments of Cameron Highlands influence the development of soft skills among youths. Are Cameron Highlands' youths good in terms of soft skills i.e: Cognitive Integration in Intelligence Quotient (IQ), Emotional Quotient (EQ) and Spiritual Quotient (SQ) and have deep understanding of the combination of these three elements which is significant to respond to the call from the government, Vision 2020, notion of 1Malaysia and the Transformation Programme. Here, we have to understand that Cameron Highlands youths are one portion of the whole Malaysian youths. Youths in Cameron Highlands have their own roles and could be persisted to succeed the nation's aspiration and transformation. They should be aware that aspirations to transform Malaysia towards highly developing country, human capital development are important indispensable for the nation. In order to develop the economy which is based on knowledge and innovation, Malaysia necessitate high-quality and world class human capital i.e.: high knowledge and possess mixture of soft skills.

The level of IQ, EQ and SQ among Malaysian teenagers is different where prior studies showed that the level of these three components was at low level. Prior studies indicated that soft skills are a set of skills of EQ and SQ among teenagers should be implemented with the combination of IQ was at satisfactory level. Malek et al. (2006) found that the teenagers have low level of EQ and bring out struggles and problems for themselves and society that violate norms of society. Extended from that, Malek et al. (2009) conducted a study that involved 16,668 Malaysian youths and concluded that EQ level among teenagers was at moderate level. In contrast, Hari (2011) found that EQ level among teenagers in Lembah Klang was at high moderate level. Kadir (2009) concluded that there was a significant difference in soft skills issues among male and female teenagers. This is because only 43% of teenagers prioritize the spiritual aspects. Nizaroyani et al. (2011) developed an instrument that consisted of EQ and SQ in the sample of high IQ found that the level of soft skills was at low level. Therefore, the development of soft skills did not depend on IQ level only, but the extension of EQ and SQ.

Hence, this study was primarily aimed to answer these two research questions: (i) What are the ingredients of the IQ, EQ and SQ needed for youth transformation? (ii) How the SHV Intelligences Model can contribute towards the youth transformations?

2. Hermeneutic Approach as Methodology

Hermeneutic method prioritizes narrative text interpretation process in the context of socio-culture and history by revealing the implied meaning in the studied text or material. Researches based on Hermeneutic interpretation as developed by Gadamer (1976) suggest one to do self reflection and analyze critically using research and scientific method. Initial document explains that a philosopher, Martin Heidegger used Hermeneutic method during the years 1889-1976. However, Hermeneutic was first explored by Schleimarcher and Dilthey since 17th

century and continued by Habermas, Gadamer, Heidegger, Ricoeur others during the 20th century. Schleiermacher stated the importance of interpreter in the interpretation process. Schleiermacher gave focus towards text understanding from the point of view of the interpreter and the interpreter knows when to conduct the interpretation of a text. For Schleiermacher, understanding does not exist just through the reading of text merely. In the interpretation process, knowledge is gained from the historical context of the text and the psychological aspects of the writer.

According to Mueller (1997), Hermeneutic is an art of understanding and not a material already understood. Hermeneutic is also a part of the art of thinking and it based upon philosophy. Thus, it is important to understand the knowledge possessed by an individual before conducting interpretation on the knowledge of language. However, in fact, it is hard to analyse psychological aspects of an individual. The success of the art of interpretation depends on the linguistic expertise and the ability to understand the studied subjects.

Hermeneutic focused on text as data resource, that is, examples of data comprising interview transcripts, diaries, essays, and letters. One has to remember the meaningful experience that has occurred to him or her directly or indirectly. The method used in Hermeneutic approach starts with a text. Then, meaningful information in text is detected and used to generate themes or categories to do the interpretation (Suppiah, Velayudhan and Hari 2012).

2.1 Traits of Hermeneutic

Text as Research Subject (Essay)

Text is something produced by man in spoken or written format used to channel intended meaning like attitude, feeling and human thought. According to Rickman (1967), whatever mode that gives out feeling and thought could be assumed as text and it could be analysed and interpreted through Hermeneutic approach.

Gadamer (1976) stated that it is not desirable to reconstruct the text from the actual intention of the writer. However, it is a medium or interpretation of meaning from the past to the present situation. In this situation, understanding can be quoted as something that is produced in current and not something that is re-created nowadays. Hermeneutic process is a creative force that is capable of revealing meaning in a given situation at which the researcher would want to conduct a study and interpret the text.

According to Asmah (1980), text is related to language and linguistic system like sentence and phrase. Its functions as to show a purpose or situation that wants to be portrayed by the writer. Hence, while studying a text, aspects that are related to text nature is also important and worth to be studied. For instance, language style, voice pressure, tone and intonation, rhythm, sound frequency, movement and symbols that could be found within the text with the language used. According to Gumbang (1998), text is said to be able to channel meaningful internal and psychological aspects to understand the hidden intention in text. Some of the internal and psychological aspects found in the text are as follows:

2.2 Hermeneutic Circle

According to Gadamer (1976:117), Hermeneutic circle refers to dialectic between understanding of a text as a whole with interpretation of parts in the text, whereby the elaboration is as assumed (expected). Then, it goes on from the context that has meaning before. Movement towards this understanding is from the whole part to certain parts before it goes back again to the whole part. Gadamer (1976) explains that, it is a circular relation. With the

hope to explore the meaning as a whole into explicit understanding in parts, at which it is determined as a whole, and even the parts will also determine the whole part.

According to Gadamer (1976:117), Hermeneutic circle is as follow:

The hermeneutic circle describes the process of understanding a text hermeneutically. It refers to the idea that one's understanding of the text as a whole is established by reference to the individual parts and one's understanding of each individual part by reference to the whole. Neither the whole text nor any individual part can be understood without reference to one another, and hence, it is a circle. However, this circular character of interpretation does not make it impossible to interpret a text, rather, it stresses that the meaning of text must be found within its cultural, historical, and literary context (Gadamer (1976:117).

Ricoeur (1974: xiv), suggests that, "Interpretation is a cognitive task containing aspects that reveal implied meaning as well as explicit meaning in actual meaning context. Hence, Hermeneutic circle involved in the interpretation between parts of text and the whole part of bigger text.
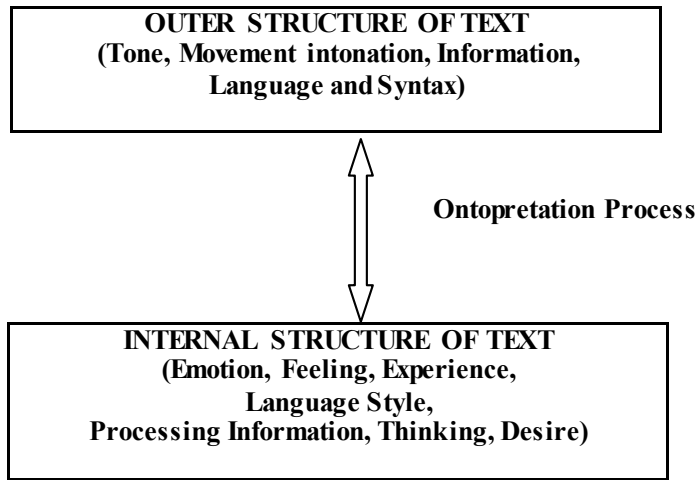
2.3 Traits of Openness

Researcher's openness in accepting text is an aspect of Hermeneutic analysis. Text should be viewed as an open situation to interpret the studied element inside. Bernstein (1982) sees text openness in Hermeneutic analysis as contextual aspect whereby students are producing the essays. Elements that are usually found throughout the text like culture, personal history and the experience of text creator are important while studying the openness trait. Gadamer's theory of understanding explains the general process that is involved with text and the interpreter which go hand-in-hand to study the content, or the meaning that becomes the focus. This theory helps to look into the past not as an investigation object, but as a source to detect meaning endlessly.

2.4 Traits of Ignorance in Text (Ontoenigma)

The term ontoenigma on studied text is basically unclear and creates various doubts to researchers who are eager to go in-depth on the text. Loganathan (1992) uses the term ontoenigma to describe researchers' mental state while confronting the content of studied text. A text is viewed (read) through outer structure (explicit). Then, researchers will read between the lines to bring out the implied meaning through internal structure. The process of connecting outer and internal structure of text is called the process of Ontopretation (Loganathan, 1992, 1996).

Figure 1: Detailed Ontopretation Process

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┌─────────────────────────────────────────────┐
│         OUTER STRUCTURE OF TEXT              │
│  (Tone, Movement intonation, Information,     │
│          Language and Syntax)                 │
└─────────────────────────────────────────────┘
                    ↕
            Ontopretation Process

┌─────────────────────────────────────────────┐
│       INTERNAL STRUCTURE OF TEXT             │
│     (Emotion, Feeling, Experience,            │
│            Language Style,                     │
│  Processing Information, Thinking, Desire)     │
└─────────────────────────────────────────────┘
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When going through a text, Ontopretation process will take place and get understanding from the text. After analysing all the aspects needed to be studied in the text, Ontopretation process will take place repeatedly till one can understand and interpret text clearer. Finally, researchers could detect and understand the implied meaning in the studied text and it is called lumens by Loganathan (1992, 1996). Till to date, researchers could manage to come out from ignorance (ontoenigma) about text and then manage to achieve understanding and clearer picture about the studied text.

Figure 2: Ontopretation scheme

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Ignorance (Ontoenigma)                              Ontopretation        ┌──────────┐
                                                    ──────────────→      │    E5    │
                                              ┌──────────────────┐       │          │
                                              │       E4         │       │          │
                                 Ontopretation│                  │       │          │
                              ───────────────→│                  │       │          │
                        ┌───────────────┐     │                  │       │          │
                        │      E3       │     │                  │       │          │
           Ontopretation│               │     │                  │       │          │
        ───────────────→│               │     │ Lumens (enlightment) │    │          │
  ┌──────────────┐      │               │     │ (E1-E5 are episodes in text) │       │
  │     E2       │      │               │     │                  │       │          │
Ontopretation    │      │               │     │                  │       │          │
──────────→      │      │               │     │                  │       │          │
┌─────────┐      │      │               │     │                  │       │          │
│   E1    │      │      │               │     │                  │       │          │
└─────────┘      └──────┘               └─────┘                  └───────┴──────────┘
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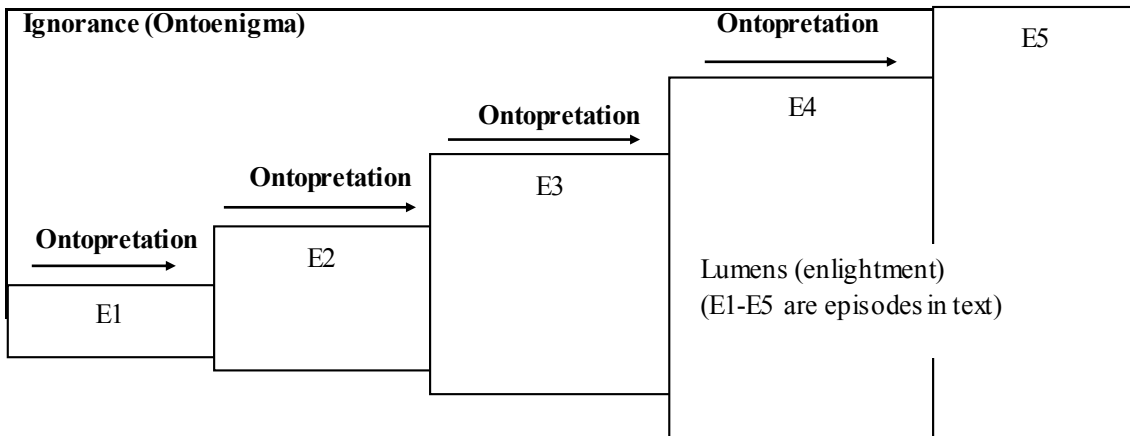
This Ontopretation scheme shows the ontopretation process takes place several time and comprehension is achieved in progress till all text is become clear (level of lumens) of the researched aspects for instance.

Through the ontopretation process that happened, ignorance (ontoenigma) on the research text has been eradicated.

3. Findings

Original Text	Interpreted Text Based on Method of Hermeneutics Pedagogy
<u>**Cognition Integration in Intelligence Quotient (IQ)**</u> IQ is a term that explains the composition of mind including, related abilities such as, abstract thinking capacity, understanding, reasoning, learning, learning from past experiences, planning and problem solving	A vast scope of definition and a diversity of IQ hypotheses suggested since the 20th century, however there is no concrete agreement among experts of IQ theories and academicians. 52 researchers and experts on intelligence field who consisted of one third of Editorial Intelligence Journal, published by Wall Street Journal, on December 13, 1994 defined IQ as general mental ability and involved ability to provide cause-effect, plan, solve the problem, think abstractly, understand complex ideas, fast learning and learning from experiences. It is not confined to formal learning, academic skills or excel in examinations. But, it should reflect wider and deeper abilities scopes to understand our environment and think what should be done. Essential skills that reflect IQ as following: • Oral Information • Ability to organize • Skills of mentally calculation • Vocabulary • Practical life skills and good judgment • Listening and memorizing skills • Visual Information • Understand cause and effect in social situation • Create-forming and innovate with model • Create-forming and innovate without model • Visualise and memorize skills • Visual-motor skills
<u>**Emotional Quotient (EQ)**</u> EQ can be observed with two different model frameworks, i.e: abilities and mixed or attitude models. The model of abilities was developed by Mayer and Salovey created EQ concepts. According to this	Attitude Mixed Model was developed by Goleman and Bar-On. According to Goleman (1998), EQ is a capacity to recognize the emotion or feelings of ourselves and others to motivate ourselves and to

concept, Emotional Quotient defines the abilities to understand emotion, generation of emotion to help thinking, understand emotion and knowledge emotion and emotion controls to encourage the growth of emotional and intellectual.

manage emotion wisely and to relate with others. Bar-On (1997) defines EQ as a set of abilities of non-cognition, competent and skills that influence one's ability to succeed in encountering challenges of environment. However, both EQ models was varied in term of definitions, but both models can be considered as a complementary each other, not contradictory to each other.

Dimensions of EQ as following:

- Evaluations of self and other emotions
- Utterance of emotions
- Management of emotions
- Use of emotions
- Social skills
- Empathy
- Confident level
- Self Motivation
- Relationship Management
- Happiness

Spiritual Quotient (SQ)

SQ defines as the abilities to act accordingly, empathy and intelligent to maintain internal and external freedom without considering any conditions.

Both of being considerate and intelligence would shape the manifestation of love. Behaviour is important because it focuses on how to eternalize ourselves, calm down and observe others by being considerate and intelligence. The statement of "without considering of any conditions" showed that we have to maintain the peace and loving behaviour at the high level of tense. Spiritual Quotient is implemented as a source of inspiration and orientation.

Skills that represent of SQ as following:
- High awareness of self
- High self control
- Society awareness (Kesedaran sejagat)
- Social empowerment
- Presence of sprituality

Intelligence Model

SHV Intelligences Model
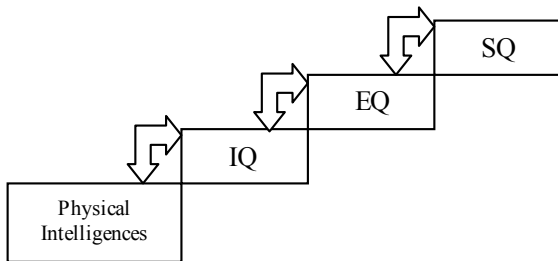
This model begins with physical intelligence. It is a starting point in the intelligence process development of people folling with the development of IQ, EQ and SQ.

The underlying ideas on the starting points of this model was during the birth of our baby was taught to help them focus towards their movements. The babies were taught informally to control their physical movements (arms and legs). In this matter, babies were given knowledge or intelligence. This level known as level of physical intelligence that can be considered as at lower level in the human process to develop intelligence.

The following level is the IQ development. The babies who excel in the movement development, were taught to speak or use linguistic needed by their parents, and conceptual skill development. This area would be excelled in the school and based on the knowledge and subjects that taught in schools.

Then, they attend to the beginning stage of social relationship. However, study showed that EQ did not recognize and neglected its importance. People lost their abilities to control their emotion and violate their social relationship.

After EQ fully developed, SQ should be focused and emphasized. Without awareness of the importance of SQ, the development of SQ was difficult to be observed. Indeed, SQ brings people towards the perfection of life.

Thus, this model gives attention and emphasize to all these awareness to be developed systematically and holistically. Besides, this model can be used as a guideline to develop awareness from IQ to SQ, where it can be identified through an accurate and reliable questionnaire.

4. Discussions and Conclusion

This study gave a new finding in educational psychology field, i.e: Cognition Integration in Intelligence Quotient (IQ), Emotional Quotient (EQ) and Spiritual Quotient (SQ) to transform the teenagers in Cameron Highlands area through the method of Hermeneutics Pedagogy. This study is presumably to fill up the loop of knowledge in this field. This study produced a novel finding where the prior studies did not mention regarding the issue of youths nowadays.

This study succeeds to explore the awareness and needs in term of attitudes and self quality that are essential for teenagers. This study can be considered as a guideline to the related parties in organizing the enactment in more comprehensive and practical way to transform Malaysian teenagers. Transformation among teenagers should start from the fundamental issues in order to develop people who are balanced in terms of physical, emotion, intellect and spiritual. The holistic approach consists of IQ, EQ and SQ which are essential to develop potential towards development, competence that in line with features of culture and nation.

Therefore, SHV Model Intelligence consists of the development of IQ, EQ and SQ subsequent to the exploration of physical intelligence developed by itself among people after birth. It should be observed and emphasized on the development of Malaysian teenagers. Malaysian teenagers should assimilate with these intelligences in order to be a catalyst towards the development and transformation, desired by nation leaders nowadays.

Copyright

Acknowledgement

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