

Taxonomy of spiritual quotient Learning outcomes: An insight from tasawwuf perspective

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ABSTRACT The spiritual quotient (SQ) has a vital role in humans because it serves as the foundation of other intelligence, i.e. intelligence quotient (IQ) and emotional quotient (EQ). This study aims to present new insight on the taxonomy of the SQ learning outcomes for students, namely from the *tasawwuf* perspective. The method used was a qualitative meta-synthesis approach to explore various sources related to the taxonomy of the SQ learning outcomes through the interpretative process. The study found that, in general, the SQ helps a person develop into a complete human being by including the sense of *ibadah* (worship) in every action and thought. The taxonomy of the SQ learning outcomes includes the dimensions of *taubat*, *wara'*, *zuhud*, *tawakal*, *zikr*, *khalwat*, *ikhlas*, and *ridla*. If it is implemented in Islamic education, the said taxonomy will help students know their God, prioritise their conscience to solve problems in life and the learning activity, live life more meaningfully, and be motivated to benefit themselves and others in their learning process. These findings strengthen the view that the spiritual quotient can make other intelligence function more optimally.

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1. INTRODUCTION

Today, the incongruity in knowledge has become one of the urgent problems to solve both in the Western world and the Muslim world. Western people, for example, began to realise the need to produce people who are smart but good and wise, knowledgeable but moral, and able to use knowledge for noble purposes. They criticise modernism which only glorifies science and technology and relies on the five senses and reason alone. Experts in the Western world want to incorporate aspects of spirituality and transcendentalism into science's ontology, epistemology, and axiology. Similarly, in the Muslim world, awareness has begun to grow to develop science and technology and renew Islamic education in the midst of the obstacles and challenges of the times (Nata, 2018).

Some of the obstacles in the effort to reform Islamic education are, first, cultural barriers. Here, Muslims have not shown a strong will and sincerity to encourage the renewal of Islamic education, so the results of Islamic education cannot be satisfactory. Second, as developed countries have done, Muslims have not been moved to develop aspects of education in a more detailed, complete, and perfect direction. Third, Muslims have not been able to maturely consolidate the various components and strengths they have to advance education. Various components in Islamic society still tend to run alone, and the expression of *ukhuwah Islamiyah* is still an empty slogan (Nata, 2019).

Some other challenges faced by many Muslim countries in their efforts to develop science and technology are;

the weakness of scientific culture, lack of integration of national science-related policies, inadequate research budgets, lack of awareness among the economic sector, inadequate library facilities, documentation and information centres, isolated scientists in specific disciplines, bureaucratic problems, restrictions, and lack of incentives (Azra, 2014).

If Muslim countries are serious about overcoming their backwardness and more idealistically rebuilding Islamic civilisation, the above problems will be solved. If not, then the reconstruction of Islamic civilisation is just wishful thinking in the present and future (Azra, 2014).

Islamic education is education whose aspects and components—vision, mission, goals, curriculum, teaching materials, infrastructure, teaching and learning process, educators, students, educator-student relations, management, environment, and other educational components—are based on Islamic teachings (Nata, 2010). Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 21 of 2016 concerning Content Standards for Elementary and Secondary Education states that the core competencies of spiritual attitudes that students must possess at the Elementary Education level at the SD/MI/SDLB/Package A level are to accept, practice, and respect the religious teachings the students adhere to, for students at the SMP/MTs/SMPLB/Package B level are to respect and appreciate the religious teachings the students adhere to, and for students at SMA/MA/SMALB/Package C level, it is to appreciate and practice the religious teachings the students adhere to (Mendikbud, 2016). Therefore,

it is necessary to develop a taxonomy of the spiritual quotient learning outcomes that have not yet found a place in the world of Islamic education.

Whereas in the Western world, the concept of taxonomy in education was introduced by Benjamin Bloom in 1956 (Armstrong, 2010), developed by Anderson and Krathwohl in 2001 (Wilson, 2016), and is used as a reference in the Graduate Competency Standards (SKL). The taxonomy is known as Bloom's Taxonomy which includes cognitive, affective, and psychomotor dimensions. In addition to Bloom, Lickona also provides a taxonomy of moral education divided into three parts: moral knowledge, moral feelings, and moral action (Lickona, 1991). Thus, to achieve the goals of Islamic education holistically and comprehensively, it is necessary to have a new formulation in the form of the taxonomy of the spiritual quotient learning outcomes. Broadly speaking, a spiritual quotient is the ability to give a sense of *ibadah* (worship) to every action and thought to become a complete human being. The spiritual quotient is *tauhidi* (integral) in nature and has the principle of "only because of Allah" in every breath of life (Agustian, 2007).

Previous researchers have carried out researches on the taxonomy of the spiritual quotient learning outcomes. Diane Wind Wardell and Joan C. Engebretson, in their "Taxonomy of Spiritual Experiences," reveal that spiritual experiences are often associated with health crises and information about the structure of experiences. There, the taxonomic analysis was carried out on data from a group of healers to reveal a structural model of spiritual experience consisting of three domains: state, manifestation, and interpretation (Wardell & Engebretson, 2006). Meanwhile, Jaideep Kaur, in "Role of Spiritual Quotient in Organisation: A Review," explains that spiritual quotient (SQ) plays an important role in personal and professional life.

SQ helps employees develop towards organisational progress, i.e. making them connected with the organisation, making their work more meaningful, and helping them reduce personal ego through self-reflection in the organisation and the environment (Kaur, 2019).

Next, Nidhi Shukla and Shweta Gupta, in "Exploring Relationships among Intelligence Quotient, Emotional Quotient, Spiritual Quotient, and Quality of life," revealed that spiritual quotient (SQ) is the centre and the most fundamental of all existing intelligence because SQ is a source of guidance for self and others. SQ is intelligence that is able to connect rational and emotional intelligence and will be able to deliver a person to the quality of life (Shukla & Gupta, 2018). Meanwhile, Adeel Ahmed et al., in "Holistic Human Resource Development: Balancing the Equation through the Inclusion of Spiritual Quotient," explain that SQ has become the missing link in the human development process. The organisation's conventional strategy in developing its employees currently prioritises increasing knowledge and skills (intelligence quotient) and emotional control (emotional quotient).

Organisations often seem not to have a holistic approach to human resource development that can affect performance. Therefore, Ahmed et al. suggested that SQ could be included in human resource development so that employees may have holistic abilities (Ahmed & Akhtar, 2016). Last but not least, Elizabeth Weathers in "Spirituality and Health: A Middle Eastern Perspective" concludes that the spirituality and health of the Middle Eastern perspective are similar to the Western perspective be in terms of study

design, methods, samples, and results. Weathers' research would like to refute the findings of previous studies that highlight the differences between the two contexts. In particular, her study highlights the need to develop a model of spirituality that is appropriate to the Middle Eastern context. The development of a spirituality model needs to explore the conceptual similarities and differences about spirituality from various religious and cultural contexts (Weathers, 2018).

We know from previous studies mentioned above that research explicitly discussing the taxonomy of the spiritual quotient learning outcomes has not been widely discussed. For this reason, this current study tries to describe the process to achieve a spiritual quotient, from the lowest point to the highest level. Later, this taxonomy of spiritual quotient learning outcomes can be used as a basis in Islamic education learning to improve students' spiritual quotient.

2. LITERATURE REVIEW

Since the seventeenth century, taxonomy has been recognised as a method or paradigm inherited by the Aristotelian tradition. The taxonomic activities of these philosophical assumptions include:

1. the belief that reality is an ordered construct (or system);
2. the belief that natural systems can be known and explained;
3. the belief that natural phenomena consist of essences manifested through species;
4. the belief that the expression (or representation) of things, their types, and their relationships is a taxonomy (which in pre-scientific times, the great chain of being or reality is a construction that acts as a quasi-taxonomy);
5. the belief that the definition based on the taxonomy is a statement of the nature, and that such a definition is the basis on which the structure of certain knowledge or science is built;
6. the belief that words (names for things) are isomorphic with objects, and that there is a nomenclature between isomorphism and nature (Slaughter, 2010).

The term taxonomy was coined by the famous French botanist de Candolle in 1813. Taxonomy is derived from two words, namely 'taxis', which means arrangement, and 'nomos' which means study. In short, taxonomy is the study of the principles and practices of classification (Sivarajan, 1991).

Meanwhile, Stace mentions that taxonomy is defined as the study and description of the variation of organisms, investigating the causes and consequences of variation, and of manipulating the data obtained to produce a classification system. Such a taxonomic definition appears to have a wider scope than 'systematic'. In fact, both terms are now commonly used. In this case, systematics has a more or less broad definition, while taxonomy is often limited to the study of classification (Stace, 2000).

Lew also put forward the same term. According to him, taxonomy is the science of classification. Scientists describe things (organisms) by naming and classifying them according to a standard system. Lew describes the benefits of naming and grouping as when we search for items in a grocery store. There, we search for specific products and labels. Labelling the wrong item can cause prob-

lems. Scientists use taxonomy to communicate information about living things (or something else in the universe) in an appropriate way (Lew, 2019). From these opinions, it can be concluded that taxonomy is the science of classification used as a reference in describing, codifying, or making good structures for something according to the scientific sequence.

The concept of taxonomy in education was introduced by Benjamin Bloom in 1956 (Armstrong, 2010) and developed by Anderson and Krathwol in 2001 (Wilson, 2016). The taxonomy has been used as a referee; Graduate Competency Standards (SKL). Bloom's Taxonomy, for example, categorises learning outcomes into three domains, namely :

1. the dimensions of knowledge related to mastery of knowledge which includes remembering, understanding, applying, analysing, evaluating, and creating.
2. the dimensions of attitude related to the mastery of attitudes and behaviour through the process of receiving, responding, assessing, managing, and characterising.
3. the dimensions of skills related to mastery of skills through the process of imitation, manipulation, precision, articulation, and naturalisation (Ariyana & Zamroni, 2018; Mendikbud, 2016).

In addition to Bloom, Lickona also provides a classification of moral education which is divided into three parts, namely ;

1. moral knowledge that contains moral awareness, knowledge of moral values, perspective determination, moral thinking, decision making, and personal knowledge
2. moral feelings that contain conscience, self-respect, empathy, love of good things, self-control, and humility
3. moral action that contains competencies, desires, and habits (Mendikbud, 2016).

Meanwhile, this current study focuses on the spiritual quotient (SQ). SQ is the intelligence to face and solve problems concerning meaning and value. It is the intelligence to place our behaviour and life in a broader and richer context of meaning. SQ is the intelligence to judge that one person's actions or way of life can be more meaningful than others. It is the foundation needed to work intelligence quotient (IQ) and emotional quotient (EQ) more effectively. SQ is the highest intelligence (Zohar & Marshall, 2007).

The spiritual quotient (SQ) includes all the intelligence possessed by humans. The transformative power of SQ sets it apart from IQ and EQ. In this case, IQ serves to solve logical problems, whereas EQ allows us to assess situations and behave appropriately. Meanwhile, SQ will enable us to ask if we want to be in that situation in the first place. A high SQ is the best predictor of happiness, serenity, good self-esteem, and harmonious and loving relationships (Selman, 2005). In "Multiple Intelligences", Howard Gardner of Harvard mentions various types of intelligence, including musical, spatial, kinesthetic, rational, and emotional intelligence. Meanwhile, Zohar and Marshall say that all of our intelligence, which is infinite in number, can be linked to one of the three basic nervous systems found in the brain. According to Zohar and Marshall, all types of intelligence called by Gardner are essentially variants of the three main intelligence, namely IQ, EQ, and SQ (Zohar & Marshall, 2007).

Sukidi formulated an intelligence structure model related to IQ, EQ, and SQ into five perspectives, namely modern psychology (IQ for the brain, EQ for emotions, and SQ for the soul), thinking models (IQ for series, EQ for associative, and SQ for unitive), the Qur'an (IQ for 'aql, EQ for nafs, and SQ for qalb), happiness (IQ for material, EQ for instinctive, and SQ for spiritual), and intelligence products (IQ for rational, EQ for emotional, and SQ for spiritual) Sukidi (2002). Next, Ian Marshall and Danah Zohar, as quoted by Taufiq Pasiak, introduced the spiritual quotient (SQ) as the third aspect of the two previous aspects (IQ and EQ). They argue that self-knowledge, and especially self-awareness, is the internal consciousness of the brain. In this sense, the processes that take place in the brain itself – without the influence of the five senses and the outside world – form the true consciousness of man. Therefore, according to them, SQ is the ultimate intelligence (Pasiak, 2008).

Besides, from the products created, intelligence quotient (IQ) refers to happiness/intellectual satisfaction, emotional quotient (EQ) is more related to emotional-instant happiness, and SQ tends to produce spiritual happiness. Based on these products, it appears that SQ is the foundation of other intelligence. This finding implies that SQ is more important than other intelligence because it is able to function and move other intelligence to work more optimally (Asteria, 2014). Moreover, Taufiq Pasiak explains the meaning of spiritual quotient (SQ) as intelligence related to transcendent things, i.e. things that are able to conquer time, because of its ability to transcend contemporary things from human life experience. SQ is not a religious doctrine that invites people to be smart in choosing the one that is considered correct in the western perspective. In fact, it is a concept related to how a person becomes intelligent in managing and utilising the values, meanings, and qualities of his or her spiritual life. In this case, spiritual life includes the desire to live more meaningfully through the search for meaning in life and sharing motivation with fellow human beings (Sulaiman & Aziz, 2018).

In general, Yosi Amram classifies the spiritual quotient (SQ) into seven main themes. The seven classifications are

1. awareness, or the ability to develop self-awareness and knowledge.
2. grace, or to live in harmony, compassion, and trust.
3. meaning, or the ability to live life significantly, to serve the others, and to endure pain and suffering.
4. transcendence, or the ability to exceed one's own abilities
5. truth, or to live in openness, curiosity, and compassion for all of God's creation.
6. peace, or to live in the way of truth and close to God; and
7. inner satisfaction, or to live in inner freedom reflected through responsible and wise actions (Amram, 2007).

The spiritual quotient (SQ) in Islam can be obtained through the process of *tasawwuf*. According to Ma'ruf al-Karkhi in al-Qusyairi, *tasawwuf* is an attempt to reach the essence and never expect what is in the hands of creatures. Meanwhile, Abu Muhammad al-Jurairi said that *tasawwuf* is "... to imitate the character of the Prophet Muhammad and get rid of all despicable qualities." In addition, al-Jurairi explained that *tasawwuf* is self-introspection and sticking to good behaviour (Kabbani, 1998).

In the Western world, *tasawwuf* is known as *sufism* and is a form of Islamic revival and modern piety movements (Howell, 2014). At present, the development of *tasawwuf* has given birth to several groups commonly referred to as *tariqah* or *tarekat*. *Tarekat* is a Sufistic movement that promotes mystical thought and doctrine and offers spiritual methods for those who want to walk the path to Allah (known as *ma'rifatullah*) (Riyadi, 2014). Here, the path to Allah must go through a long process, or what is commonly known as *maqamat*. *Maqamat* is the position of a servant before Allah which is obtained through *ibadah* (worship), *mujadah*, *riyadhoh*, *muraqabah*, and others. These exercises are carried out continuously without interruption. Technically, *maqamat* also means the maximum activity and effort of a Sufi to improve his or her spiritual quality and position before Allah through certain practices. These practices are carried out sincerely and consistently until instructions come to replace these practices with other practices believed to have a higher spiritual value in front of Allah (Ni'am, 2014).

There are several processes that must be passed to get to *ma'rifatullah*, or to know Allah. Al-Ghazali in "Ihya al Ulumuddin" details the levels of *maqamat* towards *ma'rifatullah* in the form of *taubat*, *sabar*, *faqir*, *zuhud*, *tawakal*, *mahabbah*, *ma'rifah*, and *ridla* (Al-Ghazali, nd). Meanwhile, al-Qusyairi in "al-Risalah al-Qusyairiyah" explains that *maqamat* is the ethics of a servant in an effort to *wushul* (to reach) Allah.

Al-Qusyairi detailed the levels of *maqamat* in the form of *taubat*, *wara'*, *zuhud*, *tawakal*, *sabar*, and *ridla* (An-Naisaburi, 2013). Besides, An-Naisaburi explained the process of the *tasawwuf* education includes *taubat*, *mujadah*, *khalwah* and '*uzlah*, *taqwa*, *wara'*, *zuhud*, silence, fear, *raja'*, sorrow, hunger and abandoning lust, *khusu'* and *tawadu*, opposing envy and mockery, *qana'ah*, *tawakal*, *syukr*, *yaqin*, patient, *al-muraqabah*, *rida*, '*ubudiyah*, *iradah*, *istiqamah*, *sabar*, *shidiq*, *haya'*, independent, *dzikr*, hunch, morals, generous, jealous, *wali*, prayer, poverty, *tasawwuf*, decency, traveller, friendship, monotheism, leaving the world (death), *ma'rifat* to Allah, love or *mahabbah*, longing, and listening to the teachers (An-Naisaburi, 2013).

Another scholar who also compiled *maqamat* is Ibn Athaillah. He detailed *maqamat* in the form of *at-taubah*, *az-zuhud*, *as-sabr*, *as-syukr*, *al-khauf wa ar-raja'*, *at-tawakkal*, *al-hubb*, and *ar-ridla* (As-Sakandary, nd). Meanwhile, Abu Nasr al-Sarraj al-Tusi compiled the *maqamat* into seven, namely *al-taubah*, *al-wara'*, *al-zuhud*, *al-faqr*, *al-tawakkal*, and *al-ridla* (Al-Tusi, 1960). Al-Kalabazi arranged *maqamat* into *al-taubah*, *al-zuhud*, *al-shabr*, *al-faqr*, *al-tawadhu'*, *al-taqwa*, *al-tawakkal*, *al-ridla*, *al-mahabbah* and *al-ma'rifah* (Al-Kalabazy, 1969). Meanwhile, Harun Nasution argues that *maqamat* consist of *taubah*, *zuhd*, *patience*, *tawakkal*, and *ridla* (Nasution, 1973). According to Sufi experts and Muslim scholars, some *maqamat* are the level of an individual before Allah in terms of worship and mental training that are performed. In other words, the *maqamat* can be achieved by every individual if he or she really trains his or her soul to be as close as possible to Allah through various efforts, in the form of worship and other rituals within a certain period.

3. METHOD

This current study is library research that uses a qualitative meta-synthesis approach. Such an approach is employed to examine data across qualitative studies related to the taxonomy, spiritual quotient, and learning outcomes given by experts. More specifically, the approach is used to analyse differences, similarities, and other related matters of the issue. The results of the analysis were then combined (synthesised) to obtain a new perspective on the taxonomy of spiritual quotient learning outcomes (Hoon, 2013; Walsh & Downe, 2005). The said taxonomy involves various commentaries given by Zohar & Marshall (2007), Al-Ghazali (nd), and An-Naisaburi (2013). These analytical approaches and techniques can present a new perspective on the taxonomy of spiritual quotient learning outcomes.

4. RESULT AND DISCUSSION

From the literature review in the previous section, the taxonomy of spiritual quotient learning outcomes has not been explicitly discussed. The existing discussion only revolves around the elements and aspects of SQ, and, thus, the taxonomy of SQ learning outcomes for students has not been found. Later, using a qualitative approach and meta-synthesis analysis techniques, the taxonomy of SQ learning outcomes from a *tasawwuf* perspective can be found. The said taxonomy that students must master includes *taubat*, *wara'*, *zuhud*, *tawakal*, *zikr*, *khalwat*, *ikhlas*, and *ridla*. In general, a description of the taxonomy of SQ learning outcomes through a *tasawwuf* perspective is presented in Table 1.

As has been stated in the literature review, Sufi scholars and Muslim scholars specify the levels of *maqamat* differently. This difference is influenced by the experience of each of these experts in getting closer to Allah. Such conditions are understandable because, in the discipline of *tasawwuf*, one's spiritual and religious experience in drawing closer to Allah SWT has an essential role in the development of *tasawwuf* (Farhan, 2016; Khairunnas, 2007; Miswar, 2017; Widayani, 2019). However, of the many *maqamat* put forward, the researchers consider that there are *maqamat* that can represent the process of *tasawwuf* education. Such a *maqamat* includes *taubat*, *wara'*, *zuhud*, *tawakal*, *zikr*, *khalwat*, *ikhlas*, and *ridla*. These eight *maqamat* from the *tasawwuf* perspective can then be used as the basis in compiling the taxonomy of spiritual quotient learning outcomes for students at schools.

The first dimension is *taubat* (repentance), which is the initial process that a person must go through. *Taubat* literally means "to return." In this case, *taubat* means returning from something reproached by the sharia to something praised by the sharia (An-Naisaburi, 2013). In practice, students can have the ability to repent if they are truly able to return to their basic role as students at school. These basic roles include obeying school rules, fulfilling duties, rights, and obligations at school, and so forth. When making mistakes, the students return to these basic roles to form good characters. In turn, good characters will have a major influence on efforts to develop the potentials of students at school (Al-Ghazali, nd; An-Naisaburi, 2013; Suheli, 2018; Zohar & Marshall, 2007).

The second dimension is *wara'* (self-restraint), which is to leave doubtful or unclear things. Another opinion states that *wara'* is to leave things that are unwanted and not use-

TABLE 1. Dimensions in the Taxonomy of Spiritual Quotient Learning Outcomes

	Dimension	Description	Indicators
Taxonomy 1	<i>Taubat</i>	A process of returning oneself from evil to good through a strong self-will	Students are able to make sincere repentance (<i>taubat nasuha</i>)
Taxonomy 2	<i>Wara</i>	A process of being careful about everything by leaving things whose laws or statuses are not clear	Students are always able to be careful in living their lives
Taxonomy 3	<i>Zuhud</i>	A process of leaving haram things and taking only halal things.	Students are able to leave the glitter of worldly life
Taxonomy 4	<i>Tawakal</i>	A process of surrendering completely to Allah for all His provisions	Students are able to submit all matters to Allah
Taxonomy 5	<i>Zikr</i>	A process of remembering and mentioning the names of Allah at all times and under any circumstances	Students are always able to remember and mention the names of Allah
Taxonomy 6	<i>Khalwat</i>	A process of isolating oneself from the life of the world in order to take a spiritual journey	Students are able to make a spiritual journey inwardly
Taxonomy 7	<i>Ikhlās</i>	A process of doing all the work with full obedience and only because of Allah	Students are able to live life with full obedience
Taxonomy 8	<i>Ridla</i>	A process of accepting all the provisions of Allah (it is the peak of spiritual quotient)	Students are able to accept all the provisions of Allah

ful (An-Naisaburi, 2013). In practice, students can have the mental quality of *wara* if they are able to always be careful in living their lives. To have the quality of *wara*, someone should keep oneself from eating and sleeping too much, avoid talking too much about useless things, heed the etiquette and *sunnah* act, multiply *shalat* (prayers) and perform them solemnly, and always carry books and writing tools to study and record the knowledge gained. If appropriately implemented by students in the learning process, this *wara* aspect can help them succeed in their studies (Al-Ghazali, nd; An-Naisaburi, 2013; Saihu, 2020; Zohar & Marshall, 2007).

The third dimension is *zuhud* (avoidance). There are differences of opinion regarding the definition of *zuhud*. Some experts say that the purpose of *zuhud* is to leave things, actions, and things that are forbidden because Allah has already allowed the lawful ones. If Allah gives pleasure to a servant, and then the servant is grateful to Him, then He will increase the pleasure. Other scholars argue that *zuhud* means the obligation to leave forbidden things and prioritise lawful things. People who always worship and are able to minimise their wealth are called people who are patient with themselves. They are willing to do what Allah has decreed and are generous to what Allah has determined (An-Naisaburi, 2013). In practice, students have the ability to perform *zuhud* if students are able to leave the glitter of worldly life. The *zuhud* aspect in students can be seen from their ability to leave the world's pleasures and make their hearts not controlled by worldly things. In other words, the heart is accustomed to focusing on the process of studying (Ad-Dhahabi, nd; Al-Ghazali, nd; An-Naisaburi, 2013; Zohar & Marshall, 2007).

The fourth dimension is *tawakal* (submission). *tawakal* is the surrender of a servant to Allah like a person who dies in front of those who bathe him or her; there is no movement and no desire. It is also defined as an attitude of holding fast to Allah in obedience (An-Naisaburi, 2013). In practice, students have the ability to perform *tawakal* if they are able to leave all affairs only to Allah. The *tawakal* aspect in students can be found in various forms of efforts

to occupy themselves with good deeds or noble characters, think about *akhirat* (the hereafter) and not oriented only to worldly things, and make the heart always remember Allah (Al-Ghazali, nd; An-Naisaburi, 2013; Rahman, 2016; Zohar & Marshall, 2007).

The fifth dimension is *zikr* (remembrance of Allah). *zikr* is an essential dimension in the journey to Allah, and no one will reach Allah except by perpetuating *zikr*. There are two kinds of *zikr*, *zikr* within the heart and *zikr* by the mouth (oral *zikr*). Oral *zikr* that is carried out continuously will be able to deliver a servant to the eternity of the remembrance of the heart; it is very influential on remembrance in the heart. If a person is able to do *zikr* with his or her mouth and heart at the same time, he or she is a perfect *zikr* expert (An-Naisaburi, 2013). In practice, students will have the ability to do *zikr* if they always mention and remember the names of Allah in every learning activity. They get used to remembering Allah before, during, and after carrying out learning activities at school (Al-Ghazali, nd; An-Naisaburi, 2013; Zohar & Marshall, 2007).

The sixth dimension is *khalwat* (seclusion), which is an attribute of the Sufis. A person who wants to go to Allah needs to do *'uzlah* (alienation) from all forms of existential activity. Then, at the end of the journey, he or she undertakes *khalwat* to attain a gentle attitude. The essence of *khalwat* is the severing of relations with creatures towards strengthening the relationship with Allah. This is because *khalwat* is a spiritual journey from lust to the heart, from the heart to the spirit, from the spirit to the secret realm, and from the secret realm to the One who gives all (An-Naisaburi, 2013). In practice, students have the ability to do *khalwat* if they are able to make a spiritual journey inwardly, especially when they are not with other people. Through *khalwat*, students are expected to have high concentration abilities so that they have a major impact on the absorption of learning materials in schools. In other words, the *khalwat* aspect in students includes the ability to concentrate and the ease of understanding and re-explaining the material that has been received (Al-Ghazali, nd; An-Naisaburi, 2013; Zohar & Marshall, 2007).

The seventh dimension is *ikhlas* (sincerity), which directs all obedience only to Allah. This obedience is intended to draw closer sincerely only to Allah, and nothing else. *ikhlas* is not meant to seek praise or other meanings other than self-approach to Allah. It can also be interpreted as purifying the actions from things related to *makhluq* (creatures). *ikhlas* also means maintaining attitudes from personal influences (An-Naisaburi, 2013). In practice, students have the ability to perform *ikhlas* if they are able to live life with full obedience. *ikhlas* can be seen from the absence of compulsion in studying, accepting and respecting the teachers, accepting whatever learning outcomes are obtained, and remaining calm over praise and

criticism, both from the teachers and from other fellow students (Affandy, 2019; Al-Ghazali, nd; An-Naisaburi, 2013; Zohar & Marshall, 2007).

The eighth dimension is *ridla* (acceptance), which is to avoid complaining anywhere and anytime. *ridla* comes from the heart and is related to being patient with the provisions chosen by Allah. It also means leaving anger and accepting decisions with pleasure. *ridla* is peace of mind in places where God's laws and provisions apply, even if those laws or provisions seem bitter (An-Naisaburi, 2013). In practice, students have the ability to do *ridla* if they are able to accept all the provisions of Allah. Among the examples of the *ridla* aspects in students are having a sincere intention

TABLE 2. Dimensions and Aspects in Taxonomy of Spiritual Quotient Learning Outcomes from Tasawwuf Perspective

Dimension	Description	Aspects
<i>Taubat</i>	Students are able to make sincere repentance (<i>taubat nasuha</i>)	- Students return to their basic role as students at school, - Students obey school rules and regulation - Students fulfil their duties, rights, and obligations at school
<i>wara'</i>	Students are always able to be careful in living their lives	- Students keep themselves from eating and sleeping too much - Students avoid talking too much about useless things - Students heed the etiquette and sunnah acts - Students multiply <i>shalat</i> (prayers) and perform them solemnly - Students always carry books and writing tools to study and record new knowledge
<i>Zuhud</i>	Students are able to leave the glitter of worldly life	- Students leave the pleasures of the world - Students make their hearts not controlled by worldly things - Students make their focus on the process of studying
<i>Tawakal</i>	Students are able to submit all matters to Allah	- Students occupy themselves with good deeds or noble characters - Students think about <i>akhirat</i> (the hereafter) and are not oriented only to worldly things - Students make the heart always remember Allah
<i>Zikr</i>	Students are always able to remember and mention the names of Allah	- Students mention and remember the names of Allah in every learning activity - Students get used to remembering Allah before, during, and after carrying out learning activities
<i>Khalwat</i>	Students are able to make a spiritual journey inwardly	- Students have high concentration abilities - Students understand learning materials easily - Students re-explain learning material easily
<i>Ikhlas</i>	Students are able to live life with full obedience	- Students do not have any compulsion in studying - Students accept and respect the teachers - Students accept whatever learning outcomes are obtained - Students remain calm over praise and criticism
<i>Ridla</i>	Students are able to accept all the provisions of Allah	- Students have a sincere intention in studying - Students take their study period seriously - Students are pleased with learning activities - Students have feelings of joy before, during, and after learning activities - Students fully accept the achievement of learning outcomes.

in studying, being pleased with learning activities, having feelings of joy before, during, and after learning activities, and fully accepting the achievement of learning outcomes obtained (Al-Ghazali, nd; An-Naisaburi, 2013; Fathani, 2018; Sutarman, 2019; Zohar & Marshall, 2007). The taxonomy of spiritual quotient learning outcomes from the *tasawwuf* perspective above is presented in Table 2.

The classification above shows that Islamic education actually has a concept of the taxonomy of spiritual quotient learning outcomes even though it is still scattered and has not been clearly organised. Given its importance, students in Islamic education are expected to be able to have a spiritual quotient (SQ), as mentioned in the taxonomy above, as a complement to the Bloom's taxonomy in intelligence quotient (IQ) and emotional quotient (EQ). However, to achieve the highest spiritual quotient, they must go through a tough process which includes *taubat*, *wara'*, *zuhud*, *tawakal*, *zikir*, *khalwat*, *ikhlas*, and *ridla*.

5. CONCLUSION

This current study presented new insight into the taxonomy of the SQ learning outcomes for students in Islamic education, namely from the *tasawwuf* perspective. As known, learning achievement has been commonly restricted to only three domains, i.e. knowledge, attitudes and behaviour, and skills, as introduced by Benjamin Bloom and developed by Anderson and Krathwol. Those domains need to be further developed through a taxonomy of spiritual quotient learning outcomes. The study has found that the taxonomy of the SQ learning outcomes includes the dimensions of *taubat*, *wara'*, *zuhud*, *tawakal*, *zikir*, *khalwat*, *ikhlas*, and *ridla*. Such taxonomy is an offer that can be used as a conceptual basis in the process of developing Islamic education. It is intended to help students in Islamic schools achieve the highest intelligence. Further, this study also found that the implementation of the said taxonomy must be integrated with all subjects. This way, students will be able to solve problems in their learning activity and live their lives more meaningfully. These findings imply that the spiritual quotient is able to make other intelligence function more optimally. It is unfortunate that the *tasawwuf* perspective used in this study refers to commentaries of only certain scholars. Therefore, more references from other scholars on the SQ learning outcomes' taxonomy would help us establish a greater degree of accuracy on this matter.

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