

THE IMPACT OF HUMAN INTELLIGENCE ON THE ENGLISH-SPEAKING PROFICIENCY OF INDONESIAN ADULTS

Yenny Martasari (yennymartasari1@gmail.com)¹, Agustinus Ngadiman (agustinus.ngadiman@gmail.com)²

ABSTRACT

This article aimed to reveal the impact of human intelligences on the English-speaking proficiency of Indonesian adults. The subjects of this study were Indonesian adults aged 18-40 years old as many as 41 subjects. The data of this study were Intelligence Quotient scores obtained through a logic test, Emotional Quotient and Spiritual Quotient scores obtained through a questionnaire, while English proficiency scores obtained through Focus Group Discussion. The results of this research led to the finding that Spiritual Quotient most dominantly impacts English-speaking proficiency in comparison to Intelligence Quotient and Emotional Quotient.

Keywords: *Intelligence Quotient (IQ), Emotional Quotient (EQ), Spiritual Quotient (SQ), Speaking Proficiency, Indonesian Adults.*

INTRODUCTION

Talking can be interpreted as a delivery of intentions such as ideas, thoughts, and the heart's content. Therefore, other person can understand their aims and objectives. Some are born with a talent for speech, and some acquire speech through learning. The ability to speak is also influenced by the environment, which makes a person able to have good speaking skills. It can be concluded that a person's speaking proficiency can be influenced by internal and external factors.

Speaking is a productive skill that can be observed directly and empirically (Brown, 2001), it involves two people who are engaged in talking to each other (Harmer, 2001), using a language to express their feelings (Cameron, 2001). In other words, a productive skill is one that is used to convey language. In this case the speakers' performance can be directly observed and empirically measured in the speaking process.

Among other reasons, humans have brain intelligence. The difference between the right brain and the left brain lies in the type of thought produced. The right brain is the part of the brain that processes creativity to imagine and think, while the left brain thinks more about analytical and mathematical things. Some experts say the right hemisphere is the center of Emotional Quotient (EQ) and the left hemisphere is the center of Intelligence Quotient (IQ). These two parts of the brain do not perform independently, considering their contrasts in how they process incoming information. In the 1960s, a researcher named Roger W. Sperry coined the concept of the right-brain-left-brain split for the first time. A left-brained person is more logical, analytical, and objective. Right-brained person are seen to be more intuitive, thoughtful, and subjective. Parts of the right brain also include music, colors, the ability to recognize other person's faces, express emotions, read emotions, intuition, imagination, and creativity. This is considered capable of doing something related to language, logic, critical thinking, numbers, and analysis.

There is a third intelligence, Spiritual Quotient, in addition to the two intelligences, Intelligence Quotient and Emotional Quotient. The Spiritual Quotient is the ability to tackle and solve problems of meaning and value

¹ Lecturer of Universitas Ciputra Surabaya

² Lecturer of Widya Mandala Surabaya Catholic University

by placing behavior in our lives in an enormous context of meaning. According to Danah Zohar & Ian Marshall (as cited in Pasiak, 2004), the Spiritual Quotient is the highest intelligence.

Several psychological theories explain that the relationship between speaking proficiency and a person's psychology is also influenced by their psychological factor, including whether a person is an introvert or an extrovert. Introverts are more passive, while extroverts are more dynamic. An extrovert is a personality type that is oriented primarily towards the outside world and actions that are heavily influenced by the environment, while introverts tend to be silent, not hang out with other people, or close themselves off. All of these are internal factors that may have an impact on their speaking ability.

In the 17th century, the English philosopher John Locke (1632-1704) stated that the psychological content of a child at birth is like a blank sheet of paper, where the pattern or writing is determined by how the paper is written (Colman, 2008). This term is known as "tabula rasa," which expresses that experience and the environment are very influential. Behaviorists say that language acquisition is nurture and determined by the environment, which means external factors play a very important role. In contrast to these linguists, Chomsky is of the view that language acquisition is not only based on nurture, but on nature. Children are not born blank sheet or tabula rasa, but children are equipped with a tool called a language acquisition device. Every child is proven to have similarities in language acquisition and goes through the same process in mastering his or her respective languages (Dardjowidjojo, 2010).

Because English is a complex language to learn, most person cannot expressively state the language rules that govern their speech. Speaking is a complex mental process. Speaking is a form of human behavior that utilizes physical, psychological, neurological, semantic, and linguistic factors so extensively that it can be considered the most important communication tool. Physical factors include motor activities, namely body movements that support speaking activities. Psychological factors include mental activities related to emotions, feelings, and courage to express thoughts. The mental process is hidden. English-speaking proficiency is the ability to use the linguistic knowledge in actual communication to express ideas, feelings, thoughts, and need orally in English (Hornby, 1995).

The term Intelligence Quotient was first coined in 1912 by William Stern, a German psychologist. Intellectual Intelligence, commonly known as "Intelligence Quotient," is the ratio of a person's Mental Age (MA) to Chronological Age (CA), which can be measured by an intelligence test. A score where the Intelligence Quotient score is relatively stable, no matter what education a person has. The Intelligence Quotient also defines intelligence as the ability to solve a problem and create value in a culture. The general view of society about the concept of general intelligence, or what is known as the Intelligence Quotient, is a development of Howard Gardner (Gardner, 1983).

Emotion is a burst of someone's feelings or affect which includes physiological changes in real behaviour. An Emotional Quotient is the ability to recognize one's own feelings and the feelings of others, motivate yourself, and manage emotions well in dealing with others. Goleman (1995) states that in general, the characteristics of a person having emotional intelligence are being able to motivate themselves, survive in the face of frustration, control impulses and not exaggerate pleasure, regulate moods, and keep stress loads from paralyzing the ability to think, empathize and pray. One of the things that underlies this view is that emotions greatly affect one's thought processes. In particular, Goleman wrote about the importance of recognizing one's own emotional life, regulating one's own feelings, understanding others' emotions, being able to work with others, and having empathy for

others. Emotional Quotient is a person's ability to intelligently manage their emotional life, maintaining emotional harmony and disclosure through skills such as self-awareness (understand personal emotional experiences), self-control (control emotions), self-motivation (self-motivating), empathy (understanding the emotions of others), and social skills (develop relationships with others).

In 1997, the term Spiritual Quotient was first popularized by a psychologist named Danah Zohar and her husband, a physicist named Ian Marshall, with the term "Spiritual Quotient." According to Zohar & Marshall (2007), the Spiritual Quotient is the intelligence to deal with and solve problems of meaning and value, the intelligence to place one's behaviour and life in a broader and richer context of meaning, and the intelligence to judge that one's actions or way of life are more meaningful than others. The term "Spiritual Quotient" refers to the unrealized possibility of dreaming, aspiring, and rising above humility (Zohar & Marshall, 2000). The Spiritual Quotient is also an indispensable foundation for the optimal functioning of the Intelligence Quotient and Emotional Quotient. It can be concluded that the Spiritual Quotient is the pinnacle of intelligence. Spiritual Quotient is not identical with formal religion because this intelligence does not belong to one religion.

In keeping with the previous context, the study attempted to respond to the following questions:

1. Do Intelligence Quotient, Emotional Quotient, Spiritual Quotient have a significantly different impact on the English-speaking proficiency of Indonesian adults?
2. From those three factors (Intelligence Quotient, Emotional Quotient, and Spiritual Quotient), which factor has the most impact on the English-speaking proficiency of Indonesian adults?

METHOD

The accessible population for the present research was Indonesian adults. Their ages around 18 - 40 years old, with different educational and occupational backgrounds. A sample of 41 subjects were selected from the accessible population. The sample used in this research was convenience sampling, which means information collected from members of the population who were conveniently available. This allows the researcher to describe the impact of the findings on the population.

FINDINGS

The results of data analysis are sequentially presented in accordance with the order of the two research questions.

1. Normality Test

The purpose of the normality assumption test was to see if the residuals were normally distributed. To detect whether the residuals were normally distributed, it can be seen through the Kolmogorov Smirnov statistic test. Data was stated to be normally distributed if the probability value was greater than alpha (5% or 0.05). The following was the result of testing the normality assumption through the Kolmogorov Smirnov statistic test:

Table 1. Normality Test Result

Statistic test	Probability
1,178	0,125

According to Table 1, normality testing results in a probability greater than alpha (5% or 0.05); therefore, the data from English speaking proficiency was stated to be normally distributed. The assumption of normality was fulfilled.

2. Homogeneity Test

The homogeneity assumption was used to determine whether the data on the parameter has a homogeneous (constant). Testing the homogeneity assumption can be seen through Levene's test. The test criterion states that if the probability of Levene's test is greater than alpha = 5% or 0.05, the assumption of homogeneity was fulfilled. Table 2 presents the result of testing the homogeneity assumption:

Table 2. Homogeneity Test Result

Levene's Test	Probability
0,264	0,768

According to Table 2, the homogeneity test of the data produces Levene's statistics with a probability greater than alpha (5% or 0.05), therefore that the model was declared to have a homogeneous variety. The homogeneity assumption was fulfilled. Because the assumptions of normality and homogeneity were fulfilled, the analysis could use ANOVA.

3. ANOVA Analysis

To answer the first question: do Intelligence Quotient, Emotional Quotient, Spiritual Quotient have a significantly different impact on the English-speaking proficiency of Indonesian adults? One-way Anova was used. The result of ANOVA analysis is presented in Table 3.

Table 3. ANOVA Test Results

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1066,846	2	533,423	4,520	0,013
Within Groups	14163,024	120	118,025		
Total	15229,870	122			

The test criteria states that if the Significant value is \leq level of significance (alpha=5% or 0,05), H_0 is rejected, which means that there is an impact of Intelligence Quotient, Emotional Quotient, Spiritual Quotient on the English-speaking proficiency.

According to Table 3, the test results yielded a statistic test of 4,520, significant value of 0,013. The significance is $< \alpha$ (5% or 0,05), therefore H_0 is rejected. It means that Intelligence Quotient, Emotional Quotient, Spiritual Quotient have different impact on English-speaking proficiency. To find out which factor among the three factors (Intelligence Quotient, Emotional Quotient and Spiritual Quotient) most dominantly impacts English-speaking proficiency, the Tukey test was carried out and the results are presented in Table 4.

4. Tukey Analysis

Tukey analysis is used to answer the second question: which factors (Intelligence Quotient, Emotional Quotient and Spiritual Quotient) have the most impact on the English-speaking proficiency of Indonesian adults? The results of Tukey analysis is presented Table 4.

Table 4. Tukey Test Results

Variable	N	Subset for alpha = 0.05	
		1	2
IQ - SP	41	69,1463	
EQ - SP	41		75,1220
SQ - SP	41		75,6341

Table 4 shows that the Intelligence Quotient has an impact of 69,1463 on the English-speaking proficiency, the Emotional Quotient 75,1220 and the Spiritual Quotient 75,6341. Therefore, Spiritual Quotient is the most influential of the three variables.

DISCUSSION

However, the findings showed that Spiritual Quotient of Indonesian adults had a significant impact on English-speaking proficiency of Indonesian adults. The Spiritual Quotient helps a person to find meaning in order to build themselves as a whole. According to Victor Frankl in *Man's search for meaning* (as cited in Zohar & Marshall, 2000), the human search for meaning is the main motivation in life. Person with a high Spiritual Quotient can not only absorb existing values and be compatible with themselves, but also create new values to give meaning to their lives. Spiritual Quotient is used by person to address important issues where they feel stuck personally, trapped by their own past habits, neuroses or problems with grief disease. The Spiritual Quotient makes us aware that we have existential problems and allows us to solve them. It is used to reach out further to those persons who develop their full potential, as well as to wrestle with concerns of good and evil, problems of life and death, the origins of human sorrow, and often despair.

Zohar & Marshall (2001) said that Spiritual Quotient is the intelligence to deal with and solve problems of meaning or value and to place human behaviour in a wider and richer context of meaning. Person can find meaning in life from working, studying and asking questions, even when faced with problems or suffering. Spiritual Quotient is a mental intelligence that helps heal and build a whole human self.

Furthermore, Zohar & Marshall (2000) explained that someone who has a high Spiritual Quotient is able to interpret life by giving positive meanings to every event, problem, and pressure experienced so as to awaken their soul, place themselves and live more positively with full wisdom, peace and happiness, essential, and able to find a way out with a clear mind. There are several things that can be done to improve Spiritual Quotient by being in a community that can provide a sense of belonging, affection, protection, good cooperation between each member, and can provide input, advice, and support. Meanwhile, to get a good Spiritual Quotient, everyone is

able to realize where they are now, has a strong desire to change, finds and is able to overcome the obstacles faced, recognizes the possibility to move forward, has the determination to always go forward and realizes that there are many ways out of each problem.

Why does Spiritual Quotient have the most impact on speaking than Intelligence Quotient and Emotional Quotient? It is because humans are social creatures who always need another person. Therefore, humans can choose to be in a community that can provide a sense of belonging, comfort, affection, and protection as said by Zohar & Marshall. When these feelings are fulfilled, they can "automatically" communicate without fear. This ability really encourages every individual to be able to speak even in a foreign language such as English.

There are people who are not fluent in English but can communicate effectively. How do they do it? The researcher noticed that in speaking English, it was not measured by how many mistakes they made. An environment where they can feel unjudged if they say the wrong words will allow everyone to speak English. The problem was that the fear of being judged when they speak English at school, they carry into their adult life and into their work. Consequently, the persons did not dare to express themselves and were not confident in speaking English. Therefore, this prevents them from progressing or developing.

CONCLUSION AND SUGGESTIONS

The aim of the research was to determine the impact of Intelligence Quotient, Emotional Quotient, Spiritual Quotient on the English-speaking proficiency of Indonesian adults. The results of this research lead to the finding that Spiritual Quotient more dominantly impacts English-speaking proficiency in comparison to Intelligence Quotient and Emotional Quotient. In other words, the assumption views that the better a person's Spiritual Quotient, the better his or her English speaking proficiency. Therefore, to optimize one's speaking proficiency, it is necessary to feel comfortable with the environment without any judgement. They saw that speaking English was a tool used to achieve their goals and not to be mastered. A well-developed Spiritual Quotient will be characterized by the ability to be flexible and easily adapt to the environment, have a high level of awareness, be able to deal with suffering and pain, be able to take valuable lessons from failure, be able to realize life in accordance with the vision and mission, be able to see the attachments between various things, independently, and in the end, make a person understand the meaning of their life. Furthermore, it was understood that a person's Spiritual Quotient was the key to a person's success in having an English-speaking proficiency, therefore that person could speak and communicate even though they use a foreign language such as English.

Based on the results of the present study, it is suggested that English teachers for adults train their students to be able to survive in any difficult situations or when they face a problem, they are able to face the outside world without fear, and learn to solve their own problems. In addition, English teachers may also foster their students' self-confidence and the ability to rise from failure by not comparing someone with others because everyone is basically special and unique, but by highlighting their abilities. Apart from that, it is recommended that English teachers foster culture respect for others, cooperation, mutual respect and the spirit of working together as a team. This research was conducted during the COVID-19 pandemic so the sample used was based on the willingness of the subject to be willing to help in this research as a sampling also the sample used could not be large. Therefore, for future research, it is hoped that a larger sample can be used to see the impact of Intelligence Quotient, Emotional Quotient, Spiritual Quotient on the English skills of Indonesian adults. Furthermore, the future research

can also add other independent variables that may have an impact on English-speaking proficiency in addition to the variables used in this research, such as age, gender, social cultural, economic background, etc.

REFERENCES

- Brown, H. D. (2001). *Teaching by Principles: An Interactive Approach to Language Pedagogy*. New York: Pearson Education Company.
- Cameron, L. (2001). *Teaching Language to Young Learners*. Edinburgh: Cambridge University Press.
- Colman, A. (2008). *A Dictionary of Psychology*. London: Oxford University Press.
- Dardjowidjojo, S. (2010). *Psikolinguistik Pengantar Pemahaman Bahasa Manusia*. Jakarta: Yayasan Obor Indonesia.
- Gardner, H. (1983). *Frames of Mind*. New York: Basic Books.
- Goleman, D. (1995). *Emotional Intelligence: Why It Can Matter More Than IQ*. New York: Bantam Books.
- Harmer, J. (2001). *The Practice of English Language Teaching*. England: Pearson.
- Hornby, A. (1995). *Oxford Advanced Learner's Dictionary of Current English*. London: Oxford University Press.
- Pasiak, T. (2004). *Membangunkan Raksasa Tidur*. Jakarta: Gramedia Utama.
- Zohar, D., & Marshall, I. (2000). *SQ-Spiritual Intelligence, The Ultimate Intelligence*. London: Bloomsbury.
- Zohar, D., & Marshall, I. (2001). *Kecerdasan Spiritual dalam Berpikir Integralistik dan Holistik untuk Memaknai Kehidupan (terjemahan)*. Bandung: PT. Mizan Pustaka.
- Zohar, D., & Marshall, I. (2007). *Spiritual Quotient*. Bandung: PT. Mizan Pustaka.