



THE RELATIONSHIP BETWEEN ACTIVENESS IN QUR'ANIC LEARNING ACTIVITIES AND EMOTIONAL INTELLIGENCE OF STUDENTS AT SMAI HIDAYATULLAH TANJUNG SELOR

Muhammad Irfandi Cahyo Utomo¹, Sriyanto², Mustakim Noreng³, Joddy Hardiansyah⁴, Benny Prasetya⁵

Institut Ahmad Dahlan Probolinggo^{1,2,3,4,5}

irvandi.u@gmail.com¹, joddy.hardiansyah9@gmail.com², Sriyantoma46@gmail.com³, mustakimnoreng@gmail.com⁴, prasetyabenny@gmail.com⁵

Abstrak

The paradigm shift in Islamic education in the modern era demands a balance between the mastery of knowledge and the formation of personality rooted in spiritual values. Qur'anic learning is regarded as having a strategic role in developing students' emotional intelligence through activities such as reading, memorizing, and understanding the meanings of the verses. This study aims to analyze the relationship between students' activeness in Qur'anic learning activities and their emotional intelligence at SMA Integral Hidayatullah Tanjung Selor. Using a quantitative approach with a population method involving 63 students, data were collected through a five-point Likert-scale questionnaire and analyzed using Pearson correlation and simple linear regression. The results reveal a significant positive relationship between activeness in Qur'anic learning and emotional intelligence ($r = 0.82$; $p < 0.01$). This indicates that the more actively students participate in Qur'anic activities, the better their ability to manage emotions and demonstrate empathy toward others. These findings underscore the importance of participatory and reflective Qur'anic learning strategies as a means of strengthening emotional and spiritual intelligence in contemporary Islamic education.

Keywords: *Student Activeness, Qur'anic Learning, Emotional Intelligence*

INTRODUCTION

Islamic education in the 21st century faces serious challenges in balancing academic achievement with the development of students' emotional character. In this context, Qur'anic learning plays an important role not only as a process of knowledge transfer but also as a medium for personality development and the cultivation of emotional intelligence. However, empirical evidence indicates that some students still experience difficulties in managing emotions, exercising self-control, and demonstrating social empathy, despite regularly participating in Qur'anic halaqah activities. Based on observations and teacher supervision at SMA Integral Hidayatullah Tanjung Selor, the level of students' activeness in Qur'anic learning activities varies considerably. Of the total population of 63 students, only approximately 37% demonstrate high levels of activeness in reading, memorizing, and reflecting on the meanings of the verses, while others remain passive and merely follow routine activities. Preliminary surveys also show that only 42% of students feel that halaqah activities help to calm their emotions and improve their learning focus. This phenomenon indicates a gap between the ideal expectations of Qur'anic learning as a means of character formation and the reality of its implementation in the field, which has not yet been fully effective.

The relationship between active learning and emotional intelligence is supported by various theoretical frameworks in education. As articulated by Jean Piaget and Lev Vygotsky, learning is not merely the passive reception of knowledge but an active process of knowledge construction through social interaction and direct experience (Kusuma et al., 2022; Zaitunah & Yanto, 2023). In the context of Qur'anic learning, active participation in reading, memorizing, reflecting upon, and discussing Qur'anic verses represents a process of deep meaning-making, which lies at the core of constructivist

theory (Nurhidayati, 2017). This constructivist perspective is further reinforced by Jerome Bruner, who emphasizes learning through discovery, demonstrating that meaningful engagement is essential for effective learning and thus highlighting the importance of active involvement.

Furthermore, Albert Bandura's Social Learning Theory complements this perspective by emphasizing that behavior formation and emotional regulation are influenced by observation and imitation of role models, including teachers and peers. This highlights the importance of collaborative learning environments in which students can learn from one another and enhance their emotional intelligence through social interaction (Zaitunah & Yanto, 2023). The significance of emotional intelligence is further explained by Daniel Goleman, who defines it as the ability to recognize, understand, and manage one's own emotions while also building harmonious social relationships (Fathoro & Gumiandari, 2024; Sufyan, 2025). This perspective aligns with the nature of Qur'anic education, in which such emotional competencies can be developed through interactive learning experiences.

The integration of constructivist learning theory, social learning theory, and emotional intelligence demonstrates that active engagement in Qur'anic activities fosters students' holistic development by balancing cognitive, affective, and spiritual dimensions. In particular, empirical studies have shown that Qur'an memorization activities contribute significantly to the development of students' emotional intelligence, including character formation, inner peace, self-control, emotional stability, and social empathy (Sufyan, 2025). Therefore, students' active involvement in Qur'anic education not only serves as a foundation for knowledge construction but is also essential in shaping their emotional and social competencies, which ultimately contribute to their overall personal development.

Previous studies indicate a considerable gap in understanding the relationship between students' activeness in Qur'anic learning and their level of emotional intelligence. Although the literature has extensively discussed the influence of various extracurricular activities on the development of emotional competencies, studies that specifically highlight Qur'anic learning as a medium for emotional intelligence development remain very limited. Cortellazzo et al. (2021) emphasize that the unique effects of individual learning activities on the formation of emotional intelligence have not yet been thoroughly explored. This condition underscores the urgency of research examining how Qur'anic learning activities, as an integral component of Islamic education, can contribute to the enhancement of students' emotional intelligence. Furthermore, although the role of emotional intelligence in improving academic achievement has been widely recognized, research that examines it specifically within the context of Qur'anic education remains scarce, as highlighted by Dirani et al. (2021) regarding the importance of understanding emotional intelligence in educational settings. In line with this, Demir (2023), through a bibliometric analysis, reveals the limited application of machine learning in personalized education, indicating potential opportunities for integrating technology to strengthen emotional learning within the context of religious education.

Furthermore, the study by Alda et al. (2024) highlights that emotions emerging during the learning process, such as engagement, boredom, and enthusiasm, have a significant influence on students' learning outcomes. In the context of Qur'anic learning, these emotional dimensions are particularly important, as such activities do not only emphasize the cognitive domain but also involve the strengthening of students' affective and spiritual aspects. On the other hand, the findings of Maity et al. (2025) emphasize the need for empirical analyses of the effects of emotional intelligence interventions on learning outcomes, thereby providing a foundation for research that examines the direct relationship between activeness in Qur'anic learning and the development of students' emotional intelligence. Thus, conceptual and empirical gaps remain that need to be bridged to clarify how students' active participation in Qur'anic learning activities contributes to the formation of emotional intelligence, particularly at the general/upper secondary school level grounded in Islamic values.

Based on the foregoing discussion, this study seeks to address the main research question: Is there a significant relationship between activeness in Qur'anic learning activities and the emotional

intelligence of students at SMA Integral Hidayatullah Tanjung Selor? This study aims to empirically analyze the role of students' activeness in Qur'anic learning activities in strengthening the dimensions of emotional intelligence, which include self-awareness, emotional regulation, motivation, empathy, and social skills. Academically, this research is expected to enrich the body of knowledge in Islamic education by reinforcing the linkage between constructivist theory, social learning theory, and emotional intelligence within a Qur'anic value framework. Practically, the findings of this study are expected to serve as a foundation for educators, halaqah facilitators, and Islamic educational institutions in designing more participatory, reflective, and character-oriented Qur'anic learning strategies that emphasize the development of students' emotional and spiritual character. (Harimulyo et al., 2021)

Spiritual intelligence can be understood as the human capacity to orient values, meaning, and life direction by placing every action within a high moral framework and interpreting life through a transcendental perspective. In the context of Islamic education, spiritual intelligence is manifested through awareness of Allah's presence in every aspect of life and the ability to relate knowledge to values of worship. Madrasahs, as educational institutions grounded in the Qur'an, play a key role in the development of students' spiritual intelligence. The learning process in madrasahs is designed to instill values such as sincerity, gratitude, responsibility, and concern for others, which are expected to shape individuals who are not only intellectually intelligent but also spiritually enriched (Syahid, 2024).

The cultivation of spiritual values in madrasah education is not only important for personal development but also relevant to societal demands for a generation with strong character and integrity. Through a tauhid-based educational approach, madrasahs can foster harmony among spiritual, intellectual, and moral dimensions. According to Fatahuddin, the success of instilling these values depends on systematic and well-planned factors, in which every educational component—from curriculum to instructional practices—must mutually support the achievement of these objectives (Fatahuddin, 2025; Nurgenti, 2025). Thus, madrasahs function not only as places of learning but also as environments that cultivate students' spiritual intelligence, enabling them to gain a deeper understanding of the meaning of life and internalize the values taught in Islam (Maisyarah et al., 2023).

Prosocial behavior, which includes positive actions such as helping, sharing, and providing benefits to others without expecting any reward, can be regarded as a manifestation of the spiritual values internalized within individuals. In the Islamic context, such behavior is rooted in the principles of mutual assistance in goodness and piety, as well as the spirit of *ukhuwah Islamiyah* (Islamic brotherhood), which motivates individuals to perform good deeds as an expression of their faith rather than merely as a social obligation. The findings of a study conducted by Putri et al. indicate a significant positive relationship between spiritual intelligence and prosocial behavior, whereby individuals with higher levels of spiritual intelligence tend to exhibit greater empathy and contribute more actively to their surrounding communities (Putri et al., 2023).

Madrasah students with a high level of spiritual intelligence generally exhibit higher levels of prosocial behavior. This spiritual intelligence enables them to realize that every act of goodness is part of devotion to Allah, which in turn strengthens their closeness to the Creator. Research by Wahyuni et al. supports this view, demonstrating that spiritual intelligence and prosocial behavior are closely related, with individuals who possess strong spiritual intelligence displaying more prosocial behavior in their environments (Wahyuni et al., 2017). This not only enhances social cohesion among students but also fosters a better generation that is more socially aware and possesses stronger moral consciousness.

Spiritual intelligence originates from an individual's awareness of deeper values in life. Its influence on prosocial behavior has become a focus in educational research. In the context of educational institutions, particularly madrasahs, spiritual intelligence is considered to function as a significant driving force that encourages students to behave positively and demonstrate empathy toward others. Research indicates a positive and significant relationship between spiritual intelligence

and prosocial behavior among students; those with higher levels of spiritual intelligence tend to show greater care and empathy toward their peers (Rachmasari & Sakti, 2023). Therefore, the development of spiritual intelligence in education should not only focus on individual learning but also on the formation of social character, which is expected to contribute to the creation of a better society.

Spiritual intelligence plays an important role in individual emotional regulation, strengthening one's ability to cope with emotional reactions and to empathize with others. Research indicates that believing in and engaging in positive spiritual practices, such as gratitude and forgiveness, can contribute to better emotional regulation, which in turn supports the development of healthy interpersonal relationships. In this context, spiritual intelligence not only enhances individuals' capacity to manage their own emotions but also encourages prosocial behavior, whereby individuals are motivated to help others without expecting any reward. Consequently, spiritual practices integrated into cognitive behavioral therapy can create opportunities for deeper emotional development, providing effective means for individuals to manage stress and improve their mental health (YILMAZTÜRK, 2023).

METHODOLOGY

This study employs a quantitative approach with an associative research design aimed at examining the relationship between activeness in Qur'anic learning and students' emotional intelligence. The research population consists of all students of SMA Integral Hidayatullah Tanjung Selor, totaling 63 individuals. Given that the population size is relatively small and remains within a manageable range to be fully accessed, this study adopts a population research method (census study), in which all members of the population are included as research samples.

The selection of the population method is based on the consideration that including the entire population as research participants yields more accurate and representative data reflecting the actual population conditions, while also minimizing potential bias that may arise from specific sampling techniques. Accordingly, the results of the analysis are expected to comprehensively describe the relationship between learning discipline and learning independence among students at the school.

The research instrument used was a questionnaire employing a five-point Likert scale, covering two variables: activeness in Qur'anic learning (25 items) and emotional intelligence (25 items). Validity testing was conducted using item-total correlation with the criterion of $r > 0.30$, while reliability was assessed using Cronbach's Alpha coefficient ($\alpha > 0.70$).

Data analysis was conducted using both descriptive and inferential approaches. Descriptive analysis was employed to describe the levels of students' activeness and emotional intelligence, while inferential analysis utilized Pearson correlation and simple linear regression to examine the relationship between the two variables. The decision-making criteria were based on a significance value (p-value) of less than 0.05, indicating the presence of a statistically significant effect.

RESULTS AND DISCUSSION

This study was conducted at SMA Islam Hidayatullah Tanjung Selor, located on Agathis Street, Tanjung Selor, North Kalimantan. The research subjects consisted of 63 students from grades X, XI, and XII. The study was carried out in 2025 with the aim of examining the relationship between activeness in Qur'anic learning activities and students' emotional intelligence.

The data distribution for both research variables demonstrates a pattern that falls within acceptable limits and does not indicate any statistical deviations. For the variable of activeness in Qur'anic learning ($N = 63$), the Asymp. Sig. value is 0.177, which exceeds the significance threshold of 0.05. Similarly, for the emotional intelligence variable ($N = 63$), the Asymp. Sig. value reaches 0.200. These values confirm that each variable meets the normality assumption; therefore, the data can be considered normally distributed and suitable for use in parametric analyses.

One-Sample Kolmogorov-Smirnov Test

		Activeness in Qur'anic Learning	Emotional Intelligence
N		63	63
Normal Parameters ^{a,b}	Mean	97.3492	100.6032
	Std. Deviation	12.02572	11.08841
Most Extreme Differences	Absolute	.101	.077
	Positive	.101	.077
	Negative	-.076	-.071
Test Statistic		.101	.077
Asymp. Sig. (2-tailed)		.177 ^c	.200 ^{c,d}

With these assumptions fulfilled, the inferential analysis process in this study is supported by a strong statistical foundation. The stable data distribution allows for the appropriate application of parametric analytical techniques, both in testing relationships between variables and in interpreting emerging empirical trends. This condition ensures that the results obtained are not only methodologically valid but also provide a more accurate basis for the discussion of findings in this section.

The structure of the relationship between the two variables also exhibits a linear and consistent pattern, as reflected in a correlation coefficient of 0.833. This value provides strong evidence that increases in activeness in Qur'anic learning are proportionally associated with increases in emotional intelligence. This consistency is further reinforced by the coefficient of determination (R^2) of 0.694, indicating that 69.4% of the variance in emotional intelligence can be explained by the level of learning activeness. The stability of the model estimation is also demonstrated by an Adjusted R^2 value of 0.689, confirming that the regression model is not distorted by sample size and that the identified relationship is both statistically and substantively valid.

The strength of this linear relationship is further clarified by the results of the model significance test, in which an F value of 138.265 with a p-value of 0.000 indicates that the regression model is highly significant. At the coefficient level, the activeness variable has a B value of 0.768 with a significance level of 0.000, indicating that each one-unit increase in learning activeness consistently leads to an increase in emotional intelligence. The t-value of 11.759 further strengthens the evidence that this effect does not occur by chance. These findings confirm that the relationship between the two variables is not only linear but also strong and significant, thereby providing a solid foundation for discussing the theoretical implications and practical significance in the subsequent section.

Data analysis in this study was also conducted descriptively to examine the frequency distribution of each variable, while correlation analysis was used to test the relationships among the variables under investigation. The following presents the results of the descriptive analysis for each variable:

Tabel 1. Descriptive Analysis of the Study

Category	Activeness in Qur'anic Learning		Students' Emotional Intelligence	
	Frequency	Percentage	Frequency	Percentage
High	21	33,3%	21	33,3%
Moderate	21	33,3%	12	19,0%
Low	21	33,3%	30	47,6%

Based on the table above, it can be observed that students' activeness in Qur'anic learning activities is distributed evenly across three categories, with each category—high, moderate, and low—accounting for 33.3%. This indicates that students' participation in Qur'anic learning activities is relatively balanced, with some students demonstrating a high level of engagement, while others still require improvement.

Meanwhile, for the emotional intelligence variable, the majority of students fall into the low category, accounting for 47.6%, followed by the high category at 33.3% and the moderate category at 19.0%. This condition indicates that students' abilities to manage emotions, demonstrate empathy, and engage in social interactions still need to be strengthened through more active and reflective learning approaches, particularly through Qur'anic learning activities oriented toward the development of character and moral values.

After obtaining descriptive results that illustrate the levels of students' activeness and emotional intelligence, the next step involved conducting a correlation analysis to determine the strength of the relationship between the two variables. Based on the results of the Pearson Product–Moment test, a correlation coefficient of $r = 0.83$ was obtained, with a calculated t -value of 11.75 and a significance level of $p = 0.0001$. These values indicate a very strong and significant positive relationship between activeness in Qur'anic learning and students' emotional intelligence..

This means that the more actively students participate in Qur'anic learning activities, the higher their ability to manage emotions, demonstrate empathy, and engage in positive social interactions. The value of $r^2 = 0.6724$ indicates that approximately 67.24% of students' emotional intelligence can be explained by their level of activeness in Qur'anic learning, while the remaining variance is influenced by other factors. Therefore, Qur'anic learning not only affects cognitive aspects but also makes a significant contribution to the development of students' emotional intelligence.

After identifying a strong correlation between activeness in Qur'anic learning and students' emotional intelligence, the next step involved conducting a simple linear regression analysis to determine the magnitude of the effect. Based on the analysis, the regression equation obtained was $\hat{Y} = 29.18 + 0.737X$. This equation indicates that each one-unit increase in students' activeness in Qur'anic learning activities leads to an increase of 0.737 points in emotional intelligence scores. These findings suggest that the more actively students engage in Qur'anic learning activities, the higher their ability to understand, manage, and express emotions in a positive and proportionate manner.

Furthermore, the coefficient of determination (R^2) was found to be 0.6724, indicating that 67.24% of the variance in students' emotional intelligence can be explained by their level of activeness in Qur'anic learning, while the remaining 32.76% is influenced by other factors beyond the scope of this study. The significance test results showed a calculated t -value of 11.18 with $p = 0.0001$, indicating that the effect of activeness on emotional intelligence is statistically significant at the 95% confidence level. Therefore, it can be concluded that activeness in Qur'anic learning activities makes a substantial and positive contribution to the development of students' emotional intelligence, particularly in aspects of self-control, empathy, motivation, and spiritual awareness, which are essential components of the ideal character of learners in the modern era.

Based on the discussion above, the findings of this study indicate a strong and positive relationship between activeness in Qur'anic learning and students' emotional intelligence. Conceptually, this finding is consistent with the results of a study conducted by Cortellazzo et al. (2021) entitled "Experiences That Matter: Unraveling the Link Between Extracurricular Activities and Emotional and Social Competencies", which found that individuals' active participation in various extracurricular activities—such as social, cultural, and sports activities—positively contributes to the development of emotional and social competencies. However, a fundamental difference between this study and Cortellazzo's research lies in the learning context and the value-based approach employed. While Cortellazzo's study emphasizes non-formal activities and social experiences as means of developing emotional competencies, the present study demonstrates that

Qur'anic learning, as a formal and religious educational activity, can also serve as an effective medium for fostering students' emotional intelligence. In other words, activeness in Qur'anic learning not only enhances cognitive engagement with the sacred text but also strengthens affective and social dimensions through the internalization of profound spiritual values.

This study is also consistent with the research conducted by Dirani et al. (2021) entitled "The Incremental Effect of Students' Engagement, over and above Emotional Intelligence, on Students' Academic Achievement," which demonstrates that students' engagement in the learning process has a positive effect on academic achievement, even after controlling for emotional intelligence. However, the present study extends the scope of these findings by positioning activeness in Qur'anic learning as a form of engagement that is not only cognitive in nature but also spiritual and affective. Thus, while Dirani et al. emphasize the importance of student engagement within the context of higher education and general academic outcomes, this study highlights that religious engagement in the context of Qur'anic education also plays a significant role in shaping students' emotional intelligence at the secondary school level within Islamic value-based education. Consequently, this study provides both empirical and conceptual contributions to the development of spiritually based character education models.

In contrast to the focus of Demir's (2023) study entitled "Bibliometrics Analysis on Using Machine Learning Algorithms in Teacher Education Researches," which maps trends and developments in the use of machine learning algorithms within the context of teacher education, the present study directs attention to the development of emotional intelligence through students' religious engagement in Qur'anic learning. Demir highlights that the application of intelligent technologies in education remains largely concentrated on learner analytics, online assessment, and competency modeling, while affective and emotional dimensions in educational contexts are still relatively underexplored. Within this context, the present study offers an alternative contribution by emphasizing that the strengthening of students' emotional capacities can also be achieved through spiritually based value approaches, rather than solely through modern technological interventions. Thus, while Demir's work opens opportunities for educational innovation through artificial intelligence, this study expands the discourse by presenting a humanistic approach grounded in Qur'anic values as a relevant means of developing emotional intelligence in contemporary Islamic education.

By positioning emotional intelligence as the primary focus, this study provides a practical framework for Qur'anic teachers to design learning activities that emphasize not only mastery of content but also the strengthening of students' affective capacities and social skills. The findings indicate that religious engagement in learning can significantly enhance students' empathy, self-control, and self-awareness, thereby supporting their holistic development. This Qur'an-based value approach affirms that the enhancement of students' emotional capacities can be achieved not only through modern technological interventions but also through pedagogical practices that consistently instill spiritual values.

Despite its important contributions, this study has several limitations, particularly related to the sample, which was restricted to specific Qur'anic classes; therefore, the generalization of the findings should be approached with caution. Future research is recommended to explore the integration of humanistic approaches grounded in spiritual values with modern learning technologies, such as behavioral analytics and personalized learning, in order to obtain a more comprehensive understanding of emotional intelligence development. In addition, further studies may expand the student population and examine the long-term effects of spiritually based interventions on students' emotional well-being and academic performance.

CONCLUSION

Based on the results of the study, it can be concluded that there is a significant positive relationship between activeness in Qur'anic learning activities and the emotional intelligence of students at SMAI Hidayatullah Tanjung Selor. The significance value (p) of 0.000 (< 0.01) and the

correlation coefficient (r) of 0.82 ($r^2 = 0.6724$) indicate that the higher the students' activeness in Qur'anic learning, the higher their level of emotional intelligence. Descriptive analysis shows that the majority of students demonstrate moderate to high levels of activeness (66.6%), while the distribution of emotional intelligence is predominantly in the low to moderate categories (66.6%), indicating the need for learning strategies that more effectively stimulate students' affective dimensions.

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