

DOI: <https://doi.org/10.38035/dijemss.v6i4><https://creativecommons.org/licenses/by/4.0/>

The Influence of Intellectual, Emotional, Spiritual and Social Intelligence on Students' Morals in Integrated Islamic Junior High School in Batam City

Heri Suprpto¹, Zamsiswaya², Asmal May³

¹Sultan Syarif Kasim State Islamic University of Riau, Riau, Indonesia, hs.prapto73@gmail.com

²Sultan Syarif Kasim State Islamic University of Riau, Riau, Indonesia, zamsiswaya@uin.suska.ac.id

³Sultan Syarif Kasim State Islamic University of Riau, Riau, Indonesia, asmal.may@uin.suska.ac.id

Corresponding Author: hs.prapto73@gmail.com¹

Abstract: This study aims to analyze the influence of intellectual, emotional, spiritual, and social intelligence on the morals of students in Integrated Islamic Junior High Schools throughout Batam City. The research method uses a quantitative approach with data collection techniques in the form of questionnaires, interviews and documentation. The research sample consisted of a number of students randomly selected from several Integrated Islamic Junior High Schools in Batam City. The results of this study First, there is no significant influence of intellectual intelligence on the morals of students in Integrated Islamic Junior High Schools throughout Batam City, this is evidenced by the calculation of product moment with a Sig. (2-tailed) value of 0.108 ($0.108 > 0.05$). Second, there is no significant influence of emotional intelligence on the morals of students in Integrated Islamic Junior High Schools throughout Batam City, this is evidenced by the calculation of product moment with a sig. 2 tailed product moment is 0.152 ($0.152 > 0.05$). Third, There is a significant influence of spiritual intelligence on students' morals in Integrated Islamic Junior High Schools throughout Batam City, this is proven by the calculation of product moment with a sig. 2 tailed product moment value of 0.025 ($0.025 < 0.05$). The magnitude of the influence of the spiritual intelligence variable is 31.6% and the remaining 68.4% is influenced by other variables. Fourth, There is no significant influence of social intelligence on students' morals in Integrated Islamic Junior High Schools throughout Batam City, this is proven by the calculation of product moment with a sig. 2 tailed product moment value of 0.152 ($0.152 > 0.05$).

Keyword: Intellectual Intelligence, Emotional Intelligence, Spiritual Intelligence, And Social Intelligence.

INTRODUCTION

The world of education has a very big influence on changing a person's morals. Because one of the goals of national education is to form noble morals. Various sciences are introduced so that students can understand and make changes in themselves. Moral development in Islamic teachings is an integral part of the entire teachings of Islam which must be proven by actions. As a

religious person, of course good morals are needed in order to get along well. Whether in family life, school or in the midst of society, so that morals must be fostered and maintained so that they do not disappear from the person. School is a place for children to interact, schools must build moral aspects, love, democracy, tolerance, respect for differences, be open-minded in accepting reality and distance themselves from violent values. Schools must improve students' emotional intelligence, because every experience that involves extreme emotions will have a more real direct effect on children's behavior as well as a long-term effect on their personality development (Djazimi, 2016).

Humans are the most perfect and noble creatures on earth, because of that perfection humans are gifted with various extraordinary potentials including Intellectual Intelligence (Intelligence Quotient) abbreviated as IQ, IQ is the basic potential of humans and is a genetic factor. Experts believe that the higher a person's IQ, the higher the person's ability. The education pattern in Indonesia so far has prioritized Intellectual Intelligence (Intelligence Quotient) abbreviated as IQ and materialism, but ignores Emotional Intelligence (Emotionsl Quotient) or abbreviated as EQ and also Spiritual Intelligence (Spiritual Quotient) or abbreviated as SQ and Social Intelligence (Social Quotient) or abbreviated as SosQ. In general, society views that IQ is the main thing that must be considered, by ignoring EQ, SQ and SosQ, so that smart children are a source of pride, without them realizing that many smart and accomplished children are not good at socializing, trapped in free association, drugs, brawls and so on. Therefore IQ without EQ, SQ and SQ will be useless. In modern life and increasingly organized conditions of society, worldly and hereafter needs should be in line. With the concept of ESQ (Emotional-Spiritual Quotient) or emotional intelligence and spiritual intelligence, it is hoped that worldly and hereafter needs will not be contradictory but will be able to walk together in delivering the true purpose and nature of human beings (Uno, 2023).

Emosional Goleman said that psychology experts agree that IQ only supports 20% of the factors that determine success, while the remaining 80% comes from other factors, one of which is emotional intelligence (Cahyani, 2017). Ary Ginanjar in his book puts forward the opinion of Danah Zohar and Ian Marshall, they define spiritual intelligence as intelligence to face the problem of meaning and value, namely intelligence to place our behavior and life in the context of broader and richer meaning, intelligence to assess that a person's actions or life path are more meaningful than others (Ginanjar, 2007).

From the above understanding it is clear that spiritual intelligence is needed to function emotional intelligence (EQ) and intellectual intelligence (IQ) as well as social intelligence (SosQ). However, in reality, there are still many people in our society who make spirituality an unimportant thing in education. Without them realizing how many children end up running to addictive substances because they feel pressured, become fierce and even commit acts of violence when angry, fall into the abyss of free sex, brawls between students. All of this happens because of the lack of spiritual education, because spiritual intelligence should be the ability to give spiritual meaning to thoughts, behaviors and activities, and be able to synergize IQ, EQ and SosQ comprehensively.

Based on observations conducted several months ago by researchers in several Integrated Islamic Junior High Schools in Batam City, teachers have provided provisions and learning that support emotional and spiritual intelligence as well as social, by teaching teaching materials that can improve children's emotional and spiritual intelligence well, but there are still many students who do things that seem to deviate from good morals such as being selective about friends in socializing, mocking friends with inappropriate words, extorting friends, speaking rudely to their friends, being rude to their teachers, and even one of the teachers said that the children in the school are still difficult to invite to pray in congregation which is implemented in the school.

Character or moral education is also directed towards helping students to understand, pay attention to, and carry out good values in their own lives, which are currently starting to be eroded by the progress of the times (Fadilah et al., 2021). Character education or morals need to be instilled in students, especially in Integrated Islamic Junior High Schools throughout Batam City so that they have good character in their lives, which can improve academic achievement as preparation for facing the world of work. The contents contained in character education must be in line with the principles of national and state life, all of which are contained in Pancasila. As with the family environment, so too with schools. The influence of the environment on the character or morals of students in schools is quite large, because schools are the second social environment after the family that will be known by students. The school environment itself has factors that can influence the formation of character or morals of students, including those that need to be considered are the maturity of students, the physical condition of students, school life, teachers, staff, curriculum and methods used in teaching. In the school environment, students are subjects and objects that require guidance from others to direct their potential and guidance towards maturity with character. With continuous character formation, it is hoped that it can form students who have character and good morals. Students who have good character will be able to realize positive norms and values that will influence their success in education (Mulyasa, 2022).

Based on the current conditions that occur among Indonesian students, especially in Integrated Islamic Junior High Schools throughout Batam City, it is necessary to continue to improve aspects of attitude and spirituality, namely by organizing character education. From the initial research conducted by researchers in Integrated Islamic Junior High Schools throughout Batam City, there are still students who behave less morally and civilized. In the school, there are still students who are lazy to worship, lie, are not disciplined, have little interest in reading, and do not care about the environment and mock the names of their friends' parents.

In addition, students are also impolite to teachers and other staff, both in their words and behavior, such as eating when the teacher is explaining the lesson, eating and drinking while standing, and so on. By considering the existing conditions, it is necessary to prioritize innovation through cross-disciplinary learning in order to observe and think about a solution to the problem of facing such environmental problems, which is one of the objectives of the Pancasila Student Profile Strengthening Project (P5). Learning with a project-based learning approach is used in the Pancasila student profile strengthening project (P5). The project implementation stage begins with project planning that is adjusted to the conditions and needs of the school institution.

Based on the description above, the researcher is interested in conducting a study entitled "The Influence of Intellectual Intelligence, Emotional Intelligence, Spiritual Intelligence and Social Intelligence on the Morals of Students in Integrated Islamic Junior High Schools throughout Batam City". This research is important to do because students' morality is a fundamental aspect in education, especially in Islamic-based schools, which aim not only to produce students who are academically intelligent, but also have noble moral values and character. The main problem that needs to be solved is the weak integration of a holistic approach in the education process, especially one that combines intellectual, emotional, spiritual, and social intelligence to form students' morality. Many previous studies have only focused on one aspect of intelligence, so they do not provide a complete picture of how various types of intelligence collectively influence morality.

The expected research result hypothesis is that spiritual intelligence has a significant influence on students' morals, while intellectual, emotional, and social intelligence may have a smaller contribution. These results are expected to provide recommendations to schools to develop more holistic curricula and programs, which not only emphasize cognitive aspects, but also strengthen spiritual intelligence and moral values in students' daily lives. Thus, this

study contributes to designing a more comprehensive character education strategy that is relevant to the needs of today's education world.

Research that discusses "The Influence of Intellectual Intelligence, Emotional Intelligence, Spiritual Intelligence and Social Intelligence on the Morals of Students in Integrated Islamic Middle Schools in Batam City" includes : (Murwati, 2024), (Dedek Pranto Pakpahan, 2021), (SUNIARTI, 2024), (ALFANDI, 2023), (Lestari, 2020), (Nurhayati et al., 2024), (Nabella et al., 2022).

METHOD

The method used by the author in this research is a quantitative research method (Arikunto, 2015). According to Sugiyono, quantitative methods can be interpreted as research methods based on the philosophy of positivism, used to research certain populations or samples, data collection techniques are carried out randomly or randomly using research instruments, data analysis is statistical in nature with the aim of testing the established hypothesis (Sugiyono, 2017).

The research location was at the Integrated Islamic Junior High Schools throughout Batam City, with the research time being carried out for approximately two months and was carried out by looking at the education calendar and effective days of teaching and learning activities at the Integrated Islamic Junior High Schools throughout Batam City (Nurhayati, 2024). Schools throughout Batam City totaling 1,424 people. The sample in Integrated Islamic Junior High Schools throughout Batam City was 312 students and was taken randomly using proportional random sampling. The research variables consisted of intellectual intelligence (X_1), emotional intelligence (X_2), social intelligence (X_3), spiritual intelligence (X_4) and student morals (Y).

Data collection techniques using observation, questionnaires and documentation (Creswell, 2015). Instrument testing uses validity instrument testing and reliability instrument testing (Priyono, 2016). The data analysis techniques used are descriptive and inferential statistical analysis techniques. Descriptive statistics are statistics used to analyze data by describing or depicting the collected data, including descriptive statistics, to make it easier to understand. Because information from respondents can be more concise and clear in the form of percentages, distributions, frequencies, histograms, graphs, means, modes, medians and standard deviations. While inferential analysis is an analysis technique used to obtain a logical conclusion from the data in the study so that to determine the results of the existing data are the same as those in the population, it is necessary to test through a hypothesis using product moment correlation (Unaradjan, 2019).

RESULTS AND DISCUSSION

The Influence of Intellectual Intelligence (X_1) on Morals (Y)

The formulation of the first hypothesis in this study is that individually, intellectual intelligence (X_1) has no direct influence on morals (Y).

Table 1. SPSS test results of correlation coefficient X_1 against Y

Coefficients ^a					
Model		Unstandardized Coefficients		Standardized Coefficients	
		B	Std. Error	Beta	t
1	(Constant)	92.549	10.962		8.442
	X_1 Intellectual Intelligence	.290	.083	.311	3.492

a. Dependent Variable: Y Morals

Based on the table above, it is known that in the Sig (Significant) column in the calculation table, the sig value is 0.001. The sig value. 0.108 is greater than the probability value of 0.05 or the sig value of $0.108 > 0.05$. So H_1 is rejected and H_0 is accepted, and it means that the path analysis coefficient is not significant. Thus, it means that although intellectual intelligence is an important ability in terms of academics and critical thinking, this factor does not directly determine the moral behavior or ethics of students.

This can be explained from the perspective of character education. Morals are more influenced by non-academic dimensions such as emotional, spiritual, and social intelligence, which are related to how students manage emotions, build social relationships, and understand spiritual values. Although students with high intellectual intelligence tend to excel academically, this ability is not always directly proportional to their level of moral awareness or ethics. On the contrary, the formation of morals is more related to the process of learning moral values instilled by the family, school, and community environment.

Therefore, these results emphasize the need for an educational approach that not only focuses on developing intellectual abilities, but also pays attention to the development of emotional, spiritual, and social aspects of students, to ensure the formation of noble character and ethics.

The Influence of Emotional Intelligence (X_2) on Morals (Y)

The formulation of the second hypothesis in this study is that individually emotional intelligence (X_2) has no direct influence on morals (Y).

Table 2. SPSS test results of correlation coefficient X_2 against Y

Coefficients ^a					
		Unstandardized Coefficients		Standardized Coefficients	
Model		B	Std. Error	Beta	t
1	(Constant)	74.394	9.334		7.970
	X_2 Emotional Intelligence	.410	.068	.494	6.068
					Sig.
					0,152

a. Dependent Variable: Y Morals

Based on the table above, it is known that in the Sig (Significant) column in the calculation table, the sig value is 0.001. The sig value. 0.152 is greater than the probability value of 0.05 or the sig value of $0.152 > 0.05$. So H_1 is rejected and H_0 is accepted, and it means that the path analysis coefficient is not significant. In other words, although emotional intelligence is considered important in managing emotions and social relationships, it does not directly contribute to the formation of students' morals in the context of this study.

These results may reflect that morals do not only depend on one aspect of intelligence, such as emotional intelligence, but are more influenced by a combination of other factors, such as the educational environment, religious values, family parenting patterns, and social interactions. In education, emotional intelligence can help students understand their own emotions and those of others, but the formation of morals requires a process of instilling consistent moral values from the school environment, family, and society.

Therefore, although emotional intelligence is important in everyday life, this study shows that its influence on students' morals in this context is not significant. This can be a basis for educational institutions to pay attention to other dimensions that contribute to the formation of morals, in order to create a more comprehensive strategy in character education.

The Influence of Spiritual Intelligence (X_3) on Morals (Y)

The formulation of the third hypothesis in this study is that individually spiritual intelligence (X_3) has a direct influence on morals (Y).

Table 3. SPSS test results of correlation coefficient X_3 against Y

		Coefficients ^a				
		Unstandardized Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	80.876	10.962		8.442	0.025
	X3 Spiritual Intelligence	.290	.083	.311	3.492	0.025

a. Dependent Variable: Y Morals

Based on the table above, it is known that in the Sig (Significant) column in the calculation table, the sig value is 0.025. The sig value. 0.025 is smaller than the probability value of 0.05 or the sig value of $0.025 < 0.05$. So H1 is accepted and H0 is rejected, and it means that the path analysis coefficient is significant. This indicates that the higher the spiritual intelligence of a student, the better the formation of his morals. With a contribution of 31.6%, spiritual intelligence plays an important role in shaping students' moral values, wisdom, and positive behavior, such as a sense of responsibility, empathy, and respect for others.

However, with the remaining 68.4% influenced by other variables, it appears that factors other than spiritual intelligence also play an important role in shaping students' morals. These factors can include emotional intelligence, family environment, parenting, school culture, teaching of religious values, and social interaction in society. Therefore, the development of students' morals is not enough to rely solely on strengthening spiritual intelligence, but also needs to integrate various approaches that include intellectual, emotional, social, and educational environmental aspects.

These results are the basis for suggesting a holistic and integrative educational approach, in which spiritual intelligence is developed simultaneously with other relevant factors, in order to create students who have noble morals and have balance in various dimensions of their lives.

The Influence of Social Intelligence (X₄) on Morals (Y)

The formulation of the fourth hypothesis in this study is that individually, social intelligence (X₄) has no direct influence on morals (Y).

Table 4. SPSS test results of correlation coefficient X_4 against Y

Coefficients ^a						
			Unstandardized Coefficients	Standardized Coefficients		
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	74.678	8.766		9.876	0,152
	X4 Social Intelligence	.810	.087	.765	7.098	0,152

a. Dependent Variable: Y Morals

Based on the table above, it is known that in the Sig (Significant) column in the calculation table, the sig value is 0.001. The sig value. 0.152 is greater than the probability value of 0.05 or the sig value of $0.152 > 0.05$. So H1 is rejected and H0 is accepted, and it means that the path analysis coefficient is not significant. This shows that students' ability to

understand and apply spiritual values, such as religious beliefs and relationships with God, does not directly affect the formation of their morals in the context of this study.

This explanation can be seen from the perspective that spiritual intelligence, although important in a person's life, may not be enough to form morals without support from other factors such as family environment, education, school culture, and social interaction. In other words, spiritual intelligence needs to be integrated with a broader character education approach, so that its influence on the formation of morals becomes more visible.

These results also indicate that focusing solely on developing spiritual intelligence alone is not necessarily sufficient to shape students' good morals. Therefore, a comprehensive educational strategy is needed that involves all aspects of intelligence—intellectual, emotional, spiritual, and social—to ensure the formation of strong and comprehensive morals.

The discussion on the influence of intellectual, emotional, spiritual, and social intelligence on the morals of students in Integrated Islamic Junior High Schools throughout Batam City can be explained as follows: 1) Intellectual Intelligence. Where the results of the study showed that intellectual intelligence did not have a significant influence on the morals of students. This shows that the ability to think logically, analytically, and solve problems, although important in academic achievement, does not always have a direct impact on the formation of moral values. Other factors such as family environment and character education in schools play a greater role in forming morals. 2) Emotional Intelligence. The results showed that emotional intelligence was also not found to have a significant influence on morals. This indicates that students' ability to recognize and manage emotions, as well as build interpersonal relationships, needs to be supported by strengthening moral values that are taught consistently to really have an impact on their morals. 3) Spiritual Intelligence. Unlike the previous two aspects, spiritual intelligence has a significant influence on the morals of students, with a contribution of 31.6%. This shows that understanding and implementing spiritual values, such as faith, awareness of the relationship with God, and moral principles in religion, play an important role in forming good morals. However, these results also show that the formation of morals does not entirely depend on spiritual intelligence, because there is a 68.4% contribution from other factors, such as parenting patterns, school culture, and social interaction. 4) Social Intelligence. The results of the study showed that social intelligence also did not have a significant influence on students' morals. This shows that the ability to communicate, cooperate, and socialize alone is not enough to form morals without the integration of moral values from the surrounding environment.

The results of the above study have been proven in previous research conducted by Etep Rohana in a journal entitled "Islamic Education Perspective", discussing the relationship between character education and spiritual intelligence. This study shows that spiritual intelligence plays an important role in shaping the character of superior students, including intellectual, emotional, and spiritual aspects. This study emphasizes the importance of holistic education to build a whole person (Rohana, 2019).

Meanwhile, for research on systematic studies of character education in Islamic Schools, namely research conducted by Muhamad Arif and his colleagues reviewed character education in Islamic elementary schools through a systematic literature review. This study highlights the importance of integrating intellectual, emotional, and spiritual intelligence in shaping students' character. The results show that an educational approach involving curriculum, learning media, and madrasah programs can strengthen students' moral values (Azhar & Gresik, 2024).

The implementation of religious programs and their impact on spiritual intelligence studied by Nur Muhibbah Pulungan. The results of the study explored the impact of religious programs on students' spiritual intelligence. This study found that structured religious programs can improve students' spiritual intelligence, which in turn affects their moral

behavior, such as honesty, responsibility, and discipline (Pulungan et al., 2023). These three studies provide deep insights into the importance of an integrated educational approach to shaping students' morals.

This study has a novel contribution that lies in testing the combined influence of intellectual, emotional, spiritual, and social intelligence on students' morals in Integrated Islamic Junior High Schools throughout Batam City, a combination of variables that is rarely the main focus in previous similar studies. The main difference from previous studies is that this study places special emphasis on the spiritual intelligence variable, which is proven to have a significant influence of 31.6% on the formation of students' morals, while intellectual, emotional, and social intelligence do not have a significant influence. This finding underlines the importance of spiritual intelligence in building students' character, which provides a new direction for an educational approach based on moral and spiritual values. This is different from previous studies that tend to only focus on one aspect of intelligence or ignore the relevance of spiritual intelligence to morals. In addition, this study also offers a more contextual understanding of the importance of a holistic approach in student character education in Islamic-based schools.

CONCLUSION

Based on the results of the study, it was concluded that intellectual, emotional, and social intelligence did not have a significant influence on students' morals in Integrated Islamic Junior High Schools throughout Batam City, while spiritual intelligence had a significant influence of 31.6% in the formation of students' morals, with the remaining 68.4% influenced by other factors outside the variables studied. The formation of students' morals is influenced by various factors that are not only limited to intellectual, emotional, spiritual, or social intelligence. Therefore, a holistic educational approach is needed, which not only emphasizes intelligence, but also integrates character education and moral values as a whole.

REFERENSI

- Alfandi, M. F. (2023). *Upaya Guru Mata Pelajaran Pai Dan Budi Pekerti Dalam Mengembangkan Kecerdasan Spiritual Dan Emosional Peserta Didik Di Sdn Podorejo 03 Semarang*. Universitas Islam Sultan Agung.
- Arikunto, S. (2015). *Metode Penelitian*. Jakarta: Rineka Cipta.
- Azhar, A., & Gresik, M. (2024). *Character Education In Indonesia Islamic Elementary Schools : A Systematic Literature Review (2014-2024)*. 11(1), 1–20.
- Cahyani, N. L. P. A. (2017). Pengaruh Kecerdasan Emosional, Motivasi, Dan Pelatihan Terhadap Kinerja Aparatur Sipil Negara Di Biro Umum Sekretariat Daerah Provinsi Sulawesi Utara. *Politico: Jurnal Ilmu Politik*, 6(1), 160800.
- Creswell, J. W. (2015). *Research Design : Qualitative, Quantitative, And Mixed Methods Approaches* (4th Ed.). Sage Publications Ltd.
- Dedek Pranto Pakpahan, S. T. (2021). *Kecerdasan Spiritual (Sq) Dan Kecerdasan Intelektual (Iq) Dalam Moralitas Remaja Berpacaran Upaya Mewujudkan Manusia Yang Seutuhnya*. Ahlimedia Book.
- Djazimi, M. A. (2016). Pengaruh Kecerdasan Emosional Terhadap Akhlak Siswa Madrasah Aliyah Al-Khairiyah Provinsi Banten. *Studia Didaktika: Jurnal Ilmiah Bidang Pendidikan*, 10(02), 48–64.
- Fadilah, M. P., Alim, W. S., Zumrudiana, A., Lestari, I. W., Baidawi, A., Elisanti, A. D., & Km, S. (2021). *Pendidikan Karakter*. Agrapana Media.
- Ginanjar, A. (2007). *Rahasia Sukses Membangun Kecerdasan Emosi Dan Spiritual: Esq*. Jakarta: Arga.
- Lestari, W. (2020). *Pengaruh Teknik Pemberian Hukuman (Punishment) Terhadap Kecerdasan Spiritual Remaja Di Panti Asuhan Yatim Putera Muhammadiyah*

- Pekanbaru. Universitas Islam Negeri Sultan Syarif Kasim Riau.
- Mulyasa, H. E. (2022). *Manajemen Pendidikan Karakter*. Bumi Aksara.
- Murwati, S. (2024). *Pengaruh Kecerdasan Emosional Dan Spiritual Siswa Terhadap Akhlak Siswa Di Mi Silahul Ulum Asempapan Trangkil Pati*. Universitas Islam Sultan Agung Semarang.
- Nabella, S. D., Rivaldo, Y., Kurniawan, R., Nurmayunita, Sari, D. P., Luran, M. F., Amirullah, Saputra, E. K., Rizki, M., Sova, M., Sidik, M., Nurhayati, & Wulandari, K. (2022). The Influence Of Leadership And Organizational Culture Mediated By Organizational Climate On Governance At Senior High School In Batam City. *Journal Of Educational And Social Research*, 12(5), 119–130. <https://doi.org/10.36941/Jesr-2022-0127>
- Nurhayati, N. (2024). Pengaruh Komunikasi Interpersonal, Budaya Organisasi Dan Komitmen Organisasi Guru Di Sekolah Dasar Islam Terpadu Kepulauan Riau. *Jurnal Literasiologi*, 11(1).
- Nurhayati, N., Latif, M., & Anwar, K. (2024). The Influence Of Organizational Culture, Career Expectations, And Leadership Beliefs On Achievement Motivation In Integrated Islamic Primary Schools Riau Islands *Dinasti International Journal Of ...*, 5(5), 1150–1168. <https://dinastipub.org/Dijemss/Article/View/2700%0ahttps://dinastipub.org/Dijemss/Article/Download/2700/1803>
- Priyono, M. (2016). *Metode Penelitian Kuantitatif*. Sidoarjo: Zifatma Publishing.
- Pulungan, N. M., Islam, U., Syekh, N., Hasan, A., Addary, A., Utara, S., Islam, U., Syekh, N., Hasan, A., Addary, A., Utara, S., Islam, U., Syekh, N., Hasan, A., Addary, A., & Utara, S. (2023). *Implementation Of Religious Programs And Their Impact On Students' Spiritual Intelligence*. 1(1), 29–40. <https://doi.org/10.24952/fahmina.v1i1.10026>
- Rohana, E. (2019). Character Education Relation With Spiritual Intelligence In Islamic Education Perspective. *International Journal Of Nusantara Islam*, 6(2), 165–174. <https://doi.org/10.15575/ijni.v6i2.4803>
- Sugiyono. (2017). *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*. Alfabeta.
- Suniarti, N. (2024). *Pengaruh Kecerdasan Intelektual (Iq), Kecerdasan Emosional (Eq), Kecerdasan Spiritual (Sq), Dan Kompetensi Pedagogik Guru Terhadap Kinerja Mengajar Guru Pai Pada Sekolah Menengah Atas Di Pekanbaru*. Universitas Islam Negeri Sultan Syarif Kasim Riau.
- Unaradjan, D. D. (2019). *Metode Penelitian Kuantitatif*. Penerbit Unika Atma Jaya Jakarta.
- Uno, H. B. (2023). *Orientasi Baru Dalam Psikologi Pembelajaran*. Bumi Aksara.