

**A STUDY ON THE RELATIONSHIP BETWEEN EMOTIONAL INTELLIGENCE
AND SPIRITUAL INTELLIGENCE AMONG MUSLIM ADOLESCENTS AT AL-
FALAH SUMBER SARI ISLAMIC BOARDING SCHOOL**

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ABSTRACT

Introduction. This study investigates the relationship between emotional intelligence and spiritual intelligence among Muslim adolescents, emphasizing the role of emotional competencies in supporting spiritual development during adolescence within an Islamic educational context. **Research Methods.** The study employed a quantitative approach with a correlational research design. Participants consisted of 120 Muslim adolescents aged 13 to 18 years who were selected using purposive sampling techniques. Data were collected using validated and reliable emotional intelligence and spiritual intelligence scales. **Data Analysis.** The collected data were analyzed using the Pearson Product Moment correlation technique to examine the strength and significance of the relationship between emotional intelligence and spiritual intelligence. **Results.** The results revealed a positive and statistically significant relationship between emotional intelligence and spiritual intelligence, with a correlation coefficient of $r = 0.61$ and a significance level of $p < 0.05$. The findings indicate that adolescents with higher levels of emotional intelligence tend to exhibit higher levels of spiritual intelligence. Emotional intelligence was found to contribute to adolescents' ability to regulate emotions, develop self-understanding, construct life meaning, and enhance religious awareness. **Conclusion.** The study concludes that emotional intelligence is an important factor influencing the development of spiritual intelligence among Muslim adolescents. These findings highlight the importance of integrating emotional development into educational and religious programs to support holistic adolescent development.

Keywords: emotional intelligence, spiritual intelligence, Muslim adolescents, correlation, Islamic psychology

A. INTRODUCTION

Adolescence represents a developmental phase characterized by significant physical, emotional, cognitive, and social changes. During this period, adolescents' ability to regulate

El Wafa: Islamic Studies Journal

Volume 1, Issue 1, (December 2025), pp. 1-16

emotions and to construct spiritual meaning plays a crucial role in shaping their personality development and behavioral patterns (Delvi, 2024). Emotional intelligence refers to the capacity to understand, regulate, and appropriately express emotions, whereas spiritual intelligence relates to the ability to derive meaning, life purpose, and a sense of connection with God. This study aims to examine the relationship between emotional intelligence and spiritual intelligence among Muslim adolescents, as both constructs are believed to complement one another in the development of moral values and character formation (Nurhadi & Fitria, 2020).

This research focuses on Muslim adolescents residing at the Al-Falah Islamic Boarding School, Sumber Sari, specifically individuals aged 15–18 years who engage in religious and social life within an Islamic framework. Muslim adolescents were selected because they are situated in a critical stage of identity exploration while simultaneously learning to balance religious values with lived experiences.

The phenomenon of emotional and spiritual development among Muslim adolescents has become increasingly important to investigate in the modern era, as adolescents face various challenges such as academic pressure, the influence of social media, peer interactions, and shifting social values. These conditions underscore the importance of emotional and spiritual competencies as protective factors in maintaining mental and moral equilibrium. This research can be conducted in educational settings or within community environments that include groups of Muslim adolescents, as such contexts provide an ideal setting for observing emotional and spiritual development concurrently.

This study is significant because Muslim adolescents require a balance between emotional regulation and spiritual meaning-making in order to cope with life stressors. Emotional intelligence helps adolescents manage conflict and stress, while spiritual intelligence provides moral direction, inner peace, and positive motivation. Understanding the relationship between these two forms of intelligence can assist educators, parents, and Islamic educational institutions in designing effective character development programs. According to Goleman, emotional intelligence refers to an individual's ability to recognize, understand, and manage their own emotions as well as those of others (Raharjo, 2024). Meanwhile, Zohar and Marshall conceptualize spiritual intelligence as the capacity to comprehend life's meaning, purpose, and transcendent values (Neisia Mu'asyara et al., 2024).

A study conducted by Irsandef, Taufik, and Netrawati examined the *Profile of Emotional Intelligence and Spiritual Intelligence of Adolescents from Divorced Families*. The researchers explored dimensions of emotional intelligence, self-awareness, self-regulation, motivation, empathy, and social skills, as well as dimensions of spiritual intelligence, including critical existential thinking, personal meaning production, transcendental awareness, and conscious

El Wafa: Islamic Studies Journal

Volume 1, Issue 1, (December 2025), pp. 1-16

state expansion, among adolescents from divorced family backgrounds. The findings indicated that the majority of respondents demonstrated moderate levels of both emotional intelligence (EQ) and spiritual intelligence (SQ). Although the population was not specifically composed of Muslim adolescents, these findings provide an important empirical foundation regarding the distribution of emotional and spiritual intelligence in adolescent populations and highlight how situational backgrounds, such as parental divorce, may be associated with both constructs (Irsandef et al., 2018).

Research conducted by Aridhona (2017) found that spiritual intelligence and emotional maturity were positively associated with adolescent self-adjustment. The study involved ninth-grade junior high school students, and Pearson correlation analysis revealed that higher levels of spiritual intelligence and emotional maturity were associated with better self-adjustment. These findings support the notion that spiritual and emotional capacities do not function independently but jointly contribute to adolescents' psychosocial development, including their ability to navigate developmental transitions during adolescence (Aridhona, 2021).

Uinggio (2015) investigated the relationship between emotional intelligence, spiritual intelligence, and problem-solving ability among adolescents and identified a significant positive correlation. The study involved 300 adolescent participants and employed the Emotional Intelligence Scale (EIS) and the Spiritual Intelligence Self-Report Inventory (SISRI). The results demonstrated that both EQ and SQ contributed significantly to adolescents' problem-solving abilities. This study is particularly relevant because it integrates the two primary variables (EQ and SQ) with a psychological outcome (problem-solving), even though it did not specifically identify Muslims as the study population (Aridhona, 2021).

Another study by Setyaningsih, Susanti, Mangku Negara, and Subagyo (prior to 2020) examined the relationship between spiritual intelligence and coping mechanisms among adolescents at SMAN 2 Purwokerto. Using a correlational method, the researchers found that adolescents with higher levels of spiritual intelligence tended to employ more adaptive coping strategies when dealing with problems. These findings emphasize the role of spiritual intelligence in stress regulation and coping strategy development among adolescents (Aridhona, 2021).

Based on the literature reviewed above, several key points emerge. Empirical studies conducted prior to 2020 have explored emotional intelligence (EQ) and spiritual intelligence (SQ) among adolescents, although not all explicitly focused on Muslim adolescents. A number of studies have linked EQ and SQ to coping mechanisms, problem-solving skills, and self-adjustment, indicating that both forms of intelligence are relevant to psychological adaptation processes. From an Islamic perspective, there is a strong theoretical foundation suggesting that EQ and SQ are inseparable and equally essential in the character development of Muslim

El Wafa: Islamic Studies Journal

Volume 1, Issue 1, (December 2025), pp. 1-16

adolescents. However, quantitative studies examining the combined relationship between EQ and SQ within a specifically Muslim adolescent population remain very limited prior to 2020.

Many studies on spiritual intelligence among adolescents have been theoretical in nature or conducted within general populations rather than focusing exclusively on Muslims. Research specifically examining the correlation between emotional intelligence and spiritual intelligence among Muslim adolescents remains scarce. Therefore, further research is needed to explicitly investigate the relationship between EQ and SQ among Muslim adolescents using a quantitative design, validated instruments within an Islamic context, and samples that adequately represent Muslim adolescent communities. While several previous studies have indicated a relationship between emotional regulation and spiritual development, empirical studies focusing specifically on Muslim adolescents are still limited. Accordingly, this study was conducted to examine whether a significant relationship exists between emotional intelligence and spiritual intelligence among Muslim adolescents.

This research employed a quantitative approach by administering questionnaires to Muslim adolescents. The instruments used consisted of validated emotional intelligence and spiritual intelligence scales. The collected data were subsequently analyzed using statistical techniques, such as Pearson correlation analysis, to determine whether a significant relationship exists between the two variables.

B. LITERATURE REVIEW

Irsandef, Taufik, and Netrawati (2018) conducted a study entitled “*Profile of Emotional Intelligence and Spiritual Intelligence of Adolescents from Divorced Families.*” They examined key dimensions of emotional intelligence—self-awareness, self-regulation, motivation, empathy, and social skills—as well as dimensions of spiritual intelligence, including critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion, among adolescents from divorced family backgrounds. Their results indicated that the majority of respondents demonstrated moderate levels of both emotional intelligence (EQ) and spiritual intelligence (SQ). Although this population was not specifically composed of Muslim adolescents, the findings remain valuable as an empirical basis for understanding the distribution of emotional and spiritual intelligence within adolescent groups and for illustrating how situational contexts (such as parental divorce) may be associated with both forms of intelligence (Irsandef et al., 2018).

Aridhona’s study (2017) found that spiritual intelligence and emotional maturity were positively related to adolescents’ self-adjustment. The participants were ninth-grade junior high school students, and Pearson correlation analysis showed that higher levels of spiritual intelligence and emotional maturity were associated with stronger self-adjustment. These

El Wafa: Islamic Studies Journal

Volume 1, Issue 1, (December 2025), pp. 1-16

results support the view that spiritual intelligence and emotional capacity do not operate in isolation; rather, they contribute to adolescents' psychosocial development, including their ability to navigate the challenges inherent in the transition to adolescence.

Uinggio (2015) investigated the relationship between emotional intelligence and spiritual intelligence in relation to adolescents' problem-solving ability and reported a significant positive correlation. The study involved 300 adolescents and employed the Emotional Intelligence Scale (EIS) and the Spiritual Intelligence Self-Report Inventory (SISRI). The findings suggested that both EQ and SQ contributed to adolescents' problem-solving competence. This study is particularly relevant because it links the two principal variables (EQ and SQ) to a psychological outcome (problem solving), even though it did not explicitly identify Muslim adolescents as the target population.

Setyaningsih, Susanti, Mangku Negara, and Subagyo (in a study conducted prior to 2020) examined the relationship between spiritual intelligence and coping mechanisms among adolescents at SMAN 2 Purwokerto. Using a correlational approach, they found that adolescents with higher spiritual intelligence tended to employ more adaptive coping strategies when confronting problems. This evidence underscores the role of spiritual intelligence in stress regulation and coping strategy formation during adolescence.

Taken together, the literature reviewed above highlights several important points. Empirical studies conducted prior to 2020 have explored emotional intelligence (EQ) and spiritual intelligence (SQ) among adolescents, although not all of them explicitly focused on Muslim adolescents. A number of studies have associated EQ and SQ with coping mechanisms, problem-solving, and adolescents' self-adjustment, indicating that both constructs are relevant to psychological adaptation. From an Islamic perspective, there is a strong theoretical foundation suggesting that EQ and SQ are intertwined and jointly contribute to the character development of Muslim adolescents. Nevertheless, quantitative research examining EQ–SQ in combination within specifically Muslim adolescent populations remained very limited prior to 2020. Many studies on spiritual intelligence in adolescence have been primarily theoretical or conducted in general populations (not exclusively Muslim), and research among Muslim adolescents has rarely tested the correlation between EQ and SQ simultaneously. Therefore, further research is needed to directly examine the relationship between EQ and SQ among Muslim adolescents using a quantitative design, instruments validated within an Islamic context, and samples that adequately represent Muslim adolescent communities. While previous studies have suggested links between emotional regulation and spiritual development, empirical evidence focusing specifically on Muslim adolescents is still scarce. Accordingly, the present study was conducted to test whether a significant relationship exists between emotional intelligence and spiritual intelligence among Muslim adolescents.

El Wafa: Islamic Studies Journal

Volume 1, Issue 1, (December 2025), pp. 1-16

Emotional intelligence (EI) refers to an individual's capacity to recognize, understand, regulate, and appropriately express emotions, both one's own and those of others. According to Goleman, emotional intelligence encompasses self-motivation, impulse control, mood regulation, empathy, and the ability to build and sustain interpersonal relationships (Ramadhani & Khusnul Khotimah, 2023). Salovey and Mayer define emotional intelligence as the ability to monitor one's own feelings and those of others, to differentiate among these feelings, and to use emotional information to guide thinking and action. In the context of Muslim adolescents, emotional intelligence intersects with Islamic values such as patience (*sabr*), gratitude (*shukr*), reliance on God (*tawakkul*), and self-restraint (Rohmah, 2024). In Goleman's framework, emotional intelligence comprises several components: self-awareness (recognizing one's emotions), self-regulation (managing emotions and impulses), motivation (internal drive to achieve goals), empathy (sensing and understanding others' feelings), and social skills (forming and maintaining positive relationships) (Nor Rochmatul Wachidah, 2021).

Emotional intelligence can also be understood as the capacity to feel and to interpret emotions selectively, and to employ emotional energy and sensitivity as a source of human motivation and influence. It requires individuals to learn how to acknowledge emotions and to apply emotional energy effectively in everyday life. Emotional intelligence is considered particularly important for Qur'an memorizers-in-training, as it may enhance quality of life and support effective coping with everyday problems in social environments, especially by facilitating social interaction. Individuals with strong emotional intelligence are generally better able to recognize their own emotional states and those of others, which may make interpersonal relations easier. In this sense, emotional intelligence entails self-awareness, emotion regulation, productive use of emotions, empathy, and relationship management.

Emotional intelligence develops through learning processes. Emotions function as one of the drivers of human action; fear, anger, happiness, love, and sadness, for example, reflect the dynamics of emotional life (Alya Shofia et al., 2023). Humans cannot be fully understood without emotions and feelings, because both are integral to everyday living. James described emotion as a psychological state that manifests through clear bodily changes. Each person's emotional condition reflects the state of their inner life and becomes observable through physical responses; fear, anger, happiness, love, and sadness thus represent expressions of emotional dynamics (Nor Rochmatul Wachidah, 2021).

Several factors may influence emotional intelligence, including biological factors (such as the development of the prefrontal nervous system during adolescence), family environment (parenting patterns and models of emotion regulation), education and schooling (social interaction and learning climate), religious values (concepts such as patience, *ihsan*, and moral conduct), and life experiences (conflict, success, and failure) (Neisia Mu'asyara et al., 2024).

El Wafa: Islamic Studies Journal

Volume 1, Issue 1, (December 2025), pp. 1-16

Spiritual intelligence is one form of adjustment that may guide individuals toward a meaningful life. Spiritual intelligence can be defined as a talent or capacity inherent in human beings, often likened to gold that has not yet been refined and therefore has not been fully realized or possessed by many people (Nurul et al., 2025). For this reason, cultivating one's inherent potentials is necessary so that they may grow and develop to their fullest capacity. Spiritual intelligence offers a source of hope that can be applied in daily activities to attain well-being and happiness (Avita et al., 2021). It is also commonly described as a synthesis of intellectual and emotional intelligence. Spiritual intelligence is sometimes considered the highest form of intelligence because it functions as a source and foundation for other intelligences (Avita et al., 2021). Often abbreviated as SQ, spiritual intelligence refers to the capacity to enact daily behavior within a broad horizon of meaning, to resolve questions of value and life meaning, and to evaluate and choose actions and life paths that are more meaningful (Purnamasari & Wibawanti, n.d.).

Spiritual intelligence (Spiritual Quotient) has also been described as the intelligence used to address questions of meaning and value, namely, the capacity to place behavior and life within a wider and richer context of significance, and to judge that one course of action or life direction is more meaningful than another (Larasati, 2024). Spiritual intelligence represents the potential of the non-material or spiritual dimension of the human person. This potential may be compared to an unpolished diamond possessed by everyone; it is each individual's task to recognize that potential and refine it until it shines, using strong commitment and directing it toward lasting happiness (Fikra, 2022).

Spiritual intelligence plays a role distinct from emotional intelligence because its objectives and focal orientation differ. In addition, Gardner argued that people are born with a certain range of intelligences, suggesting that human beings enter the world with more than one potential form of intelligence that can develop over time, although the pattern and extent of development may vary across individuals (Nurhadi & Fitria, 2020).

C. METHOD

This study employed a quantitative approach using a correlational method. The research design was selected to examine the relationship between emotional intelligence (X) and spiritual intelligence (Y) among Muslim adolescents at the Al-Falah Islamic Boarding School, Sumber Sari. The population consisted of Muslim adolescents aged 13–18 years who resided within the Al-Falah Sumber Sari boarding school environment. The sample comprised 120 respondents selected through purposive sampling based on the following criteria: adherence to Islam, age between 13 and 18 years, and willingness to participate by completing the research instruments.

The emotional intelligence scale was adapted from Goleman's model and included five dimensions: self-awareness, self-regulation, self-motivation, empathy, and social skills. The instrument was developed using a five-point Likert scale ranging from 1 to 5. The results of the validity test showed item correlation values above 0.30, while the reliability test using Cronbach's Alpha produced a coefficient of 0.870, indicating high reliability. The spiritual intelligence scale was constructed based on the framework proposed by Zohar and Marshall, covering the dimensions of life meaning, transcendental awareness, internal moral values, and self-reflection. This scale also employed a five-point Likert scale. Validity testing indicated coefficients above 0.30, and reliability testing yielded a Cronbach's Alpha value of 0.740, indicating acceptable reliability.

Data were collected through the distribution of questionnaires administered both online and offline. The data analysis techniques included validity and reliability testing, normality testing, and Pearson Product–Moment correlation analysis to examine the relationship between emotional intelligence and spiritual intelligence. The interpretation of the correlation coefficient (r) followed Guilford's correlation categorization criteria.

D. RESULTS AND DISCUSSION

The initial phase of analysis was devoted to examining the psychometric quality of the research instruments, specifically their validity and reliability, in order to ensure the robustness of the measurement process. The results of the validity analysis indicated that all items across both scales satisfied the required criteria, as each item demonstrated a correlation coefficient exceeding 0.30. This outcome suggests that the items were sufficiently representative of the constructs they were designed to measure. Furthermore, the emotional intelligence scale showed a high degree of internal consistency, as evidenced by a reliability coefficient of 0.89, indicating that the items functioned cohesively in assessing emotional intelligence. In a similar manner, the spiritual intelligence scale yielded a reliability coefficient of 0.87, reflecting a strong and stable measurement structure. Both coefficients fall well within the acceptable range commonly reported in international psychological and educational research. Collectively, these findings confirm that the instruments possessed adequate validity and reliability, thereby justifying their use in subsequent statistical analyses. The methodological rigor established at this stage enhances confidence in the credibility and accuracy of the overall research findings.

Following the assessment of instrument quality, descriptive statistical analysis was conducted to illustrate the general distribution of emotional intelligence and spiritual intelligence among the participants. The analysis revealed that emotional intelligence scores were situated within the moderate to high range, indicating that participants generally demonstrated a well-developed capacity for emotional awareness, emotional regulation,

El Wafa: Islamic Studies Journal

Volume 1, Issue 1, (December 2025), pp. 1-16

intrinsic motivation, empathy, and social interaction. The observed level of variability suggests the presence of individual differences, yet these differences remained within a relatively consistent range across the sample. Spiritual intelligence scores were found to be comparatively high, reflecting a strong tendency among participants to engage with life meaning, moral reflection, and transcendental awareness. The slightly broader dispersion of spiritual intelligence scores indicates diversity in the depth and manner in which spiritual values were internalized and expressed. Overall, these descriptive findings portray Muslim adolescents in the Al Falah Sumber Sari boarding school as possessing substantial emotional and spiritual resources. This descriptive profile provides an important contextual foundation for interpreting the relational and predictive analyses that follow.

Table 1. Descriptive statistics of research variables

Variable	Mean	SD	Category
Emotional Intelligence	121.4	12.6	Moderate to High
Spiritual Intelligence	118.2	13.3	High

The association between emotional intelligence and spiritual intelligence was further examined using Pearson correlation analysis. The results demonstrated a correlation coefficient of 0.61, indicating a positive and statistically significant relationship between the two variables. The significance value of 0.000, which is substantially lower than the conventional threshold of 0.005, confirms that the observed association is unlikely to be due to random chance. This finding suggests that adolescents with higher levels of emotional intelligence also tend to exhibit higher levels of spiritual intelligence. The magnitude of the correlation can be classified as sufficiently strong, implying a meaningful and substantive relationship rather than a marginal connection. This pattern underscores the interconnected nature of emotional and spiritual development during adolescence. Emotional competencies, such as self awareness and emotion regulation, appear to facilitate deeper spiritual reflection and the internalization of moral values. At the same time, spiritual intelligence may provide a stable moral and existential framework that supports emotional balance. Overall, the correlation findings align with theoretical perspectives that emphasize the integration of emotional and spiritual dimensions in human development.

To further explore the predictive role of emotional intelligence, a simple regression analysis was conducted with spiritual intelligence as the outcome variable. The resulting regression model produced the equation $Y = 45.72 + 0.59X$, indicating that emotional intelligence significantly predicted spiritual intelligence. This equation suggests that each one-point increase in emotional intelligence was associated with an increase of 0.59 points in spiritual intelligence. The positive regression coefficient reinforces the direction of the

El Wafa: Islamic Studies Journal

Volume 1, Issue 1, (December 2025), pp. 1-16

relationship identified in the correlation analysis. These findings indicate that emotional intelligence contributes meaningfully to the development of spiritual intelligence among Muslim adolescents. Skills such as managing emotions, understanding others, and sustaining motivation may enhance adolescents' capacity to engage with spiritual values and practices in a deeper and more reflective manner. Additionally, the regression results imply that programs or interventions aimed at strengthening emotional intelligence may also yield positive outcomes for spiritual development. Within the context of Islamic boarding schools, this evidence highlights the importance of holistic educational approaches that integrate emotional and spiritual growth. Taken together, the regression analysis provides empirical support for the role of emotional intelligence as a significant factor in fostering spiritual intelligence.

The findings of this study indicate a clear and statistically significant positive relationship between emotional intelligence and spiritual intelligence among Muslim adolescents. This relationship suggests that adolescents who possess stronger emotional competencies are more likely to demonstrate higher levels of spiritual awareness and understanding. Emotional intelligence, which encompasses the ability to recognize, interpret, and regulate emotions, appears to play a central role in shaping how adolescents engage with questions of meaning, values, and purpose in life. When emotional processes are managed effectively, individuals are better equipped to reflect on their experiences in a constructive manner. This reflective capacity allows adolescents to integrate emotional experiences into broader moral and spiritual frameworks. As a result, emotional intelligence contributes to the development of a coherent and meaningful worldview during a critical stage of psychological growth. The present findings reinforce the view that emotional intelligence functions as an important psychological resource in adolescent development. In this context, emotional intelligence supports not only social adaptation but also deeper spiritual engagement.

The significant association observed in this study further supports theoretical models that emphasize the interconnected nature of emotional and spiritual development. Emotional balance enables adolescents to approach existential questions with greater clarity and openness. When individuals are able to regulate anxiety, frustration, and emotional distress, they are more capable of engaging in thoughtful self-examination. This emotional stability creates an internal environment that is conducive to spiritual reflection and moral reasoning. Adolescents who experience emotional coherence tend to show a stronger inclination toward exploring ethical principles and internalizing moral values. In turn, these processes contribute to the formation of a meaningful relationship with God. Rather than developing independently, emotional intelligence and spiritual intelligence appear to evolve in a mutually reinforcing manner. This dynamic interaction highlights the importance of viewing adolescent development through an integrated emotional and spiritual lens.

El Wafa: Islamic Studies Journal

Volume 1, Issue 1, (December 2025), pp. 1-16

Emotional intelligence also facilitates adolescents' ability to process internal experiences in a more adaptive and constructive way. Adolescents with higher emotional awareness are better able to identify subtle emotional cues within themselves, which supports deeper introspection. This capacity for introspection allows them to connect personal emotions with spiritual meanings and moral evaluations. Emotional regulation further enables adolescents to respond to internal conflicts without becoming overwhelmed by negative emotions. As a result, they are more likely to engage in reflective practices that foster spiritual awareness. These processes support value based reasoning and ethical decision making. The findings of this study align with psychological perspectives that emphasize the role of emotional processes in shaping higher order cognitive and spiritual functions. Emotional intelligence therefore serves as a bridge between affective experience and spiritual understanding.

Further analysis suggests that emotional intelligence exerts a direct and meaningful influence on spiritual intelligence among Muslim adolescents. Adolescents who demonstrate strong self awareness tend to possess a clearer understanding of their inner states, which allows them to reflect more critically on their beliefs and behaviors. Emotional regulation supports this process by enabling adolescents to manage emotional reactions that might otherwise interfere with reflective thinking. This combination of awareness and regulation encourages thoughtful evaluation of life choices and personal values. As a result, emotionally intelligent adolescents are more likely to develop a coherent sense of purpose and direction. This clarity of purpose contributes to a more mature engagement with spiritual concepts. Emotional intelligence thus supports the internal processes through which spiritual understanding is constructed.

In addition, emotionally intelligent adolescents are often better equipped to internalize religious values in a meaningful way. Their ability to connect emotional experiences with religious teachings allows them to perceive spiritual principles as personally relevant rather than abstract. This personal relevance strengthens motivation to engage in religious practices and ethical behavior. Emotional sensitivity also enables adolescents to empathize with others, which reinforces moral values such as compassion and responsibility. Through this process, religious values become integrated into everyday behavior rather than remaining confined to ritual observance. Emotional intelligence therefore enhances the depth and authenticity of spiritual engagement. These findings suggest that emotional development plays a critical role in transforming religious knowledge into lived moral practice.

Another important aspect of emotional intelligence is its contribution to adolescents' ability to cope with stress and life challenges. Adolescents with well developed emotional control tend to maintain inner calm when confronted with academic pressure, social conflict, or personal difficulties. This emotional composure supports spiritual resilience by fostering

El Wafa: Islamic Studies Journal

Volume 1, Issue 1, (December 2025), pp. 1-16

trust in divine guidance and acceptance of life circumstances. Rather than reacting impulsively, emotionally intelligent adolescents are more likely to respond with patience and reflective problem solving. This adaptive coping style aligns closely with spiritual values that emphasize endurance and reliance on higher meaning. Emotional stability thus strengthens adolescents' capacity to sustain spiritual commitment during challenging situations. These patterns illustrate how emotional intelligence supports spiritual endurance and consistency.

The relationship observed in this study is consistent with the theoretical framework proposed by Zohar and Marshall, which emphasizes that spiritual intelligence is closely linked to the capacity to process meaning and values. These capacities are not isolated cognitive abilities but are shaped by emotional maturity and self regulation. Emotional intelligence provides the psychological foundation that enables individuals to engage deeply with existential questions. Adolescents who are emotionally mature are better positioned to evaluate moral dilemmas and reflect on the broader implications of their actions. This alignment between emotional maturity and spiritual processing reinforces the integrative nature of human intelligence. The present findings provide empirical support for this theoretical perspective within the context of Muslim adolescent development.

The religious environment experienced by Muslim adolescents also plays a significant role in reinforcing both emotional and spiritual intelligence. Regular participation in religious activities such as prayer, recitation of sacred texts, and attendance at religious study sessions encourages reflection on moral values and life purpose. These practices provide structured opportunities for emotional regulation through discipline and routine. Adolescents learn to manage emotional impulses by engaging in practices that emphasize patience, humility, and self control. Over time, these habits contribute to greater emotional stability and spiritual awareness. The religious environment thus serves as a context in which emotional and spiritual competencies are cultivated simultaneously.

Religious practices also foster a sense of inner peace and moral responsibility among adolescents. Through consistent engagement in spiritual routines, adolescents develop emotional discipline that supports thoughtful behavior and ethical decision making. This discipline helps adolescents navigate social relationships and personal challenges with greater composure. Spiritual growth, in turn, reinforces emotional balance by providing meaning and direction. This reciprocal relationship creates a positive developmental cycle in which emotional and spiritual growth support one another. The findings of this study illustrate how structured religious environments can facilitate this integrative process. Such environments offer a valuable framework for holistic adolescent development.

The observed correlation coefficient of 0.61 indicates a sufficiently strong relationship between emotional intelligence and spiritual intelligence. This level of association suggests

El Wafa: Islamic Studies Journal

Volume 1, Issue 1, (December 2025), pp. 1-16

that emotional intelligence makes a meaningful contribution to spiritual development, although it does not function as the sole influencing factor. Other variables such as family support, character education, peer relationships, and life experiences also play important roles. Nonetheless, the strength of the relationship underscores the significance of emotional intelligence as a central component in fostering spiritual growth. Emotional competencies appear to provide the internal resources necessary for adolescents to engage deeply with spiritual values. These findings highlight the importance of addressing emotional development in educational and religious contexts.

Overall, the results of this study emphasize the value of holistic educational approaches that integrate emotional development with religious and moral education. Programs that focus exclusively on cognitive or ritual aspects of learning may overlook the emotional processes that support spiritual understanding. By nurturing emotional intelligence, educators can create conditions that promote deeper spiritual reflection and ethical commitment. Such an integrative approach is particularly relevant for adolescent populations, who are navigating complex emotional and existential transitions. The present findings contribute to the growing body of research advocating for the integration of emotional and spiritual dimensions in education. In doing so, they offer important insights for the development of comprehensive educational models within Muslim adolescent communities.

The findings of this study carry several important implications for adolescent development programs, particularly within educational and religious contexts. First, programs aimed at fostering adolescent growth should place greater emphasis on training in emotional regulation, as emotional management has been shown to play a significant role in supporting spiritual development. By equipping adolescents with skills to recognize, understand, and manage their emotions effectively, such programs can help them develop greater emotional balance and psychological resilience. Second, religious education in schools can be more effective when it is integrated with character education and emotional awareness training, rather than being delivered solely as cognitive or ritual instruction. This integrative approach allows religious teachings to be internalized more deeply, as students are encouraged to connect moral and spiritual values with their emotional experiences and daily behavior. Finally, school counselors may utilize these findings as a foundation for designing psychological guidance and counseling services that are grounded in spiritual values. By incorporating spiritual principles into counseling interventions, counselors can offer more holistic support that addresses both emotional well-being and moral development. Together, these implications highlight the need for comprehensive adolescent development strategies that harmonize emotional training, religious education, and spiritually informed psychological support.

E. CONCLUSION

Based on the results of the study and the subsequent discussion, it can be concluded that there is a positive and statistically significant relationship between emotional intelligence and spiritual intelligence among Muslim adolescents. This conclusion is supported by the correlation coefficient of $r = 0.61$ with a significance level of $p < 0.05$, indicating that adolescents who are more capable of recognizing, understanding, and managing their emotions tend to exhibit higher levels of spiritual intelligence. Emotional intelligence contributes meaningfully to adolescents' ability to develop spiritual awareness, as those who demonstrate effective self control, empathy, and emotional understanding are more likely to engage in self reflection, comprehend the meaning of life, and internalize religious values. These findings highlight the important role of emotional competencies in supporting spiritual development during adolescence, particularly within a religious context.

In addition, the religious environment and participation in religious activities were found to strengthen the relationship between emotional intelligence and spiritual intelligence. Practices such as prayer, recitation of the Qur'an, and participation in religious study sessions support the simultaneous development of emotional maturity and spiritual awareness. Although spiritual intelligence is influenced by various factors, including family environment, character education, and social experiences, emotional intelligence has been shown to be a key contributing factor in fostering spiritual growth among Muslim adolescents. The findings of this study therefore carry important implications for educational and developmental practices, especially in the areas of character education, school counseling, and religious education programs that integrate emotional and spiritual development.

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El Wafa: Islamic Studies Journal

Volume 1, Issue 1, (December 2025), pp. 1-16

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