

## The Effect of Spiritual Intelligence and Religious Faith on Self-Regulation

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### ABSTRACT

Most Muslims find it hard to memorize the Qur'an due to certain factors. This research explored the effect of spiritual intelligence and religious faith on self-regulation. Having quantitative design, three instruments were used in this analysis; self-regulation scale (S-SR) ( $\alpha=0.621$ ), religious faith scale (S-RF) ( $\alpha=0.986$ ), and spiritual intelligence scale (S-SI) ( $\alpha=0.890$ ). Four hundred (400) students in the *tahfiz* Al-Qur'an program from some Islamic boarding schools in Surabaya were selected through purposive sampling. The results from multiple regression showed that spiritual intelligence and religious faith significantly predicted self-regulation. In other words, both spiritual intelligence and religious faith had a positive effect on self-regulation. Besides, spiritual intelligence also positively affected self-regulation. The more positive students assessed their spiritual intelligence, the higher their self-regulation. That self-regulation then made students get more engaged with their activity of memorizing the Quran.

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## INTRODUCTION

Muslims have to do some obligations in their religion, such as reading and memorizing the Qur'an (Hartati & Rezi, 2019). Nevertheless, many Muslims neither read nor remember the Al-Quran (Mubarokah, 2019). Many factors make it hard to do (Zahro, 2021). It is difficult for Muslims to memorize the Quran since they are too busy with their business and find it hard to manage their time (Zahro, 2021). However, many people deliberately spend their time memorizing the Quran and staying in certain places (Hidayati & Siswanto, 2021). They have a good memory of the Quran and some proud achievements in some areas. In addition, some Muslims are also encouraged by their families to get involved in memorizing the Qur'an (Zakaria, 2022).

Since memorizing the Quran is interesting to explore, this research studied how the students managed their time between memorizing the Qur'an and other activities. Besides, most students have been doing activities at home for almost a year during the COVID-19 pandemic (Susanto et al., 2021). Students must memorize the Qur'an and carry out daily activities at home (Lubis et al., 2020). After the pandemic, they will do remembering programs in certain places where they will also have different activities (Masita, 2020).

Hafidhul Quran, one of the Islamic boarding schools having *tahfidz* Qur'an, reported that almost forty percent of their students had decreasing memorization ability (Masita et al., 2020). The COVID-19 pandemic has affected Islamic boarding schools and Indonesia's education system (Albi et al., 2020). Many factors affect students' memories, decreasing their achievement (Rahima et al., 2021). Furthermore, learning methods changed, and technology forced all schools to have online learning (Salsabila et al., 2020). Learning with technology is not easy since most people do not master technology, do not use them, and have limited facilities and infrastructure (Zakaria et al., 2022). After having devices technology, problems come up from parents in which they get more homework, and it disrupts students learning process (Nuryana, 2022).

The phenomena illustrated can be explored through self-regulation theory, in which an individual can adapt and achieve desired goals with potential (Indah, 2020). Self-regulation is crucial for students who memorize the Qur'an (Mardiana, 2021). Low self-regulation affects students' failure in memorizing the Qur'an (Pangatin, 2020). Some students who are hardly keeping their memorization illustrated that they still could not have good self-regulation (Masduki, 2018). A person who cannot determine desires, push himself, maintain affection (feelings), and compare himself can directly do things that he or other humans do not want (Mardiana, 2021).

Low self-regulation may affect aggressive behavior (Hasri & Suyadi, 2020). Self-regulation can be illustrated as a cycle of behavior for shaping self-adjustments (Irwani, 2019). Self-regulation is also viewed as motivation and a method for doing something (Widiantoro et al., 2017). Self-regulation is related to thoughts, feelings, and actions connected with personal goals achieved. In other words, not

only self-regulation but also metacognition, motivation, and attitudes will actively participate in personal goals achievement (Hasri & Suyadi, 2020; Zamakhsari et al., 2020).

Self-regulation has been widely studied in the last few years with different subjects (Mustajab et al., 2020). However, the phenomenon of students returning to Islamic boarding schools after the pandemic is rarely explored (Masita et al., 2020). After being sent home for almost one year, they must readapt to various Islamic boarding school activities (Susanto, 2021).

A self-regulation system requires individuals actively generate thoughts, emotions, and actions, and adapt them to achieve goals (Shaleh et al., 2021). Students apply self-regulation when directing their behavior and cognition towards obtaining knowledge and achieving goals (Indah, 2020). They can have a purpose and strategy and regulate themselves (Prasetyana, 2020). It is implied in their time management, memorizing Quran, and facing exams. Then students' self-regulation is indicated by self-recognizing, self-control, and having hobbies involving cognition, motivation, and behavior (Hasri, 2020).

Islamic boarding school students are considered intellectual intelligence, self-awareness, and creativity (Ashshidieqy, 2018). Individuals with good characteristics will be neutral in a dynamic social environment (Suryati, 2021). Intellectual individuals never give up since their intelligence, emotion, and spirituality make them able to solve problems (Garcia-Romeu & Richards, 2018). Education implicitly transfers cultural values through information and skills from the previous generation to the current one (Fitriani & Yanuarti, 2018). However, education broadly generates individual abilities that will benefit themselves, the environment, and society (Pant & Srivastava, 2019). It is called educative interaction when students are directed and guided based on their ability, and they will have multi-dimensional, intellectual, emotional, and spiritual intelligence (Atiyah, 2022).

Students who live in Islamic boarding schools mostly have high spiritual intelligence since they have spiritual materials in daily activities (Griffiths et al., 2019). Theoretically, they have good religious faith in their God and good time management in memorizing the Qur'an (Mahmood et al., 2018). However, many students with high spiritual intelligence cannot manage their time between memorizing the Qur'an and studying (Hasan, 2019).

Self-regulation among students at Islamic boarding schools affects their academic achievement since they apply it in time management for studying and other activities (Maesaroh, 2019). They must manage their time for self-analysis and collaborative analysis to prepare for exams (Sholeh et al., 2022). Self-regulation can be applied when the students are aware of their responsibilities, so they can have time to manage between studying and memorizing the Qur'an (Hasri & Suyadi, 2020).

Most students have moderate or even low self-regulation levels, so they need special attention and guidance in their teenage period. Previous research studied the effect of spiritual intelligence and religious faith on self-regulation separately, but this study will see its simultaneous effect. In addition, some studies still have different results, which some researchers found correlated and not correlated. This research objective is to explore the effect of spiritual intelligence and religious faith on Islamic boarding school students' self-regulation. The contribution of these two variables will be a novelty to self-regulation research.

## METHODS

This quantitative research has a correlational design. The survey collected data aimed to explore the effect of variables and then explained it with theories. The variables studied are spiritual intelligence, religious faith, and self-regulation. This research involved students in seven Islamic boarding schools having a program for *Tahfiz* Al-Qur'an. They were selected on purpose since the preliminary study found that students who participated in *Tahfiz* Program tended to have high self-regulation. Four hundred (400) students enrolling *Tahfidz* Al-Quran participated in this research.

**Table 1.** Distribution of Participants

Students	Number	Persentage	School	Number	Percentage
Female	308	77%	Pondok A	40	10%
Male	92	23%	Pondok B	46	12%
Total	400	100%	Pondok C	63	16%
			Pondok D	60	15%
			Pondok E	64	16%
			Pondok F	77	19%
			Pondok G	58	15%
			<b>Total</b>	<b>400</b>	<b>100%</b>

Three psychological instruments were used Self-Regulation Scale (S-SR), Religious Faith (S-RF) scale, and Spiritual Intelligence Scale (S-SI). All instruments were adaptations from previous research. The self-Regulation Scale (S-SR) measured self-observation, judgemental process, and self-response (Prasetyana & Mariyati, 2020). This scale had 12 items with fairly high reliability ( $\alpha=0.621$ ). Examples of psychological scale statements included: I always keep attention to the quality of memorization I have ( $r=0.330$ ), and I feel quality improvement in my memorization compared to last year ( $r=0.560$ ). The Religious Faith (S-RF) scale measured seven aspects; logical form, social perspective-taking, moral judgment, bounds of social awareness, locus of authority, a form of world coherence, and symbolic function (Rizqillah, 2020). The scale consisted of 28 items with high reliability ( $\alpha=0.986$ ). Examples of these psychological scale statements included: I believe that memorizing and reading Qur'an improves my morals to be better ( $r=0.433$ ), and I carry out obligations as a Muslim by reading

and memorizing the Qur'an ( $r=0.470$ ). The Spiritual Intelligence Scale (S-SI) measured nine aspects which were the ability to be flexible, high level of self-awareness, ability to face and solve problems, ability to overcome painfulness, good quality of life, reluctance to unnecessary harm, holistic view, finding the basic answer "why" or how, and self-contained field (working against convention). (Yazdi et al., 2018). This scale consisted of 28 items with very high reliability ( $\alpha=0.890$ ). Examples of these scale statements included: I believe that I can get through memorizing Qur'an for my future ( $r=0.417$ ), I memorize and read the Qur'an not because of commands and obligations from Allah ( $r=0.670$ ).

The data analysis implemented multiple regression analysis. The stepwise technique was also used to analyze the effect of each predictor variable on the self-regulation variable. All data were analyzed using SPSS Program for Windows Version 25.

## RESULT AND DISCUSSION

This research has descriptive analysis showing empirical and hypothetical scores. The self-regulation scale consists of 12 items with five answer choices. It has maximum and minimum range scores from 12x1 to 12x5, so the score got 12 to 60 with a hypothetical mean  $(12+60):2=31$ . hypothetical standard deviation is  $(60-12):6=8$ . Comparing results between empirical and hypothetical data can be seen in table 2.

**Table 2.** Empirical data and hypothetical data of Self Regulation

Variabel	Empirik			Standart Deviation	Hipotetik			Standart Deviation
	Min	Max	Mean		Min	Max	Mean	
Self Regulation	12	60	38.065	14.5	12	60	31	8

Table 2 shows that the empirical mean is greater than the hypothetical mean ( $38,065 > 31$ ), so it is called that subjects have higher self-regulation compared to the population in general. Subjects are then classified into three categories of self-regulation: low, medium, and high. Table 3 describes that subjects mostly have high self-regulation.

**Table 3.** Self-regulation Category

Variable	Score range	Category	Number	Percentage
Self Regulation	$X \leq 20$	Low	67	17%
	$20 < X \leq 40$	Moderate	137	34%
	$40 < X \leq 60$	High	196	49%
Total			400	100%

The spiritual intelligence scale consists of 28 items with 1 to 5-range criteria. The maximum range is  $28 \times 1 = 28$ , and the minimum range is  $28 \times 5 = 140$  with a hypothetical mean  $(28+140):2=84$ . Hipotetic standard deviation is

$(140-28):6=18.67$ . A comparison between empiric and hypothetical data of spiritual intelligence can be read in Table 4.

**Table 4.** Empirical data and hypothetic data of Spiritual Intelligence

Variable	Empirical			Standart Deviation	Hypothetical			Standart Deviation
	Min	Max	Mean		Min	Max	Mean	
Spiritual Intelligence	28	140	84.555	32.8	28	140	84	18.67

Table 4 shows that the empirical mean is greater than the hypothetical mean ( $84,555 > 84$ ). It can be interpreted that the spiritual intelligence of subjects is higher than the general population. Then the subjects are also classified into three categories of spiritual intelligence; low, medium, and high. Table 5 shows that most subjects are in the high category of spiritual intelligence.

**Table 5.** Spiritual Intelligence Category

Variable	Range Value	Category	Number	Percentage
Spiritual Intelligence	$X \leq 46$	Low	69	17%
	$47 \leq 92$	Moderate	157	39%
	$93 \leq 140$	High	174	44%
Total			400	100%

The religious faith scale consists of 28 items with 1 to 5 criteria. The maximum range is  $28 \times 5 = 140$  while the minimum range is  $28 \times 1 = 28$  with a hypothetical mean  $(28+140):2=84$ . Standard deviation is  $(140-28):6=18.67$ . Table 6 shows that the empirical mean is greater than the hypothetical mean ( $84,899 > 84$ ). It can be called that religious faith among subjects is higher than in the population in general.

**Table 6.** Empirical data and hypothetic data of Religious Faith

Variable	Empirical			Standart Deviation	Hypothetical			Standart Deviation
	Min	Max	Mean		Min	Max	Mean	
Spiritual Intelligence	28	140	84.899	31.8	28	140	84	18.67

Then the subjects are classified into three categories of religious faith; low, medium, and high. Table 7 shows that most subjects have high religious faith.

**Table 7.** Religious Faith Category

Variable	Value Range	Category	Total	Percentage
Religious Faith	$X \leq 46$	Low	70	17%
	$47 \leq 92$	Moderate	156	39%
	$93 \leq 140$	High	174	44%
	Total		400	100%

There are normality, linearity, multicollinearity, and heteroscedasticity tests before multiple linear regression analyses. The normality test aims to determine whether the data is normally distributed. Kolmogorov Smirnov analysis technique is used, and the data is called normal if the significant value is greater than 0.05.

**Table 8.** Normality test

One-Sample Kolmogorov-Smirnov Test		
		Unstandardized Residual
N		400
Normal Parameters <sup>a,b</sup>	Mean	0,0000000
	Standart Deviation	0,13637262
Most Extreme Differences	Absolute	0,370
	Positive	0,348
	Negative	-0,370
Test Statistic		0,370
Asymp. Sig. (2-tailed)		0,175 <sup>c</sup>

Having One-Sample Kolmogorov-Smirnov Test, Table 8 shows that the significance value is 0.175 ( $p > 0.05$ ). This research data is normally distributed.

**Table 9.** Linearity Test

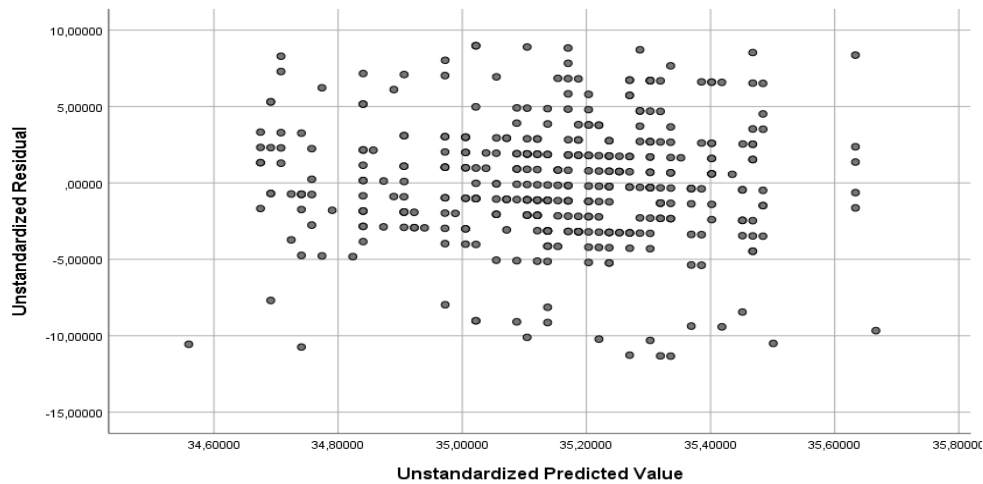
Variable	F	Sig	Description
Self Regulation - Spiritual Intelligence	6.936	0.016	Linear
Self Regulation - Religious Faith	4.783	0.000	Linear

Table 9 shows that two predictor variables, spiritual intelligence, and religious faith, have a linear correlation with self-regulation. It is interpreted from the significance of self-regulation, and spiritual intelligence is .016 ( $< 0.05$ ) while self-regulation and religious faith are 0.000 ( $< 0.05$ ). Thus, self-regulation and spiritual intelligence has a linear correlation, and so do self-regulation and religious faith.

Table 10 shows the two predictor variables, spiritual intelligence, and religious faith, have no multicollinearity. The value of tolerance and variance inflation factor (VIF) is 1,000  $> 0.3$ .

**Table 10.** Multicollinearity test

Variable	Collinearity statistics		
	Tolerance	VIP	Description
Spiritual Intelligence	1.000	1.000	No Multicollinearity
Religious Faith	1.000	1.000	



**Figure 1.** Scatterplot Graph

Figure 1 shows that the data have no heteroscedasticity. The scatterplot does not have any clear pattern, and the points are spreadly both above and below the number 0 on the Y-axis. It shows that all data are normally distributed, both predictor variables are linear with criterion variables, and there is no multicollinearity and heteroscedasticity. Thus, those requirements are fulfilled for parametric statistical testing.

Table 11 shows that spiritual intelligence and religious faith simultaneously affect self-regulation ( $F=2$ ;  $P=0.000$ ). Spiritual intelligence and religious faith are significant predictors of self-regulation. Those variables give a 99.1% effect on self-regulation, while 0.9% is from other variables.

**Table 11.** Multiple linear regression analysis

Statistic	Value
F	22817,250
P	0,000
R	0,996
R Square	0,991

Table 12 shows that spiritual intelligence partially affect self-regulation ( $B= 9.263$ ;  $t= 24,932$ ;  $p=0.000$ ). The higher spiritual intelligence they have, the higher self-regulation will be. Besides religious faith also has significant on self-regulation ( $B= 9.263$ ;  $t= 24,932$ ;  $p=0.000$ ). In other words, the higher their religious faith is, the higher their self-regulation will be.

**Table 12.** Predictor variable on Self-regulation

Predictors Variables	Beta	t-test	p value
Spiritual Intelligence	9,263	24,932	0,000
Religious Faith	10,248	27,545	0,000



Based on Table 12, the regression equation for this research is as follows.

$$Y' = a + b_1X_1 + b_2X_2$$

$$Y' = 15.312 + (9,263)X_1 + (10,248)X_2$$

$$Y' = 15.312 + 9,263 + 10,248$$

Notes :

Y' = self regulation score

a = constanta

b<sub>1</sub>, b<sub>2</sub> = coefisien regresion

X<sub>1</sub> = spiritual intelligence

X<sub>2</sub> = religious faith

Regression equation; a constant of 15,312 means that if spiritual intelligence (X<sub>1</sub>) and religious faith (X<sub>2</sub>) are 0, then the self-regulation score (Y') is 15,312. Coefficient regression of spiritual intelligence (X<sub>1</sub>) 9.263 means that if other predictor variables are fixed, and the spiritual intelligence value has increased by 1, then the self-regulation score increased by 9.263. The higher spiritual intelligence is, the higher self-regulation will be. The regression coefficient of religious faith (X<sub>2</sub>), which is 10.248, means that if the value of religious faith has increased by 1, then religious faith has increased by 10.248. The higher the religious faith, the higher the self-regulation will be.

## DISCUSSION

The results showed that 400 students in seven Islamic boarding schools following Al-Quran *Tahfiz* Program had high self-regulation. This finding reaffirmed preliminary research found showing that most students had high self-regulation. Descriptive data also indicated that the empirical mean was more significant than the hypothetical mean (38,065 > 31), in which 49% of students mostly had high self-regulation. In addition, 44% of students had high spiritual intelligence, with a hypothetical mean was 84,555 > 84. Religious faith was mainly high, with 44% of subjects having high religious faith (hypothetical mean = 84,899 > 84).

The statistical results showed that spiritual intelligence and religious faith were significant predictors of self-regulation. Spiritual intelligence and religious faith also simultaneously affected self-regulation. Besides, partial spiritual intelligence also had a significant positive effect on self-regulation. The higher the spiritual intelligence was, the higher the self-regulation would be. Religious faith also had a significant positive effect on self-regulation, in which the higher the religious faith, the higher the self-regulation.

This result is similar to Husna and Mayangsari's (2018) finding that spiritual intelligence positively affected self-regulation since the higher spiritual intelligence, the higher self-regulation in learning (Husna et al., 2018). The individual has the spiritual intelligence to grab the meanings, values, goals, and motivations (Indrayani, 2021). Good spiritual intelligence makes individuals recognize themselves and develop their motivation (Alkautzar, 2018). Spiritual

intelligence is essential for students because it can make them intelligent and sincere, have a mission in life, have self-awareness, and have good self-regulation in learning (Ali, 2021).

Spiritual intelligence is the basic drive for the effective function of intellectual intelligence (IQ) and spiritual intelligence (EQ) (Huda, 2020). Spiritual intelligence can be increased and decreased (Ardian, 2021). Those levels can be upgraded and unlimited (Erika et al., 2021). Therefore, spiritual intelligence is a perfect ability from common sense development to think about the material that spreads inner energy to motivate morals and worship (Shofiani, 2021). Ramachandran (2020) discovered God Spot, built as a spiritual center in the human brain. God Spot is a neural process in the human brain that is concentrated on efforts to unite and give meaning to human life experiences (Hasan, 2019). It is a kind of network that ties all experiences to have a more meaningful life. God Spot is an actual place where the most profound human nature is (Sholeh et al., 2022). Even though there are several training models for increasing spiritual intelligence, the zero mind process is one of the efforts to return to the God Spot and a free heart and mind. It is called mental building, where thinking format is based on self-awareness. Therefore, an individual with good spiritual intelligence significantly contributes to self-regulation (Alkautzar, 2018).

Alawiyah (2021) found that religious faith affected self-regulation. Spiritual maturity is a reflection of mental maturity (Atiyah, 2022) that will make an individual far from anxiety, worry, and fear to face what God has provided (Griffin, 2019). A religious individual firmly believes that God offers rewards for those who carry out His commands and threatens those who violate the prohibition (Koenig, 2019). Therefore, the soul will always demand to do anticipation based on the threat of fear perceived (Rutjens, 2019). Religion is from the Latin word; *relegare*, which means binding (Patwardhan, 2019). Religion then becomes an adjective that means spiritual or related to religion and its regulations (Dewi, 2021). Rutjens explained that faith is about the substance that is believed to have power above humans. Religion is also defined as something that regulates norms and ethics in society (Rutjens, 2017).

Meanwhile, according to Pant (2019), faith is a symbol, idea, appreciation, price, and behavior regulated and obeyed by humans. Faith is also called a subculture abstraction since human beliefs are from the past, such as law, prophetic testimony, revelations, traditions, tunes, dances, architectural teachings, and theology (Husna, 2018). Faith is both belief and human potential to relate and serve as a self-transcendent creature (Rahima, 2021). Even though humans want to live without difficulties, they will be tested in a difficult situation to ensure whether they remain in religion, which is called faith (Schmalzbauer, 2019).

Faith is a method of how individuals or institutions interpret transcendent values or powers as they are understood through cumulative tradition (Yarden, 2022). Faith involves trust, heart harmony, will, commitment and loyalty (Sorkin, 2018).

Religion is considered a method to awaken one's faith in the modern era (Piersen, 2019) to have a reciprocal view of religion (McKaughan, 2018). Faith is also a human technique to find meaning (Buchak, 2019). Thus, spiritual faith symbolizes perception, appreciation, value, and behavior that can change human life and give meaning to religious implementation (Koenig, 2021). The finding implied that managing religious faith and spiritual intelligence was vital to improve self-regulation.

## CONCLUSIONS

Religious faith and spiritual intelligence had a simultaneous and significant effect on self-regulation. In other words, religious faith and spiritual intelligence strongly predicted the level of self-regulation among *tahfiz* students. Besides, spiritual intelligence partially had a significant effect on self-regulation, in which the higher spiritual intelligence was, the higher self-regulation would be. This study also conveys that religious faith has a significant positive effect on self-regulation. Students with higher religious faith are also higher in self-regulation. Consequently, good self-regulation will enable students to manage their time and activities memorizing the Qur'an. Besides, religious faith and spiritual intelligence sharpen their belief that learning the Qur'an needs self-regulation in daily routines.

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