



The Influence of Emotional-Spiritual Quotient (ESQ) on Students' Socio-Religious Behavior at Junior High School 2 of Playen, Gunungkidul District

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ABSTRACT

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Students with good ESQ will be better able to build social relationships, be more focused and motivated in learning, and be able to control their emotions. As a result, they will be more patient, tolerant, friendly, and able to live their lives according to religious values. ESQ is aligned with Islamic Religious Education. Ideally, Islamic Religious Education should be able to instill religious values that can be applied in life in an integrated way, but in reality, students are still found to behave negatively both at school and in society. ESQ in Islamic Religious Education learning is considered necessary to improve the morals of adolescents, especially in the era of globalization. The purpose of this study is to determine the extent of the influence of ESQ on the religious social behavior of SMP 2 Playen students. This study used a quantitative approach using simple random sampling of 181 adolescents. Data were collected through a Likert scale questionnaire, observation, interviews, and documentation. Data were analyzed descriptively and by simple linear regression. Quantitative descriptive analysis was used for percentage calculation, and quantitative inferential data analysis was used to determine the influence of ESQ on religious social behavior using the simple linear regression formula. The results of the study showed that: the average ESQ of students tends to be in the good category and the average religious social behavior is good. The results of the hypothesis test showed that there was a significant influence of ESQ on religious social behavior. ESQ can influence religious social behavior by 63.5%. The remaining 36.5% is explained by the variation of other factors, namely from the school environment, social environment, the development of science and technology, and the community environment.

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Introduction

Education is an effort made by an individual or a group of other people to become an adult or achieve a higher level of mental endeavor (Hasbullah, 2003, p. 1). Education is one of the vehicles for forming a resilient human resource. Because the quality of education in a country will directly determine the quality of human resources. Good quality human

resources will not be formed instantly, but through a long process.

Education is a fundamental and important thing for the life of a nation and is a determining factor in the progress of that nation. Education is not only seen from the intelligent quotient (IQ) side, but also from the emotional quotient (EQ) side (Agustian, 2001, pp. 43–45). EQ has a much more significant role than IQ. IQ is the minimum requirement to achieve success, but true EQ (almost all proven) leads someone to the peak of achievement. It has been proven that many people with high IQs are struggling in the middle of competition (Agustian, 2001, pp. 16–17). Education is an effort made by an individual or a group of other people to become an adult or achieve a higher level of mental endeavor. Education is one of the vehicles for forming a resilient human resource. Because the quality of education in a country will directly determine the quality of human resources. Good quality human resources will not be formed instantly, but through a long process. Education is a fundamental and important thing for the life of a nation and is a determining factor in the progress of that nation. Education is not only seen from the intelligent quotient (IQ) side, but also from the emotional quotient (EQ) side. EQ has a much more significant role than IQ. IQ is the minimum requirement to achieve success, but true EQ (almost all proven) leads someone to the peak of achievement. It has been proven that many people with high IQs are struggling in the middle of competition.

In this case, EQ can train the ability to manage one's feelings, the ability to motivate oneself, the ability to be strong in the face of frustration, the ability to control impulses and delay immediate gratification, regulate reactive moods, and be able to empathize and work with others. Thus, EQ can support a student in achieving their goals and aspirations. On the other hand, what needs to be considered is SQ because it has the most important role, which is the foundation for the functioning of IQ and EQ (Agustian, 2001, p. 46). Intellectual intelligence without accompanying spiritual intelligence will result in an empty soul, so they are easily shaken in facing the problems of their lives. This is what often causes someone to be easily depressed, venting their burden of life on things that are not supposed to be, such as drugs and other negative acts. Therefore, spiritual intelligence is needed in living life in general and in pursuing studies in particular. This is supported by data from social psychology experts who state that people who are successful in the world are determined by the role of science by 20%. The rest of 80% is explained by emotional intelligence, social intelligence, and spiritual intelligence. Even with other research on work success, intellectual intelligence only contributes four percent (Mubayidh, 2007, pp. 15–

16). herefore, education based on ESQ (the combination of EQ, IQ, and SQ) is very necessary in the world of education to form students who are highly intelligent, have a healthy mental state, and have noble character and are pious to Allah SWT.

ESQ in the world of education has a very important role, so the development of ESQ in learning is very necessary. Especially in the subject of Islamic Religious Education (PAI), this is because PAI is responsible for shaping the child's personality in accordance with Islamic teachings, so that the child is able to display noble morals both at school, home, community, and in their social environment. In Islamic Education, the formation of noble morals is the essence of Islamic education itself. In addition, the formation of noble morals is also the perfection of ESQ, so PAI teachers have a greater role than other subject teachers because PAI contains the values of emotional and spiritual intelligence. This is supported by the curriculum that not only emphasizes the cognitive aspect, but the affective and psychomotor aspects are given more attention than the previous curriculum. Starting from planning, implementation, to curriculum development, it cannot be separated from soft skills and life skills. Therefore, to form students with character, the development of PAI learning can be done using the ESQ approach.

With this understanding of ESQ by PAI teachers is crucial to have. Where the use of a learning method carried out by PAI teachers becomes successful when it is collaborated with understanding about ESQ. The method can be carried out well and in accordance with the objectives when the teacher can apply ESQ in every learning. So, there is no reason for a PAI teacher not to know ESQ anymore. Even understanding ESQ can make the PAI teacher himself become a smart, character, religious, successful person in bringing students to become successful human beings.

Education as an important instrument in society (Rahman, 2016), plays a role in increasing peace efforts (Rahman, 2015). This idea is also supported by cultural and traditional factors in fostering human and spiritual values (Rahman, 2016; Gusman et. al, 2023). This context is important to include in learning for teachers (Sari et. al, 2023), thereby enabling educational policies with all their challenges to influence learning (Rahman, 2023). Socio-religious values in education are also exemplified by various Islamic schools such as Muhammadiyah (Rahman, 2019), Ma'arif, Persis, and other Islamic schools. Meanwhile, Islam, which originates from its teachings in the Qur'an (Yusroh, 2018), has had an influence on Muslims in mobilizing both men and women in various professions

(Amaliatulwalidain & Rahman, 2020), including in this case for students. students at school

The PAI learning activities at SMP 2 Playen have already used emotional touches balanced with spiritual strength. Some of the examples of the activities are dhuhur prayers in congregation, Islamic religious holidays, motivation training, and other activities. So it can be concluded that Islamic Religious Education learning has already used the ESQ approach. In addition, it is reflected in the patterns of student activities carried out in the school environment. Female students are able to appear as leaders, both in scouting activities or as leaders of the Monday morning ceremony. This shows that the student has self-confidence. In addition, students are willing to perform congregational prayers during breaks. Participate in religious holidays activities at school.

Although this is the case, there are still students who are not yet aware of the need to perform prayers with fewer numbers. They have to be told or invited by teachers first, and sometimes students are

Method

This study used a quantitative approach using simple random sampling of 181 adolescents. Data were collected through a Likert scale questionnaire, observation, interviews, and documentation. Data were analyzed descriptively and by simple linear regression. Quantitative descriptive analysis was used for percentage calculation, and quantitative inferential data analysis was used to determine the influence of ESQ on religious social behavior using the simple linear regression formula.

Assessment categorization

According to Sukardjo, the categorization of assessment is as follows:

Table 1. the categorization of assessment

Kategori	Skor	Skor
Excellent	$X \geq Mi + 1,8 Sdi$	$X \geq 3,4$
Good	$Mi + 0,6 SDi \leq X < Mi + 1,8 SDi$	$2,8 \leq X < 3,4$
Satisfactory	$Mi - 0,6 SDi \leq X < Mi + 0,6 SDi$	$2,2 \leq X < 2,8$
Fair	$Mi - 1,8 SDi \leq X < Mi - 0,6 SDi$	$1,6 \leq X < 2,2$
Poor	$X < Mi - 1,8 Sdi$	$X < 1,6$

Explanation :

X : Average score

Mi : Ideal Mean, formula $Mi = 1/2$ (highest score + lowest score)

SDi : Ideal Standard Deviation, formula = $1/6$ (highest score - lowest score)

Result and Discussion

1. ESQ

According to Daniel Goleman, emotional intelligence is the ability to recognize one's own feelings and the feelings of others, the ability to motivate oneself and the ability to manage motivation both in oneself and in relationships with others (Goleman, 2001, pp. 58–59).¹⁵ Whereas according to Danah Zohar and Ian Marshall, spiritual intelligence is the intelligence of the soul, which makes a person able to place their behavior and life into meaning.¹⁶ Thus, ESQ is the balance between emotional and spiritual intelligence that can be measured through the indicators of *akhlakul karimah* which consist of consistency (*istiqamah*), humility (*tawadhu*), striving and surrender (*tawakal*), sincerity/sincerity (*ikhlas*), totality (*kaffah*), balance (*tawazun*), integrity and perfection (*ikhshan*) (Agustian, 2001, p. 280).

Based on the above description, it can be concluded that ESQ is the ability to know, learn, analyze knowledge or events, and be able to take its lessons in walking through life both personally, socially, and in relation to God in order to obtain peace of life in the world and hereafter. Therefore, the ESQ values are important to develop in PAI learning.

2. Religious Social Behavior

Behavior is any way of reaction or response of humans, living creatures to their environment. In other words, behavior is action. Reaction to stimulation (Gunarsa, 1995, p. 5). Behavior is an action taken by someone in everyday life based on motivation or will to achieve a desired goal, and it has meaning for them (Veeger, 1993, p. 171). Social behavior can also be interpreted as social action. In this case, Max Weber defines social action as the action of an individual that can influence other individuals in society. In acting and behaving, an individual should consider the existence of other individuals in society, this needs to be considered considering that social action becomes the embodiment of relationships or social behavior (Mulyadi, 1995, p. 16).

Religious social behavior is behavior that is related to the demands and needs of the surrounding community. Meanwhile, Saebani argues: religious social behavior is educating children from an early age so that they are accustomed to carrying out the main social behavior, the basic foundations of the soul that begin and are sourced from the eternal Islamic creed and deep faith awareness so that in the middle of society later they are able to socialize and behave socially. good, have a balance of mature mind and wise actions

(Hamid, 2009, p. 26). Thus, religious social behavior is social action that is related to religious activities both in the family environment, school and in the community. Indicators of religious social behavior can be seen from: Helping each other, working together, student interaction, morality towards parents, participating in religious activities, worship which includes prayer, fasting, and zakat (Jalaludin, 1990, p. 32).

3. The Relationship Between ESQ and Religious Social Behavior

ESQ is the ability to know, learn, analyze knowledge or any events, and be able to take its lessons in walking through life, both personally, socially, and in relation to God in order to obtain peace of life in the world and the hereafter. It is important to note that ESQ is an intelligence that comes from the pillars of faith, the pillars of Islam, and Ihsan. All three are the foundations of Islam. ESQ is useful for forming good character, so that in the end it will produce superior humans in the emotional and spiritual sectors who are able to synergize the richness of the heart, mind, and body in an integral unity (Agustian, 2001, p. 35). So, between intellectual intelligence, emotional intelligence, and spiritual intelligence, it needs to be controlled in order to be able to behave ethically (Mahadewi, 2015).

In Islam, what is related to ESQ is *akhlakul karimah*, which consists of *istiqamah*, *tawadhu*, trying *tawakal*, sincerity, *kaffah*, *tawazun*, integrity, and *ikhshan*. *Akhlak* is a reflection of faith (Mahadewi, 2015). Faith is not only in words, but must be realized in concrete steps through ritual worship (*hablumminallah*) and social worship (*hablumminannas*). So ESQ has a connection with religious social behavior, namely in the dimensions of practice and social. So the better ESQ, the better the worship and religious social behavior.

Regarding the development of ESQ in PAI learning, it cannot be separated from the role of the teacher. Teachers need to apply appropriate learning strategies in accordance with the goals of Islamic Education, namely the formation of noble character for preparation for the world hereafter, as well as the material and psychological condition of adolescent students because in this study the target is junior high school students. Thus, ESQ is very in line with education that is oriented towards character formation. Based on the above explanation, it can be concluded that ESQ can influence individual behavior. This can be seen that if people have low ESQ, it can lead to behavior that is contrary to Islamic teachings.

a. Description of ESQ Levels

Based on the ESQ measurement of indicators such as consistency, humility, sincerity, totality, balance, integrity, and perfection, the histogram below shows an average of 94.98 with a maximum ideal score of 120.00 and a curve that leans to the right. Therefore, it can be concluded that the students' ESQ level is in the high category.

b. Description of Religious Social Behavior

The social religious behavior of SMP 2 Playen students is included in the good category, with an average of 101.76 with a maximum ideal score of 128.00. This means that the students generally have a good understanding of religious values and are able to apply them in their daily lives.

c. The Effect of ESQ on Student Religious Social Behavior

(1) Simple Linear Regression Analysis

The analysis used in this study is simple linear regression analysis to determine the influence of ESQ modeling on student social religious behavior. Based on the results of the test using the SPSS program, it was found that there was a significant positive influence of ESQ modeling on student social religious behavior. This means that the higher the ESQ modeling, the better the student's social religious behavior.

Tabel 2. Summary of Regression Analysis Results

Variable	Coefisient Regression	Standard Error	t hitung	t- Significance
ES	1.017	0.058	17.636	0.000
Constanta	5.256			
R Square	0.797			
	0.635			

Source: Regression Analysis

Based on the results of the simple regression analysis, the simple linear regression equation is as follows:

$$Y = 5.256 + 1.017X$$

The meaning of the regression coefficients is as follows:

Constant (a) = 5.256

This means that if the ESQ and "tau variables are equal to zero, the influence on the student's social religious behavior is 5.256.

Regression coefficient (b) = 1.017X

This means that if there is an increase in the ESQ variable, it will increase by 1.017 with other variables remaining constant. The value of b increases positively, so if ESQ increases, it causes an increase in social religious behavior.

(2) Hypothesis Testing

Partial Hypothesis Testing (T Test)

The hypothesis is a temporary answer to the formulated problem. Therefore, this temporary answer must be empirically tested. The hypothesis test in this study is the product moment correlation analysis conducted in a simple way and by consulting the table of "r" product moment values. The hypothesis proposed is as follows:

Ho: $b = 0$ There is no significant influence of ESQ on the social religious behavior of SMP 2 Playen students,

Ha: $b \neq 0$ There is a significant influence of ESQ on the social religious behavior of SMP 2 Playen students, With the criteria, if

$r_{hitung} > r_{tabel}$, then Ho is rejected and Ha is accepted.

$r_{hitung} < r_{tabel}$, then Ho is accepted and Ha is rejected.

The statistical analysis used for hypothesis testing is the product moment correlation.

Based on the table above, it can be known that the value of r_{hitung} is 0.797. Then the results are consulted with the table, with N 181, then the value of r_{tabel} with a significance level of 5% is 0.148 and at a significance level of 1% is 0.194. This shows that $r_{hitung} > r_{tabel}$ with the result $0.797 > 0.148$ (at a significance level of 5%) or $0.797 > 0.194$. (at a significance level of 1%), so Ho is rejected and Ha is accepted. This means that there is a positive and significant influence of ESQ on student social religious behavior.

Therefore, it can be said that the higher the ESQ of students, the more it will increase positive behavior in social religion and vice versa, if the ESQ level is lower, then the students will also behave negatively in social religion. Therefore, a teacher has a very important role in developing emotional and spiritual intelligence through

the maximum development of student potential both in formal and informal learning.

Determination Coefficient (R Square)

To determine the magnitude of the contribution of the influence of the independent variable ESQ, the determination coefficient is used. The value of the determination coefficient obtained is 0.635, which shows that 63.5% of the variation in social religious behavior is explained by the variation of the independent variable ESQ, while the remaining 36.5% is explained by the variation of other factors outside of this research.

Based on the above description, it is stated that there is an influence between ESQ and social religious behavior of 63.5%. But this is not the only factor that affects, there are still 36.5% factors, namely from the school environment, social environment, the development of science and technology, and the community environment.

Conclusion

Based on the above research, the following conclusions can be drawn:

1. The ESQ of students is in the good category, with an average of 94.98 out of a maximum ideal score of 120.00.
2. The social religious behavior of SMP 2 Playen students is in the good category, with an average of 101.76 out of a maximum ideal score of 128.00.
3. There is a significant influence of ESQ on social religious behavior, with a value of $R = 0.797$, which means that the calculated r is greater than the table r at a significance level of 5%. Based on the R square (R^2) value, it states that 63.5% of the variation in students' social religious behavior is explained by the variation in ESQ. The remaining 36.5% is explained by variations in other factors, namely from the school environment, social environment, the development of science and technology, and the social environment.

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