

IQ, EQ, SQ, and Social Intelligence: Pillars of Moral Strengthening at Batam Integrated Islamic Junior High School

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Abstract

This study aims to analyze the role of intellectual intelligence (IQ), emotional intelligence (EQ), spiritual intelligence (SQ), and social intelligence (SI) in strengthening the morals of students at an integrated Islamic junior high school in Batam City. This study employs a qualitative approach, utilizing a case study method. Data were collected through observation, in-depth interviews, and documentation with teachers, students, and school officials, and then analyzed thematically to find patterns of relationships between variables. The results show that IQ plays a role in shaping students' moral understanding and ethical awareness. EQ supports self-control, empathy, and moral behavior. SQ strengthens religious motivation and consistency in Islamic morals, while SI facilitates the practice of morals in social interactions. These four aspects of intelligence complement each other, forming a solid foundation for strengthening students' Islamic morals. This research confirms that Islamic education, which integrates IQ, EQ, SQ, and SI, can produce students who excel not only academically but also possess noble character. These findings are expected to serve as a reference for Islamic schools in developing a holistic educational model that balances cognitive, emotional, spiritual, and social aspects to produce a generation of Muslims with character and prepared to face the challenges of the times.

Keywords

Emotional Intelligence; Intellectual Intelligence; Islamic Moral; Social Intelligence; Spiritual Intelligence

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1. INTRODUCTION

Islamic education is not solely oriented toward the transfer of knowledge but also emphasizes the development of noble morals as its primary goal. Morals are an indicator of educational success because they serve as a guide for students' behavior in facing life's challenges (Muzawir Munawarsyah, 2023). In the context of integrated Islamic schools, strengthening students' morals requires a comprehensive and integrated approach, involving cognitive, affective, spiritual, and social aspects (Siti Hawa, 2025).

The phenomenon of moral degradation among students in Islamic schools, including Integrated Islamic Junior High Schools in Batam City, has become a growing concern in recent years. Initial observational data from several IT junior high schools suggest a growing trend in social behavior that does not align with Islamic values, including decreased empathy, increased individualism, and increased social conflict among students. Internal findings from several Islamic schools in Batam revealed an 18–22% increase in disciplinary violations during the 2023/2024 academic year, primarily



attributed to disrespectful behavior, a lack of respect for teachers, and negative interactions among students (Hidayat et al., 2023).

This phenomenon aligns with the national education landscape, which shows that Indonesian adolescents are facing shifting social interaction patterns due to the intensity of digital media use. A 2022 study found that urban high school students experienced a 27% decline in social empathy over the past three years, influenced by a digital culture that encourages individualistic attitudes (Syaidha et al., 2025). In Batam, an industrial city with a dynamic and heterogeneous urban character, these social changes are accelerating. Teachers at integrated Islamic junior high schools reported that students often experience difficulties in managing emotions, building respectful communication, and maintaining social relationships based on Islamic morals (Afriandi et al., 2024).

In several integrated Islamic junior high schools, informal data from guidance and counseling teachers indicate an increase in behaviors reflecting low emotional intelligence, such as irritability, poor self-control, and resistance to criticism (Musa & Sawaluddin, 2020). A similar phenomenon was also revealed in M. Sholeh et al., (2019) study, which found that students in urban Islamic schools showed a tendency toward increased impulsivity and poor emotional regulation compared to those in semi-rural schools. This condition strengthens the hypothesis that EQ plays a crucial role in maintaining students' moral behavior amidst modern dynamics (Putra et al., 2024).

Furthermore, other moral challenges are evident in the spiritual aspect. Despite attending schools based on Islamic values, some students show a decline in motivation to participate in religious activities, such as Quranic literacy, Dhuha prayer, and mentoring. A study by Hadi et al., (2025) noted that students attending Islamic schools in urban areas experienced a 15% decline in religious commitment compared to the previous five years, resulting in low moral consistency in daily life. On the other hand, the social environment of schools also faces challenges in the form of low student social intelligence (Muhammad Syaifudin, 2022). Several teachers in Batam noted that students' abilities to read social situations, communicate empathetically, and collaborate in groups are declining. This aligns with the findings of Nurfitroh et al., (2025), who showed that adolescents' social intelligence is significantly declining due to digital social interactions and reduced direct social contact.

Modern education faces serious challenges in the era of globalization and digitalization, where the rapid flow of information often carries values that conflict with moral and spiritual principles (Fadhilah et al., 2025). The phenomenon of moral degradation among adolescents, such as increasing cases of bullying, declining communication ethics, and low social awareness, has become a focus of attention for educators and observers of Islamic education (Cantri Maesak et al., 2024). Integrated Islamic schools play a strategic role in instilling Islamic moral values through an approach that emphasizes not only cognitive development but also a balance between intellectual, emotional, spiritual, and social intelligence (Soraya and Aripin, 2025).

Intellectual intelligence (IQ) provides the logical and analytical skills to understand religious and moral concepts (Sitepu & Suryani, 2025). However, recent research confirms that a high IQ does not guarantee good moral behavior without developing the affective aspect (Alimni et al., 2022). This aligns with Susanti and Nukman (2024) Findings that character education must balance the intellectual dimension with emotional, spiritual, and social intelligence (Lestari et al., 2025). For example, students who can memorize verses of the Quran well may not be able to express the contents of those verses in their daily lives if their emotional, spiritual, and social aspects are not developed in a balanced manner (Wahyuningasih, 2024).

Emotional intelligence (EQ) has emerged as a crucial tool in shaping students' moral behavior. Shengyao (2024) Found that EQ significantly contributes to students' academic success and psychological well-being, which in turn positively impacts social behavior and morals. Other research confirms that EQ shapes empathy, self-control, and effective communication skills, essential elements in fostering Islamic morality (Caballero-García and Ruiz, 2025).

As a multicultural city, Batam's social intelligence is a crucial asset for students interacting in a diverse social environment. Batam, also known as a metropolitan city and industrial center in Indonesia, places adolescents at a crossroads of values. Urbanization, multiculturalism, and the rapid flow of digitalization create complex moral challenges, Kurniawan et.al (2023), (Rahman et al., 2023). Numerous cases demonstrate that the younger generation is more susceptible to consumerist, individualistic, and hedonistic lifestyles (Zamani et al., 2022). Therefore, Integrated Islamic Junior High Schools in Batam are required to design a moral development model that is not only normative but also applicable by integrating IQ, EQ, SQ, and social intelligence into their educational programs (Aziz Sinaga et al., 2023), (Sawaluddin, Koiy Syahbudin, Imran Rido, 2022).

This study aims to analyze the role of intellectual intelligence (IQ), emotional intelligence (EQ), spiritual intelligence (SQ), and social intelligence (SI) in strengthening the morals of students at Integrated Islamic Middle Schools in Batam City.

2. METHODS

This research employs a qualitative approach with a field study design, as its focus is on an in-depth understanding of the role of IQ, EQ, SQ, and social intelligence in strengthening students' morals. The research location was determined at several Integrated Islamic Junior High Schools in Batam City, with research subjects including students, teachers, and principals (H.Rifa'i Abubakar, 2021). The study population was all students, teachers, and principals at IT Junior High Schools in Batam City, totaling approximately 560 students and 45 teachers. From this population, the researcher selected 20 key informants, comprising 12 students, six teachers, and two principals, who were selected using a combination of purposive sampling and snowball sampling until data saturation was achieved (W.). Creswell & N. Poth. Data were collected through in-depth interviews, participant observation, and documentation to obtain a comprehensive picture. Data analysis used the Miles and Huberman model, which includes data reduction, data presentation, and conclusion drawing/verification (Rukminingsih et al., 2020). Data validity is maintained by triangulating sources and techniques as well as member checks. In contrast, research ethics are maintained by ensuring the confidentiality of informants and obtaining official permission from the school (Harahap, 2020).

3. FINDINGS AND DISCUSSIONS

Findings

IQ in Shaping the Understanding and Moral Awareness of Students of Batam Integrated Islamic Middle School

The research results show that Intelligence Quotient (IQ) plays a significant role in shaping students' understanding of moral concepts and ethical awareness at Batam Integrated Islamic Junior High School. Students with higher levels of cognitive ability tend to be able to identify good and bad values more rationally, understand the consequences of actions, and reason more deeply about Islamic moral principles. This ability is evident in how students interpret Islamic Religious Education (IRE) material, participate in class discussions, and solve moral case studies presented by teachers. In learning observations, students with strong cognitive abilities demonstrated the ability to connect religious norms to everyday social issues, such as social media use, social interactions, and school discipline. They could explain the ethical reasons for an action, rather than simply memorizing dogmatic rules. This demonstrates that IQ serves as a cognitive foundation that strengthens moral reasoning, enabling students to understand morality not merely as rules but as a consciousness formed through thought processes.

Furthermore, interviews with teachers revealed that students with high IQs grasp normative

arguments in moral education more quickly, especially when faced with moral dilemmas. They more easily recognize core values such as honesty, responsibility, and trustworthiness, and demonstrate a tendency to apply this understanding in everyday behavior. For more details, please see the image below.



Figure 1. Student activities in discussions reveal intellectual intelligence (IQ) in the formation of moral understanding and awareness.

EQ Supports Students' Self-Control, Empathy, and Moral Behavior

Observation results show that students with high EQ can demonstrate good self-control during the learning process. They remain focused, are not easily provoked by minor conflicts in class, and can maintain composure when disagreeing with friends. This attitude is evident in the way students wait their turn to speak, respect teacher instructions, and restrain excessive emotional impulses. One of the most visible indicators of EQ in observations is the ability to empathize. Students observed showed concern for friends who were having difficulty understanding the material, lent each other books, and showed a positive emotional response when their friends received appreciation from the teacher. EQ is closely related to the formation of moral behavior, particularly in aspects such as polite communication, patience in learning, and the ability to work collaboratively. In observational photos, students are seen actively discussing in a controlled atmosphere, refraining from criticizing each other, and exhibiting polite behavior towards both teachers and peers. For more details, please see the image below.



Figure 2. Student attitudes when providing arguments and answering questions that demonstrate students' self-control, empathy, and moral behavior

SQ Strengthens Religious Motivation and the Consistency of Islamic Morals of Students

The research results indicate that Spiritual Intelligence (SQ) plays a significant role in shaping the religious motivation and consistency of Islamic morals among students at Batam Integrated Islamic Junior High School. Based on field observations, it appears that students with high SQ levels demonstrate deeper involvement in religious activities that are part of the school's tradition. When researchers entered the classroom at the start of class, they saw students sitting neatly while solemnly reading the Quran. Their calm, focused, and earnest facial expressions reflected that this activity was not merely an obligation, but a growing spiritual need that they lived out with self-awareness. This habituation built intrinsic religious motivation, so that students did not need to be ordered to worship; they actually looked forward to it as part of their daily lives.

This strong religious motivation is then reflected in students' more consistent moral behavior. Interviewed teachers acknowledged that students with high SQ tend to demonstrate better manners, both toward teachers and peers. They are more patient, less easily angered, less disruptive, and more sensitive to the feelings of others. During several learning moments, researchers found students spontaneously helping friends who were having difficulty, for example, when reading the Quran or understanding religious studies assignments. These attitudes reflect the internalization of Islamic moral values, such as mutual assistance, empathy, honesty, and simplicity. Teachers also assessed that students with high SQ are usually better able to restrain themselves from negative behavior because they feel they are always under God's supervision (*muraqabah*), so they are more careful in their behavior.

Observational images obtained during the study demonstrate a classroom atmosphere that strongly supports the development of SQ. In the photo, students are seen reciting the Quran in an orderly manner before the lesson begins, and the classroom atmosphere appears calm and undisturbed. This scene demonstrates the harmony between the school environment, spiritual habits, and moral behavior demonstrated by students. This orderliness and reverence serve as empirical evidence that the habituation of worship and Islamic value-based learning in schools truly impacts student character. Thus, the research findings confirm that spiritual intelligence not only strengthens motivation to perform worship but also strengthens the consistency of Islamic morality, which is reflected in students' daily attitudes and behavior. For more details, please see the image below.



Figure 3. Student Spirituality in Learning

Social Intelligence Facilitates the Practice of Morals in Students' Social Interactions

Observations at Batam Integrated Islamic Junior High School show that Social Intelligence (SI) plays a significant role in shaping and facilitating students' moral practices in daily social interactions. SI is reflected in students' ability to understand social situations, read the emotional cues of their peers, and adapt their behavior to Islamic norms of etiquette that apply in the school environment. When researchers conducted classroom observations and out-of-class activities, it was apparent that students

with high levels of social intelligence demonstrated the following moral behaviors: (1) The ability to maintain good communication, such as not interrupting friends, speaking in a low tone, and choosing polite words when correcting others' opinions. (2) Readiness to help friends, for example, assisting when other students had difficulty completing group assignments or calming down friends who were feeling emotional. (3) Readiness to work together, especially in collaborative activities such as small discussions, educational games, and class projects. Students were able to share roles without imposing their will and respected each other's opinions. (4) Maintaining social boundaries, especially in interactions between men and women that followed sharia principles, indicates that SI was in harmony with Islamic moral values.

One key moment in the observation showed several students working independently in groups. They were seen dividing the work equally, respecting the opinions of group members, and resolving differences of opinion without tension. At another moment, several students were seen calming down an anxious classmate when given a sudden assignment by the teacher, demonstrating strong social empathy and interpersonal sensitivity.



Figure 4. Social Intelligence in Facilitating Students' Moral Practices in Social Interactions

Discussion

IQ in Shaping the Understanding and Moral Awareness of Students of Batam Integrated Islamic Middle School

These findings confirm that IQ serves as a cognitive foundation in the formation of morality (Aziz Sinaga et al., 2023). Students with high intellectual reasoning are better equipped to internalize moral concepts because they can connect religious norms to real-life situations (Dana Yanti and Luh Ayu Tirtayani, 2023). The literature supports these findings; Sawaluddin (2024) explained that intellectual intelligence significantly correlates with the capacity for moral understanding in junior high school students, where the higher a student's analytical thinking ability, the greater their potential for conceptually understanding moral values (Siti Khodijah et al., 2024).

However, field observations revealed a gap between students' moral understanding and its implementation in everyday life (Susanti and Nukman, 2024). Some students were able to explain norms correctly but still failed to practice them, for example, in maintaining discipline or polite behavior. This aligns with Fair and Fasko's (2025) A study, which asserted that intellectual intelligence is indeed related to moral reasoning, but does not always guarantee implementation in real-life behavior without the support of affective and spiritual factors (Zailani et al., 2025).

In other literature, Afshari et al. (2025) It was noted that critical thinking skills training in adolescents does increase the complexity of moral reasoning; however, changes in moral behavior are more influenced by emotional control and social environmental support. Thus, IQ is more appropriately viewed as a prerequisite for moral understanding, not the sole determinant of students' moral

awareness (Mucklis et al., 2024).

In the context of Islamic education, IQ helps students develop a normative understanding, which is the ability to recognize, explain, and analyze moral values based on religious knowledge and evidence (Ali et al., 2023). However, to bridge this understanding to practical behavior, integration with emotional, spiritual, and social intelligence is required. This finding is consistent with research by Maduerawa et al. (2025), which emphasizes that the Islamic education curriculum should be based on a holistic approach that combines IQ, EQ, and SQ, enabling students not only to understand but also to internalize and practice moral values (Iwan et al., 2025).

The results of this study demonstrate that IQ plays a crucial role in laying the foundation for developing students' moral awareness. However, a complete moral awareness only develops if this cognitive understanding is internalized through emotional experiences, spiritual guidance, and healthy social interactions. Therefore, integrated Islamic schools need to design learning programs that combine cognitive analysis with hands-on practice, such as moral case discussions, social simulations, and worship practices, so that students' intellectual understanding is truly reflected in their daily morals.

EQ Supports Students' Self-Control, Empathy, and Moral Behavior

Emotional intelligence (EQ) plays a crucial role in shaping students' morals, particularly in areas such as self-control, empathy, and social behavior. Research at Batam Integrated Islamic Junior High School shows that students with high EQ tend to be better able to refrain from negative behavior, are sensitive to others' feelings, and behave in accordance with Islamic moral values (Abidin and Sirojuddin, 2024).

First, self-control is a fundamental aspect of EQ. Students who can manage their emotions are more focused in their actions, thus avoiding impulsive behavior that can harm themselves and others (Nurhidayanti et al., 2024). This aligns with the findings of Mucklis et al (2024)), who explained that emotional intelligence helps adolescents regulate emotions, delay gratification, and control anger while remaining in line with social and religious norms.

Second, empathy is a key characteristic of high EQ. Empathy encourages students to understand others' feelings and put themselves in their shoes (Wahyuningsih, 2024). This empathetic attitude fosters social awareness and a spirit of mutual assistance, consistent with Islamic moral values (Khadavi et al., 2023). According to research by Aziz Sinaga et al. (2023), empathy plays a significant role in fostering healthy social interactions and promoting prosocial behavior among adolescents.

Third, good moral behavior stems not only from an intellectual understanding of religion but also from the emotional ability to internalize these values. EQ helps students connect Islamic moral teachings with concrete actions in their daily lives (Hizba Aulia et al., 2025). Students with high EQ are more likely to practice moral values such as honesty, patience, and respect for others. Research by Ikhwan et al (2025) Confirms that emotional intelligence directly contributes to students' religious behavior and noble character (Muhajir, et.al, 2024).

In the context of Islamic education at Batam Integrated Islamic Junior High School, strengthening EQ needs to be an integral part of the learning process (Juwairiyah and Fanani, 2025). Teachers serve not only as instructors but also as emotional guides, capable of instilling the values of patience, honesty, and empathy in every interaction with students (Mucklis et al., 2024). This aligns with research by Hakim and Lubis (2024), which states that EQ-based educational strategies can improve students' emotional regulation abilities while strengthening Islamic moral behavior. EQ has been proven to be a crucial pillar in supporting the development of students' morals. Self-control prevents students from engaging in negative behavior, empathy fosters a sense of social responsibility, and the emotional internalization of Islamic teachings strengthens noble character. Therefore, EQ development in the school environment needs to be optimized so that students are not only cognitively intelligent but also emotionally mature and possess noble character.

SQ Strengthens Religious Motivation and the Consistency of Islamic Morals of Students

Spiritual intelligence (Spiritual Quotient/SQ) plays a fundamental role in building religious motivation and maintaining the consistency of students' Islamic morals (Iwan et al., 2025). SQ encompasses not only an understanding of religious values but also the ability to use those values as guidelines for daily life (Abidin and Sirojuddin, 2024). In the context of Batam Integrated Islamic Junior High School, research results show that students with high SQ tend to have a stronger religious spirit and are more consistent in implementing Islamic behavior (Nurhidayanti et al., 2024).

First, SQ strengthens students' religious motivation by making religious values a source of inspiration and driving force in learning activities and social interactions. Students with high religious motivation tend to strive to fulfill religious obligations, obey rules, and be kind to others. This aligns with research by Wahyuningsih (2024), which confirms that SQ has a positive effect on increasing religious-value-based learning motivation in Muslim adolescents.

Second, spiritual intelligence plays a role in maintaining consistent Islamic morals (Khadavi et al., 2023). Students with spiritual intelligence not only understand the importance of Islamic morals but also commit to embodying them as a standard of daily behavior (M. I. Sholeh et al., 2025). This moral consistency is evident in students' displays of discipline, honesty, simplicity, and a sense of responsibility. Research by Mappaenre et al (2023) found that high levels of spiritual intelligence encourage students to internalize religious teachings in concrete actions, resulting in behavior aligned with noble morals.

Third, SQ also functions as a moral filter when students face dilemmas or social challenges. With spiritual intelligence, students can make decisions that align with Islamic values, even when faced with pressure from their environment. Research conducted by Kurniawan et al (2023) shows that SQ contributes to adolescents' ability to resist negative influences, uphold Islamic principles, and strengthen their religious identity in the digital age.

In educational practice at Batam Integrated Islamic Junior High School, SQ development is carried out through activities that encourage worship habits, reinforce Quranic values in learning, and provide spiritual guidance from teachers. Teachers play a crucial role as role models who consistently demonstrate Islamic behavior, encouraging students to emulate them. Research by Sholehah and Rozi supports this (2025), who concluded that SQ-based education contributes significantly to the consistency of students' Islamic morals, particularly in aspects of religious discipline, positive social interactions, and steadfastness in religious principles (Muzaki et al., 2025).

SQ is a crucial foundation for strengthening religious motivation while maintaining the consistency of students' Islamic morals. Integrating SQ into Islamic education can produce a generation that is not only intellectually and emotionally intelligent but also possesses a profound spiritual awareness, enabling them to build a life in accordance with Islamic values.

Social Intelligence Facilitates the Practice of Morals in Students' Social Interactions

Social intelligence (SI) is an individual's ability to understand, communicate, and build harmonious relationships with others (Cantri Maesak et al., 2024). In the context of Islamic education, SI is a crucial aspect that facilitates students' moral practices in their daily lives. Research at Batam Integrated Islamic Junior High School shows that students with high social intelligence tend to be more capable of interacting positively, building cooperation, and demonstrating Islamic behavior in social relationships (Fadhilah et al., 2025).

First, Social intelligence (SI) supports ethical communication skills. Students with strong social intelligence can express their opinions politely, listen attentively to others, and maintain their speech in accordance with Islamic teachings. Research by Soraya (2025) It was found that social intelligence is closely linked to the communication skills of adolescents, including character traits such as social

intelligence (SI), which involves the ability to use polite language and respect others.

Second, SI encourages cooperation in social interactions. In group learning and school activities, students with high social intelligence are more cooperative, less domineering, and appreciate the contributions of their peers (Arifin & Jauhari, 2025). This aligns with the findings of Rosadi (2024), who stated that social intelligence enhances collaborative skills and fosters a spirit of cooperation as part of noble character.

Third, Social intelligence (SI) helps students apply Islamic morals in social settings. Social interactions based on social intelligence foster students' care, tolerance, and respect for differences. At Batam Integrated Islamic Junior High School, moral practices such as greeting, helping one another, and respecting teachers and peers have become more consistent, thanks to the strengthening of social intelligence (Hamidah et al., 2019). Research by Kurnianingsih (2025) confirms that social intelligence plays a significant role in instilling noble moral values through daily interactions.

Fourth, Islamic Social Intelligence serves as a bridge for integrating Islamic values into social life. With social intelligence, students can actualize the values of Islamic brotherhood and build healthy social relationships. A recent study by Brilliant (2025) showed that social intelligence plays a crucial role in creating a religious, harmonious, and culturally Islamic school environment (Sulisno, 2025).

Social intelligence (SI) not only trains students to be socially competent but also facilitates the internalization of moral values in every social interaction (Shengyao et al., 2024). In Islamic education, fostering social intelligence is a crucial tool for developing a generation with character, noble morals, and readiness to face the social challenges of the modern era (Caballero-García & Ruiz, 2025).

The conceptual model for strengthening morality at Batam Integrated Islamic Junior High School is built on the integration of four dimensions of intelligence: Intellectual Quotient (IQ), Emotional Quotient (EQ), Spiritual Quotient (SQ), and Social Intelligence (SI). These four dimensions are viewed as complementary pillars that work synergistically to shape students' character, moral behavior, and Islamic identity. This integration stems from the understanding that morality is shaped not only by cognitive aspects but also by emotional awareness, spiritual values, and the ability to engage in civil socialization.

First, IQ serves as a foundation that guides students in developing the ability to think logically, analyze both good and bad values, and understand the moral consequences of their actions. Students' intellectual intelligence enables them to reason systematically about religious teachings and moral principles, thus fostering a strong moral awareness. Recent research shows that strengthening critical and analytical thinking skills significantly improves the moral reasoning of adolescents in Islamic schools.¹

Second, EQ makes a significant contribution, particularly in the areas of self-control, empathy, and emotional stability. EQ enables students to manage negative impulses, understand the feelings of others, and align emotions with moral values. Observations at SMP IT Batam revealed that students with higher EQ displayed friendlier behavior, were better able to resolve minor conflicts between friends, and were better equipped to control their emotions in stressful situations. This aligns with studies that found that EQ plays a significant role in the development of self-control and prosocial behavior in adolescents.² Third, SQ is a dimension that instills meaning, life values, and religious motivation. SQ encourages students to link moral behavior with spiritual goals, such as seeking God's pleasure, doing good to others, and maintaining personal integrity. Observations suggest that routine activities, such as reciting the Quran before class, praying together, and engaging in daily Islamic studies, promote a more stable and consistent Islamic morality. This finding aligns with research confirming that SQ increases moral commitment and ethical behavior in adolescents in Islamic educational institutions.³

Fourth, Social Intelligence (SI) strengthens students' ability to interact politely, maintain good

communication, and adapt to school social norms. Students with high social intelligence tend to be more cooperative, collaborate easily, and demonstrate social sensitivity aligned with Islamic moral principles. Recent research in the context of Islamic schools reveals that SI plays a significant role in shaping a school culture characterized by character and harmony.⁴

The integration of IQ, EQ, SQ, and SI in this conceptual model demonstrates that moral development cannot rely on a single dimension. These four pillars support each other: IQ guides understanding of values, EQ strengthens emotional stability, SQ provides a spiritual foundation, and SI guides civilized social practices. Thus, moral development in Islamic schools becomes a comprehensive, holistic, and more effective process in shaping a consistent Islamic character.

4. CONCLUSION

This study confirms that the formation of Islamic morals in students of Integrated Islamic Middle Schools in Batam City is influenced not only by cognitive aspects, but also by the integration of various forms of intelligence, including intellectual, emotional, spiritual, and social.

First, IQ plays a role in providing moral understanding, analytical skills regarding moral values, and ethical awareness that form the basis of student behavior. Second, EQ helps students manage emotions, cultivate empathy, and guide behavior in a manner consistent with Islamic teachings. Third, SQ strengthens religious motivation and maintains students' consistency in practicing Islamic moral values in their daily lives. Fourth, SI facilitates the application of morals through healthy social interactions, polite communication, and cooperation that reflect Islamic brotherhood.

Overall, these four aspects of intelligence complement each other in shaping students with Islamic character. Research findings indicate that Islamic education that integrates IQ, EQ, SQ, and SI can create a generation of Muslims who are not only academically intelligent but also emotionally mature, religious, and possess noble morals in social life. Therefore, Islamic schools need to develop a holistic educational model that emphasizes a balance between cognitive, emotional, spiritual, and social intelligence as the main pillars of moral development.

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