

THE RELATIONSHIP BETWEEN SPIRITUAL INTELLIGENCE AND EMOTIONAL INTELLIGENCE WITH LEARNING OUTCOMES AKIDAH AKHLAK STUDENTS IN MADRASAH IBTIDAIYAH

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Abstract: The purpose of this study is to examine the relationship between Spiritual Intelligence and Emotional Intelligence and student learning outcomes in Akidah Akhlak subjects. This study used a quantitative method with a correlational research approach. The purpose of this correlation study is to determine whether or not there is a relationship between two independent variables and one quantitatively dependent variable. At a score of 4, the strength of the relationship between Spiritual Intelligence and Emotional Intelligence, both individually and collectively, with the Learning Outcomes variable in Akidah Akhlak subjects can be predicted. The study's findings indicate that there is a significant relationship between Spiritual Intelligence and Student Learning Outcomes in Akidah Akhlak subjects, with a significant contribution of 21.11 percent close relationship between learning outcomes. Spiritual Intelligence and Emotional Intelligence have a significant relationship with student learning outcomes in Akidah Akhlak subjects of 0.598, with a close relationship contribution of 35.8 percent. Based on the findings of this study, it is possible to conclude that Spiritual Intelligence and Emotional Intelligence, either individually or in combination, are two factors that are very significantly related to improving student learning outcomes in the Akidah-Akhlak subjects.

Keywords: Correlation; Emotional Intelligence; Spiritual Intelligence.

INTRODUCTION

Every child born in normal circumstances, both physically and mentally, has the potential to be intelligent, because Allah SWT endows human beings with the potential for intelligence by nature. to actualize himself as a servant ('abid) and representative of Allah (khalifa) on earth. Human potential, on the other hand, cannot be realized in a meaningful way without an educational process. Education is a critical tool for humans, particularly in the effort to empower potential (fitrah), develop personal talents, maintain existing traditions, and fulfill social responsibilities (Ardhana, 1982).

The process of empowering human resources is not as simple as turning the palm of one's hand, because it all requires a lot of enthusiasm, concern, hard work, sacrifice, a good understanding of education, and education management that is relevant to today's society. Efforts to overcome the impact of moral degradation, fights between students, drug involvement, promiscuity, and the flow of global information changes that are very fast compared to the knowledge they have are issues that are a shared responsibility, particularly for educational institutions, and must be critically demanded at all times to perform optimally.

Changes occur at a breakneck pace, requiring humans to learn to live with constant change, uncertainty, and unpredictability (the inability to calculate what will happen). The problems that humans and humanity face invariably involve issues of education, specifically the extent to which education can play a role in anticipating and overcoming these problems. Change, which is also a life challenge, can only be met through the development of human qualities. As a result, education plays a critical role in the development process and in anticipating future challenges.

In addition, schools, as one of the formal educational institutions, as well as other informal institutions, play an important role in improving the quality of human resources. This is understandable given that schools are educational institutions that can be held accountable to the public, have broad community trust, and are thought capable of organizing the teaching and learning process systematically toward clear goals. The ultimate goal of education in schools, as stated in the Law on the National Education System (USPN) No. 20 of 2003, is as follows:

"The national education system must be capable of ensuring equal distribution of educational opportunities, improving the quality, relevance, and efficiency of education management to face challenges by changing demands of local, national, and global life so that education reforms are planned, directed, and sustainable" (Dikbud, 2004).

The details of the aforementioned national education goals are then described in the form of a learning curriculum based on the level of education, from elementary to tertiary.

Aside from the above-mentioned national education goals, educational institutions are primarily responsible not only for the implementation of learning, but also for how educational institutions can optimally empower and develop the potential of students, so that they become Indonesians who are intelligent, have faith, and devotion to Allah SWT., and have knowledge.

The existence of a concept known as "Emotional Intelligence" and "Spiritual Intelligence" is a new paradigm that is developing in the world of education and training today. This paradigm arose as a result of a shift in thinking away from the idea that "Intellectual Intelligence" is everything. However, in subsequent developments and based on expert research, it has been demonstrated that what determines a person's ability to "survive" and succeed in life is determined not only by Intellectual Intelligence but also by the ability to manage oneself, which is based on transcendental values.

The above definition of "intelligence" is a person's mental ability to solve the problems they face in everyday life. The intelligence quotient is a measure of a person's intelligence (IQ). However, to deal with the phenomena of everyday life, a high IQ must be accompanied by a person's ability to solve problems and the knowledge to know themselves and others, which is known as Emotional Intelligence.

The two intelligence models discussed above are insufficient unless they are supplemented by a third pattern of intelligence, namely Spiritual Intelligence (SQ). This intelligence is obtained without the need for debates or the accumulation of factual and phenomenal memories, but rather as a manifestation of human nature itself. Spiritual Intelligence will be fully realized if life is lived spiritually as well (Suharsono, 2002). In one narration, Imam Syafi'i asked his teacher about science, and his teacher replied that knowledge is like a light entrusted by Allah to people who can live their lives well (spiritually), as in the hadith which means: "I complained to my teacher Imam Waki' about my bad memory, and he almost told me to do evil things, because Allah will not let you commit evil deeds.:102).

Essentially, the formulation of national education goals and the elaboration of the curriculum from primary to tertiary levels have accommodated the three intelligence concepts mentioned above, in the form of qualifications in science, technology, and art (IPTEKS), as well as faith and piety (IMTAQ). However, in reality, the teaching process is only more focused on cognitive domain achievement targets, and religious education is only taught in schools in the form of memorization. Even religious education is said to be ineffective at improving student achievement in schools.

Religious education, for example, is a very strategic form of education that is expected to be reliable and to provide solutions to life's problems. However, it turns out that religion is more defined and understood at this time as the teachings of "fiqh," which are not yet fully understood and interpreted. Religion is viewed as a ritual approach and symbols, with a distinction between worldly life and the hereafter.

Ibtidaiyah Madrasas throughout Mount Sitoli that are part of the Mount Sitolite Ministry of Religion have made efforts to improve the quality of the process and the learning outcomes of their graduates in terms of intellectual skills, Emotional Intelligence, and spirituality. The author took note of the principal's efforts in managing schools using the IMTAQ and IMTEK approaches during the survey activities at Madrasah Ibtidaiyah. This means that school-based learning, in addition to aiming to improve students' intellectual quality, also broadens their understanding of Islamic teachings (kaaffah). This is evident in the curriculum development and extracurricular activities outside of school hours, such as congregational prayers followed by cult and religious discussions once a week (annis' forum). For students with a strong interest in Islamic issues, "Qiyamul lail" activities, such as congregational tahajjut prayer once a month and discussions about today's youth problems, are also offered (only for boys). To track the implementation of worship (five daily prayers, circumcision fasting), each student is assigned a type of worship activity to complete while prioritizing aspects of honesty. If some students have not carried out worship activities optimally, they are guided and directed so that they understand the significance (wisdom) of carrying out the worship.

Of course, implementing such a learning program necessitates adequate human resources, because the quality of the learning process is also determined by the quality of the teacher. Teachers with high integrity and commitment to the development of science, technology, and the arts (IPTEKS) as well as students' faith and piety are needed (IMTAQ). In this case, the teachers at several Islamic Madrasahs throughout Gunung Sitoli all have a Strata I educational background and are thought to have a fairly adequate level of religious understanding.

METHOD

This quantitative study employs a descriptive method with a correlational research approach. The purpose of this correlation study is to determine whether or not there is a relationship between two independent variables and one quantitatively dependent variable. The strength of the relationship between Spiritual Intelligence and Emotional Intelligence, both individually and collectively, with the Learning Outcomes variable for Akidah-Akhlak subjects, can be predicted based on the value of the coefficient of determination (r^2). Correlation and regression are the analysis techniques used. This study was carried out at both public and private Islamic elementary schools in Gunung Sitoli. The study was conducted between June and August of 2021.

This study's population consists of all 820 students from Gunung Sitoli's Madrasah Ibtidaiyah, both public and private. Meanwhile, a formula or sampling technique was used to determine the sample for this study. The technique will be "Stratified Proportional Random Sampling."

RESULTS AND DISCUSSION

Partially Determine the Relationship Between the Independent Variable and the Bound Variable

The relationship between the independent variable and the dependent variable is carried out by partial correlation and is not influenced by other variables. The purpose of this analysis is to determine the magnitude of the relationship between the variables of students' Spiritual Intelligence and Learning Outcomes of Akidah Akhlak subjects. purely and unaffected by any variables, as well as the Emotional Intelligence variable about the Learning Outcomes of Akidah Akhlak subjects obtained by Gunung Sitoli City students.

The partial correlation analysis calculation process involves determining the value of r of each independent variable about the dependent variable while controlling for other variables. The probability significance value is then tested, with the alpha significance level set at 0.05.

The Connection Between Spiritual Intelligence and Academic Achievement Controlling Variables of Emotional Intelligence, Akidah Akhlak (r_{1y-2})

The relationship between the Spiritual Intelligence variable (X₁) and the Learning Outcomes of Akidah Akhlak subjects (Y) when the Emotional Intelligence variable (X₂) is controlled for, as expressed by r_{1y-2}. Based on the calculated results $r_{1y-2} = 0.4725$, a significant probability value of 0.000, which is much lower than the predetermined significance level of probability alpha of 0.05, it can be concluded that the students' Spiritual Intelligence (X₁) has a very significant relationship with the Learning Outcomes of Akidah Akhlak Students throughout the Madrasah Ibtidaiyah.

The Emotional Intelligence-Learning Outcomes Relationship Controlling Spiritual Intelligence Variables, Akidah Akhlak (r_{2y-1})

The relationship between emotional intelligence variables (X₂) and learning outcomes of Akidah Akhlak (Y) subjects by controlling for Spiritual Intelligence variable (X₁), expressed by r_{2y-1} from the calculation results obtained $r_{2y-1} = 0.4321$ significant probability value of 0.000, this probability value is significantly smaller than the acceptable level, which is 0.005 with a significant probability value, which is significantly smaller than the acceptable level, which is 0.005 with a significant probability value, Learning Outcomes of Aqidah Subjects for Madrasah Ibtidaiyah Students in Gunung Sitoli City

First Finding

H₀: There is no positive relationship between Spiritual Intelligence (SQ) and Student Learning Outcomes in Aqidah Akhlak students at Gunung Sitoli State Islamic Madrasah. H₁: There is a positive relationship between Spiritual Intelligence (SQ) and student learning outcomes in Akidah Akhlak subjects at Gunung Sitoli State Islamic School.

The analysis results show that the statement H₀ is false and that the statement H₁ is true. "that there is a significant relationship between Spiritual Intelligence (SQ) and student learning outcomes on the subject of Akidah Akhlak students of the State Islamic Madrasah in Gunung Sitoli City," the researchers concluded. This conclusion was reached after a series of data analyses revealed that the relationship between Spiritual Intelligence (SQ) and student learning outcomes was 0.459, while the close relationship was 0.211. Further analysis yielded a relative contribution of 60.53 percent, as well as an effective contribution of 21.67 percent. When the variable (X₂) is controlled for, the results of partial correlation analysis show a significant relationship between Spiritual Intelligence and Learning Outcomes of 0.4725.

Moving on from the descriptive calculations, the data show that the Spiritual Intelligence of students at Gunung Sitoli City's State Islamic Madrasah is very diverse. If the category of score grouping is used, the Spiritual Intelligence of students is relatively more in the medium group,

namely 117 people (67.82 percent), 46 students (17.62 percent), and the remaining 38 students (14.56 percent). The findings then show that the effective and relative contribution of Spiritual Intelligence (SQ) to student learning outcomes in Akidah Akhlak students of the State Islamic Madrasah in Gunung Sitoli City is much greater than the effective and relative contribution of Emotional Intelligence (EQ) to the results. Akhidah Akhlak students are learning about the subject of Akhidah Akhlak. This demonstrates that the presence of Spiritual Intelligence has a significant impact, particularly on the quality of student learning outcomes in schools. According to Zohar and Ian Marshall, spiritual intelligence is the highest human intelligence related to the process of interpreting every action they take in their lives, and all jobs or professions are more effective if done with high SQ/IS compared to EQ/ IQ, and life will be more meaningful and fulfilling. According to the researcher, the learning process is included in the work or profession.

Tasmara also stated that the noblest beliefs and ideals are the meaning of life. Humans will carry out their life missions by moral and religious values, personal sacrifice, earnest effort, and tie cooperation with other people to achieve the best results. Doe and Marsha Walch propose that spiritual abilities can provide direction and meaning to a person's life and encourage them to recognize the existence of non-physical forces that exist outside of themselves. This statement is consistent with Martin Luther's assertion in Ngermanto that humans will not be able to perfect themselves unless they are accompanied by the power of God. In this case, the role of Spiritual Intelligence in the learning process is not only reflected in the form of maximum effort, full responsibility, understanding the weaknesses and shortcomings, maintaining good relationships with others in achieving the best interpretation, so that it has its meaning in students, but is also influenced by the implementation of religious values in everyday life.

As a result, the religious activities conducted by Madrasah Tsanawiyah in the district of Bohorok have an impact on the development of students' Spiritual Intelligence, with implications for improving the quality of their learning outcomes. As a result, it is possible to conclude that Spiritual Intelligence has a very significant relationship with the Learning Outcomes obtained by Akidah Akhlak students at the State Islamic Madrasah Ibtidaiyah, Gunung Sitoli City.

Second Finding

H₀: There is no positive relationship between Emotional Intelligence (EQ) and Student Learning Outcomes in Akidah Akhlak students at Madrasah Ibtidaiyah Gunung Sitoli. H₁: A positive relationship exists between Emotional Intelligence (EQ) and Student Learning Outcomes in Akidah Akhlak students at the State Madrasah Ibtidaiyah, Gunung Sitoli.

The findings show that there is a significant relationship between Emotional Intelligence and Student Learning Outcomes in Akidah Akhlak students at the State Islamic Madrasah Ibtidaiyah in Gunung Sitoli City of 0.416, with a closeness of 0.173 between the two variables. The partial correlation or pure relationship between Emotional Intelligence and Learning Outcomes

with control of the Spiritual Intelligence variable is 0.4321. The Emotional Intelligence variable has a 39.47 percent relative contribution to student learning outcomes, as well as a 14.13 percent effective contribution to learning outcomes. This means that if students have a high level of emotional intelligence, their learning outcomes are likely to be high as well. On the other hand, if students' emotional intelligence is low, their learning outcomes are likely to be below as well.

According to the findings of the above analysis, Emotional Intelligence, in addition to Spiritual Intelligence, contributes significantly to learning outcomes. In this sense, a student must not only use Spiritual Intelligence, but also Emotional Intelligence, to improve his learning outcomes. This is consistent with Goleman's belief that emotional skills improve the value of children's academic achievement and school performance (Goleman).

It is obtained for the regression equation $= 2.521 + 0.411X_2$, from which it can be explained that there is a positive correlation in which if the Emotional Intelligence scores increase, so does the student learning outcomes score. It can also be predicted that if the Emotional Intelligence factor rises by one point, the Learning Outcomes score will rise by 0.411. Because the flow of information received by students must be accompanied by adequate Emotional Intelligence abilities to digest the meaning of information, the value of the intercept constant (a) of 2.521 indicates that if the value of the Emotional Intelligence regression coefficient (bX_2) does not continue to be increased, then student learning outcomes tend to be constant up to 2.521. it very well

Parents and educators can teach their children or students Emotional Intelligence. Learning Emotional Intelligence has been taught in schools in America since 1993, and it has evolved into one of the fields of study, such as the self-science curriculum developed by Nueva director Because Stone McCown. This lesson has several names, including Social Development, Life Skills, and Social and Emotional Learning (Goleman).

There is no field of study on Emotional Intelligence in Indonesia as there is in the United States. Given the importance of learning Emotional Intelligence in schools to improve Learning Outcomes, researchers believe that learning Emotional Intelligence can supplement the teaching and learning process as usual, with an emphasis on aspects of Emotional Intelligence.

Third Finding

H₀: No relationship exists between Spiritual Intelligence (SQ) and Emotional Intelligence (EQ) and Student Learning Outcomes in the Akidah Akhlak students subject at the Madrasah Ibtidaiyah Gunung Sitoli. H₁: There is a link between Spiritual Intelligence (SQ) and Emotional Intelligence (EQ) and student learning outcomes in Akidah Akhlak students at Madrasah Ibtidaiyah Gunung Sitoli.

The analysis results show that Ho's statement is false and that H1's statement is correct. With the following conclusions: "that there is a significant relationship between Spiritual Intelligence (SQ) and Emotional Intelligence (EQ) together on student learning outcomes in the subjects of Akidah Akhlak students of Gunung Sitoli City's State Madrasah Ibtidaiyah."

The results of the third hypothesis analysis show that there is a significant relationship between Spiritual Intelligence (X1) and Emotional Intelligence (X2) on Learning Outcomes, which means that the higher the level of Spiritual Intelligence and Emotional Intelligence in students, the better their learning outcomes in subjects. Akidah Akhlak, which he obtained

Multiple regression analysis results show that Spiritual Intelligence and Emotional Intelligence have a 0.598 relationship and a 0.358 significant-close relationship to learning outcomes. Thus, this finding is consistent with Suharsono's assertion that Spiritual Intelligence (SQ) will not be properly reflected unless it is accompanied by Emotional Intelligence (EQ). This means that students' SQ and EQ roles are very supportive of student achievement in school. As a result, it can be concluded that Spiritual Intelligence and Emotional Intelligence, when combined, have a significant relationship with Learning Outcomes in Akidah Akhlak students of the Madrasah Ibtidaiyah Negeri Gunung Sitoli.

CONCLUSION

Spiritual Intelligence and Learning Outcomes of Akidah Akhlak Subjects in the State Islamic Madrasah in Gunung Sitoli City have a significant relationship. The correlation between students' spiritual intelligence and their learning outcomes is 0.459. This means that if students' Spiritual Intelligence is high, their Learning Outcomes are likely to be high as well. On the other hand, if students' Spiritual Intelligence is low, their learning outcomes are likely to be below as well. The Spiritual Intelligence variable has a 21.11 percent contribution to student learning outcomes.

That there is a significant relationship between Emotional Intelligence and Learning Outcomes of Akidah Akhlak students throughout the Gunung Sitoli State Islamic Madrasah. The correlation between Emotional Intelligence and Student Learning Outcomes is 0.416. This means that if students have a high level of emotional intelligence, their learning outcomes are likely to be high as well. On the other hand, if students' emotional intelligence is low, their learning

outcomes are likely to be below as well. The Spiritual Intelligence variable has a 41.6 percent contribution to student learning outcomes. Spiritual Intelligence and Emotional Intelligence have a significant relationship with Akidah Akhlak students' Learning Outcomes at Madrasah Ibtidaiyah Negeri Gunung Sitoli City. The coefficient of correlation between the two independent variables and the dependent variable is 0.598. Spiritual Intelligence and Emotional Intelligence together contribute 35.8 percent to student learning outcomes. This means that the two bits of intelligence that students possess are related and have a positive relationship with the learning outcomes that they achieve.

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