

The Contribution of Islamic Family Education and School Religious Culture to Students' Emotional Intelligence in Islamic Junior High Schools (SMP/MTs)

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Abstract. This study is motivated by the importance of enhancing students' emotional intelligence, which is influenced by family and school environments, although previous findings remain inconsistent. The purpose of this research is to examine the contribution of perceived Islamic family education and school religious culture to students' emotional intelligence in Islamic junior high schools (SMP/MTs). A mixed-methods approach with an embedded design was employed, involving 200 respondents selected through non-random sampling. Quantitative data were analyzed using multiple linear regression, while qualitative data were used to enrich interpretation. The findings reveal that Islamic family education and school religious culture significantly contribute to emotional intelligence, with a significance value of $0.000 < 0.05$ and an R^2 of 0.450. School religious culture shows a stronger contribution compared to family education. The study concludes that strengthening religious-based school environments plays a crucial role in shaping students' emotional intelligence and provides implications for character education development in schools.

Keyword: Emotional Intelligence; Islamic Family Education; Junior High School Students; Religious School Culture; SMP/MTs Students

Abstrak. Penelitian ini dilatarbelakangi oleh pentingnya penguatan kecerdasan emosional peserta didik yang dipengaruhi oleh lingkungan keluarga dan sekolah, namun hasil penelitian sebelumnya menunjukkan temuan yang belum konsisten. Tujuan penelitian ini adalah menganalisis kontribusi pendidikan Islam dalam keluarga dan budaya religius sekolah terhadap kecerdasan emosional siswa SMP/MTs. Penelitian ini menggunakan pendekatan mixed methods dengan desain *embedded*, melibatkan 200 responden yang dipilih secara non-random sampling. Data kuantitatif dianalisis menggunakan regresi linear berganda, sedangkan data kualitatif digunakan untuk memperdalam interpretasi hasil. Hasil penelitian menunjukkan bahwa pendidikan Islam dalam keluarga dan budaya religius sekolah berkontribusi signifikan terhadap kecerdasan emosional dengan nilai signifikansi $0,000 < 0,05$ dan R^2 sebesar 0,450. Budaya religius sekolah memiliki kontribusi lebih dominan dibandingkan faktor keluarga. Penelitian ini menyimpulkan bahwa penguatan lingkungan sekolah berbasis nilai religius berperan penting dalam membentuk kecerdasan emosional peserta didik serta memberikan implikasi bagi pengembangan strategi pendidikan karakter di sekolah.

Kata Kunci: Budaya Religius Sekolah; Kecerdasan Emosional; Pendidikan Islam Keluarga; Sekolah Menengah Pertama; Siswa SMP/MTs

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Introduction

In contemporary education, the focus has shifted from purely cognitive achievement toward the development of affective competencies, particularly students' emotional intelligence. Emotional intelligence refers to the ability to recognize, regulate, and express emotions appropriately in social interactions. In the 21st-century educational paradigm, emotional intelligence has become a critical determinant of academic success, social adaptation, and behavioral regulation.

Previous studies have consistently emphasized that emotional intelligence is not an innate trait but a socially constructed ability developed through continuous interaction within the immediate environment. As stated by Goleman (1995), emotional intelligence is shaped through social learning processes embedded in family and school contexts.

Within Islamic education settings, the family serves as the first institution responsible for instilling moral, emotional, and spiritual values. Islamic family education involves not only religious rituals but also the cultivation of emotional traits such as patience, empathy, and self-regulation.

Similarly, schools contribute through religious culture practices such as structured worship activities, teacher modeling, and value-based school environments. Empirical evidence by Rafik & Hamzah (2021) indicates that religious school environments positively influence students' emotional regulation (Rafik & Hamzah, 2021). Furthermore, Zulkifli et al. (2022) found that Islamic parenting practices significantly enhance adolescents' empathy and self-control (Zulkifli et al., 2022).

However, findings remain inconsistent regarding the relative influence of family versus school environments in shaping emotional intelligence.

Despite extensive research on emotional intelligence, several gaps remain. First, most studies examine family and school influences separately, rather than integrating both within a unified predictive model. Second, many studies rely solely on quantitative approaches without qualitative enrichment to capture contextual educational practices. Third, limited research has explored Islamic education contexts at the SMP/MTs level in Indonesia using a mixed-method embedded design.

According to Hidayat et al. (2020), integrated studies examining both family and school environments in emotional development remain underexplored (Hidayat et al., 2020). In addition, Khan et al. (2023) highlight that culturally grounded school environments are still an emerging field in global character education research (Khan et al., 2023).

The core problem addressed in this study is the lack of clarity regarding the relative contribution of Islamic family education and school religious culture in shaping students' emotional intelligence.

This study aims to analyze the contribution of perceived Islamic family education and school religious culture to students' emotional intelligence in SMP/MTs, and to identify the dominant predictor among the examined variables.

This study contributes a novel integrated model by combining family and school-based Islamic educational contexts within a mixed-method embedded design framework. Unlike previous studies, it not only examines statistical relationships but also incorporates qualitative insights to enrich interpretation of emotional development processes in educational settings.

Methods

This study employed a mixed-methods approach with an embedded design, in which the quantitative approach served as the primary method, while the qualitative approach functioned as a supporting component to enrich contextual understanding of the statistical findings. This design was chosen because the study not only aimed to examine relationships among variables but also to explore the social meanings of Islamic education practices within families and school religious culture. Data integration was conducted at the interpretation stage using an explanatory integration strategy, combining quantitative statistical results with qualitative insights derived from interviews and observations.

The participants of this study consisted of 200 students from Islamic junior high schools (SMP/MTs) in South Tangerang, Indonesia. Respondents were selected using a non-probability convenience sampling technique with specific inclusion criteria, namely active students, participation in school religious activities, and willingness to participate in the study. The research context focused on two main environments: Islamic family education, understood as students' perceptions of religious parenting practices, and school religious culture, which includes religious habituation activities, teacher role modeling, and the implementation of Islamic values in school life.

Data were collected using three main techniques, namely questionnaires, semi-structured interviews, and observations. The questionnaire was used to measure Islamic family education, school religious culture, and emotional intelligence using a five-point Likert scale. Semi-structured interviews were conducted with selected teachers and students to explore religious education practices within families, the implementation of school religious culture, and students' emotional experiences in educational settings. Meanwhile, observations were conducted to examine religious activities in schools, teacher–student interactions, and the implementation of value-based behavioral practices in daily school life.

Instrument validity and reliability were ensured through statistical testing. Construct validity was assessed using item-total correlation, while reliability was measured using Cronbach's Alpha with a minimum threshold of 0.70. For qualitative data, trustworthiness was established through credibility using triangulation among students, teachers, and observation; transferability through thick contextual description; dependability through an audit trail of research procedures; and confirmability through cross-validation between interview and observational data.

Quantitative data were analyzed using multiple linear regression analysis to examine the effect of independent variables on students' emotional intelligence. The model used was $Y = a + b_1X_1 + b_2X_2 + e$, where Y represents emotional intelligence, X1 represents Islamic family education, and X2 represents school religious culture. Qualitative data were analyzed using the interactive model of Miles and Huberman, consisting of data reduction, data display, and conclusion drawing and verification. Data reduction involved selecting relevant information from interview transcripts and field notes and categorizing them into thematic units. Data display was conducted in narrative form to illustrate patterns among variables, while conclusion drawing was performed iteratively and verified through triangulation with quantitative findings until data saturation was achieved.

Results and Discussion

Multiple Linear Regression Equation Test and Significance Test of Regression Coefficients (t-test) (Kadir, 2018)

Based on the multiple regression analysis conducted, the research results are presented as follows:

Table 1.
Results of Multiple Linear Regression Equation (X1 and X2 on Y)

		Coefficients ^a				
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	9.344	6.078		1.537	.126
	PendidikanIslam_Keluarga	.246	.076	.195	3.219	.002
	BudayaReligius_Sekolah	.579	.063	.554	9.155	.000

a. Dependent Variable: Kecerdasan_Emosional

From the analysis results above, the constant and coefficients of the multiple linear regression equation were obtained from the B column. The constant $\alpha = 9.344$, regression coefficient $\beta_1 = 0.246$, and $\beta_2 = 0.579$ were obtained. Based on the analysis, the empirical model can be formulated as follows:

Hypothesis:

$$\hat{Y} = \alpha + \beta_1 X_1 + \beta_2 X_2 + e$$

$$\hat{Y} = 9.344 + 0.246X_1 + 0.579X_2$$

The interpretation of the multiple linear regression equation is as follows:

The constant or intercept (α) of 9.344 indicates that if the variables Islamic Family Education and School Religious Culture (X_1 and X_2) are equal to zero, then the Emotional Intelligence variable (Y) will be 9.344. In the absence of Islamic Family Education and School Religious Culture, emotional intelligence tends to be low.

The regression coefficient (β_1) for Islamic Family Education is 0.246. In this model, the first variable represents the direction (slope) of the relationship between Emotional Intelligence and Islamic Family Education. The statistical estimate shows a positive relationship of 0.246, meaning that emotional intelligence tends to increase as Islamic Family Education improves.

The regression coefficient (β_2) for School Religious Culture is 0.579. In this model, the second variable represents the direction (slope) of the relationship between Emotional Intelligence and School Religious Culture. The statistical estimate shows a positive relationship of 0.579, meaning that emotional intelligence increases as School Religious Culture improves.

After the multiple linear regression equation is established, the next step is to conduct the t-test. In the framework of statistical hypothesis testing, the t-test is an inferential method used to evaluate the significance of differences between sample groups, allowing conclusions to be drawn about population parameters.

Hypotheses:

H₀: $\beta_1 \leq 0$ vs H₁: $\beta_1 > 0$

H₀: $\beta_2 \leq 0$ vs H₂: $\beta_2 > 0$

Based on the analysis summarized in the table, the test statistic for variable X₁ shows that the empirical data passed the test and is significantly positive. This is indicated by a t-value of 3.219 and a probability value (p-value) of $0.002/2 = 0.001 < 0.05$, or H₀ is rejected (right-tailed test), both of which are below the 5% cutoff (0.05). Therefore, it can be concluded that Islamic Family Education has a positive effect on Emotional Intelligence.

Furthermore, the test statistic for variable X₂ shows that the empirical data also passed the test and is significantly positive. This is indicated by a t-value of 9.155 and a probability value (p-value) of $0.000 < 0.05$, or H₀ is rejected (left-tailed test), both of which are below the 5% cutoff (0.05). Therefore, it can be concluded that School Religious Culture has a positive effect on Emotional Intelligence.

Significance Test of Multiple Regression Equation (F-test)

Linearity and significance testing of the multiple regression model are determined based on ANOVA. The simultaneous effect test aims to examine whether the independent variables jointly affect the dependent variable (Hidayat, 2021). The hypothesis formulation for the F-test in this study is as follows:

Hypotheses:

H₀: $\beta_1 = \beta_2$ or H₀: $\beta_1 - \beta_2 = 0$, meaning there is no simultaneous effect between the independent variables and the dependent variable.

H₁: $\beta_1 \neq \beta_2$ or H₁: $\beta_1 - \beta_2 \neq 0$, meaning there is a simultaneous effect between the independent variables and the dependent variable.

Therefore, the decision-making criteria in this study are as follows:

- If $F_{\text{calculated}} > F_{\text{table}}$, then H₀ is rejected.
- If $F_{\text{calculated}} < F_{\text{table}}$, then H₀ is accepted.

In terms of probability:

- If the significance value < 0.05 , then H₀ is rejected and H₁ is accepted.
- If the significance value > 0.05 , then H₀ is accepted and H₁ is rejected (Kadir, 2018).

Based on calculations using SPSS software, the results are presented in the following table:

Table 2.
Significance Test Results of Multiple Regression Model (X₁ and X₂ on Y)

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	7944.139	2	3972.069	80.487	.000 ^b
	Residual	9722.016	197	49.350		
	Total	17666.155	199			

a. Dependent Variable: Kecerdasan_Emosional

b. Predictors: (Constant), BudayaReligius_Sekolah, PendidikanIslam_Keluarga

From the analysis summarized in the ANOVA table above, the F-statistic value in the fifth column is $F_{\text{calculated}} = 80.487$. Referring to the F_{table} value of 3.000, obtained from a significance level of $\alpha = 0.05$ with numerator degrees of freedom (df_1) = 2 and denominator degrees of freedom (df_2) = 200, it can be observed that $F_{\text{calculated}} = 80.487$ exceeds $F_{\text{table}} = 3.000$. Based on these values, it is found that $F_{\text{calculated}} > F_{\text{table}}$ ($80.487 > 3.000$) and the significance probability (p -value) = 0.000 < 0.05; therefore, H_0 is rejected. Thus, it can be concluded that there is a linear and simultaneous effect between Islamic Family Education and School Religious Culture on Emotional Intelligence.

Significance Test of Multiple Correlation Coefficient X_1 and X_2 on Y and Coefficient of Determination (R^2) (Kadir, 2018)

The coefficient of determination measures the extent to which the independent variables contribute to the dependent variable. Based on SPSS calculations, the coefficient of determination is presented in the following table:

Table 3.
Significance Test Results of Correlation Coefficient (X_1 and X_2 on Y)

Model Summary ^b									
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.671 ^a	.450	.444	7.02498	.450	80.487	2	197	.000

a. Predictors: (Constant), BudayaReligius_Sekolah, PendidikanIslam_Keluarga
b. Dependent Variable: Kecerdasan_Emosional

Hypotheses:

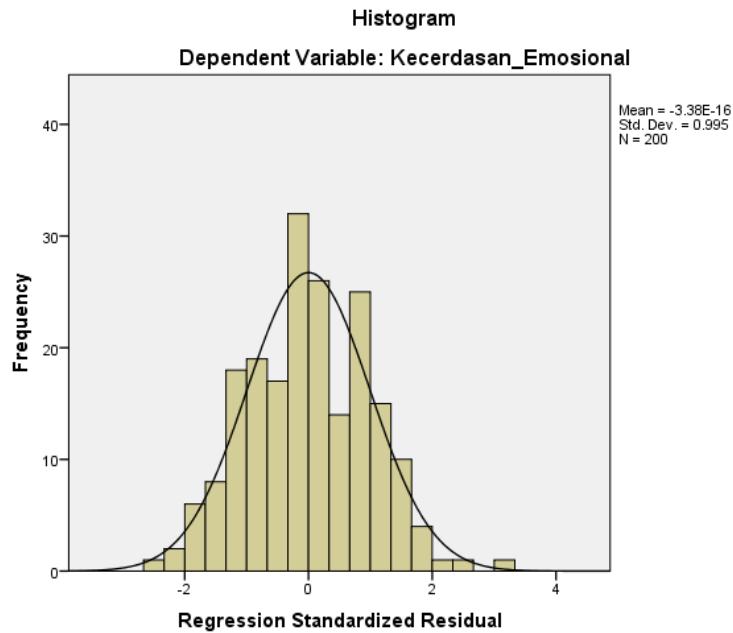
$H_0: \rho(y.12) \leq 0$

$H_1: \rho(y.12) \geq 0$

Based on the significance test of the multiple correlation coefficient obtained from the Model Summary table, the first row shows that the correlation coefficient ($R(y.12)$) = 0.671 and $F_{\text{calculated}} = 80.487$, with a significance probability (p -value) = 0.000 < 0.05; therefore, H_0 is rejected. Thus, the multiple correlation coefficient between X_1 and X_2 on Y is significant. Accordingly, it can be concluded that Islamic Family Education and School Religious Culture have a significant effect on Emotional Intelligence.

Meanwhile, the coefficient of determination shown in the same table, on the third row, is R Square = 0.450, indicating that 45% of Emotional Intelligence can be explained by Islamic Family Education and School Religious Culture. The remaining 55% is influenced by other factors not included in this study.

Therefore, it can be concluded that the simultaneous effect of Islamic Family Education and School Religious Culture on Emotional Intelligence is 45%. This explanation is illustrated in the following graph:



***Results of the Coefficient of Determination of Multiple Correlation (X_1 and X_2 on Y)
 Significance Test of Partial Correlation Coefficient (Kadir, 2018)***

The partial correlation test is a statistical technique used to measure the degree of linear relationship between two independent variables while controlling or eliminating the influence of one or more intervening variables (control variables). By removing the contribution of control variables, this analysis allows researchers to identify the “pure” correlation between the main variables. This is important in multivariate research, where complex interactions among variables may obscure the actual relationships. Partial correlation helps reduce potential interpretation bias caused by confounding variables, thereby making the results more valid and reliable.

The results of the partial correlation significance test are presented in the following table:

The correlation between X_1 and Y while controlling for X_2 ($r(y1.2)$):

Table 4.
 Results of Partial Correlation Test between X_1 and Y controlling for X_2

Correlations			PendidikanIslam_Keluarga	Kecerdasan_Emosional
Control Variables				
BudayaReligius_Sekolah	PendidikanIslam_Keluarga	Correlation	1.000	.224
		Significance (1-tailed)	.	.001
		df	0	197
Kecerdasan_Emosional	Kecerdasan_Emosional	Correlation	.224	1.000
		Significance (1-tailed)	.001	.
		df	197	0

From the analysis presented in the table above, the value of $r(y2.1) = 0.546$ was obtained with a significance probability (p -value) = $0.000 < 0.05$; therefore, H_0 is rejected. Thus, the partial correlation between X_2 and Y while controlling for X_1 ($r(y2.1)$) is statistically significant.

As previously stated in the significance test of regression coefficients, the magnitude of the regression coefficient indicates the strength of the predictor’s influence on the criterion (dependent variable). The same applies to the partial correlation significance test, where a higher partial correlation coefficient indicates a stronger relationship with the criterion.

To facilitate the interpretation of the ranking of the strength of relationships between the independent and dependent variables, the partial correlation coefficients are presented in the following table:

Table 6.
Ranking of Influence

Partial Correlation Coefficient	n	<i>t_{caunt}</i>	sign. value $\alpha = 0,05$	Level
$r_{y1.2} = 0,224$	200	3,219	0,002	Second
$r_{y2.1} = 0,546$	200	9,155	0,000	First

From the analysis, it was found that the highest rank of the strength of relationship or influence between the independent and dependent variables belongs to School Religious Culture, while the second rank is Islamic Family Education. This implies that if students’ emotional intelligence is to be improved, the first factor that needs to be strengthened is School Religious Culture, followed by Islamic Family Education.

Discussion

The coefficient of determination test resulted in an R Square value of 0.450, indicating that Islamic Family Education (X₁) and School Religious Culture (X₂) explain 45% of students’ Emotional Intelligence (Y). The remaining 55% is influenced by other factors not included in this study.

Furthermore, the statistical test for variable X₁ shows that the empirical data passed the significance test and is positively significant. This is indicated by a t-value of 3.219 and a probability value (p-value) of 0.001 < 0.05, or H₀ is rejected (right-tailed test), both of which are below the 5% cutoff level. Therefore, this finding indicates that Islamic Family Education has a positive effect on Emotional Intelligence.

Similarly, the statistical test for variable X₂ also shows that the empirical data passed the significance test and is positively significant. This is indicated by a t-value of 9.155 and a probability value (p-value) of 0.000 < 0.05, or H₀ is rejected (left-tailed test), both of which are below the 5% cutoff level. Therefore, this finding indicates that School Religious Culture has a positive effect on Emotional Intelligence.

In addition, the multiple correlation test resulted in a correlation coefficient (R_(y.12)) of 0.671. The calculated F-value is 80.487 compared to the F-table value of 3.000. Based on these values, it is found that F_{calculated} > F_{table} (80.487 > 3.000) with a significance probability (p-value) of 0.000 < 0.05, so H₀ is rejected. Thus, the multiple correlation coefficient between X₁ and X₂ on Y is significant. Therefore, it can be concluded that Islamic Family Education and School Religious Culture simultaneously influence Emotional Intelligence, both individually and jointly.

This study presents a significant novelty that contrasts with the findings of Tasyrifany Akhmad (2016), who did not find a simultaneous effect between Islamic family education and school religious culture on students’ emotional intelligence. In contrast, this study successfully

proves the existence of a simultaneous effect between the independent and dependent variables. This research gap becomes an important issue for further investigation. Moreover, these findings support the study of Muthoharoh (2019) and complement the research conducted by Rudi Iskandar (2019) and M. Ihsan Nasihin (2020). The latter studies show a simultaneous influence of Islamic family education and school religious culture on spiritual intelligence and worship discipline.

Although Nasihin emphasizes the central role of spiritual intelligence in mental health over intellectual and emotional intelligence (Nasihin, 2020), this study clearly highlights the importance of emotional intelligence in human life. According to the researcher, as social beings, emotional intelligence is a crucial factor for mental health, and its influence extends to all aspects of life.

Based on Daniel Goleman's research, Intelligence Quotient (IQ) contributes only 20% to a person's success, while the remaining 80% is influenced by other factors, including Emotional Quotient (EQ) (Goleman, 2024). Therefore, to develop competitive and high-quality human resources, IQ is not the only determinant of success. Many other factors are more dominant, especially Emotional Quotient (EQ).

Goleman defines emotional intelligence as the individual's capacity to manage interactions with others by utilizing psychological potentials such as initiative, empathy, adaptability, communication, cooperation, and persuasion (Goleman, 2024). Salovey and John Mayer define emotional intelligence as the ability to recognize one's own and others' emotions, use emotions to facilitate thinking, and interpret emotional meanings, as well as manage emotions effectively for optimal emotional and intellectual development (Putri Mukhlisa, 2024). Howard Gardner conceptualizes EQ as interpersonal and intrapersonal intelligence within his theory of Multiple Intelligences (Mind, 2022). Intrapersonal intelligence refers to self-awareness, emotional understanding, self-expression, confidence, and goal setting, while interpersonal intelligence refers to understanding others' emotions, motivations, and feelings.

Based on these theories, emotional intelligence in this study is defined as students' ability to manage emotions wisely in order to build harmonious relationships with their environment. The dimensions refer to Goleman's framework, namely: (a) recognizing one's own emotions, (b) regulating and expressing emotions, (c) self-motivation, (d) empathy, and (e) building relationships with others.

According to Goleman, emotional intelligence is significantly influenced by external factors, including family and non-family environments such as society and education, which gradually shape emotional development during growth. This perspective emphasizes that EQ is largely shaped by external influences. In contrast, LeDoux argues that emotional intelligence is primarily determined by internal brain mechanisms involving structures such as the amygdala, neocortex, limbic system, and prefrontal cortex (Goleman, 1995). Thus, emotional intelligence is the result of interaction between internal and external factors.

External factors such as family, society, and media help individuals recognize and understand emotions in others and contextual situations, while internal factors are crucial for self-awareness, emotional regulation, control, and behavioral management. These internal aspects include physical health, cognitive ability, and personal perspective, all of which influence emotional responses.

The findings of this study explicitly indicate that students' emotional intelligence in South Tangerang is positively and significantly shaped by school religious culture and Islamic family education. The combined influence of these variables is 45%, while the remaining 55% is influenced by other factors outside the scope of this study. This finding aligns with Goleman's

argument regarding the dominance of external factors in shaping emotional intelligence. The results also show that school religious culture is the most dominant contributor to emotional intelligence, followed by Islamic family education.

Religious culture plays an important role in educational institutions as a means of transferring values to students. Without religious culture, the achievement of learning outcomes becomes difficult (Fathurrohman, 2015). In line with Ahmad Tafsir, the implementation of religious culture is essentially an effort to achieve success in Islamic Religious Education (PAI) learning in schools (Tafsir, 2004).

The research developed by the author is supported by the study of Muhaimin. Religious activities such as *khatmil Qur'an* and *istighasab* can create an atmosphere of peace and tranquility among the academic community within educational institutions (Muhaimin, 2001). In addition, according to Fathurrahman, the internalization of religious culture is not merely a transfer of knowledge but can be deeply internalized into the soul, enabling individuals to discover meaning and wisdom in life (Fathurrahman, 2025). Therefore, educational institutions are expected to develop a strong religious culture in order to create peace and psychological comfort for all members of the institution, especially students. When all members of the academic community experience emotional calmness, it positively influences cognitive performance, leading to creative and innovative thinking outcomes (Fathurrohman, 2015).

This view is in line with Zakiah Daradjat, who emphasizes the important and strategic role of parents as the first educators in the family, serving as primary role models for their children. Family education plays a crucial role in shaping whether a child will grow into a good individual or not in the future. Therefore, parents have a significant responsibility in shaping children's character through direct example in attitudes, behavior, and daily life practices. Ki Hajar Dewantara also added that, fundamentally, true education is centered on parents. Only fathers and mothers can serve their children with sincerity and unconditional love, as their affection is limitless (Tilaar, 2002).

The family functions as the primary environment where individuals begin their social interactions. From these early interactions, individuals acquire essential traits and the foundation of their personality. Furthermore, through this environment, individuals internalize moral knowledge, value systems, behavioral patterns, and emotional regulation (Tilaar, 2002). Education is a continuous process that begins in the family environment, continues in schools, and is completed within society. The development of a person's spiritual capacity begins at birth. In this phase, all experiences from infancy to adulthood form the essential foundation of psychological development (Tilaar, 2002).

In the context of Islamic education, the ultimate goal of education is to produce human beings who are devoted solely to Allah ﷻ, as stated in the Qur'an:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥٦

Translation: "And I did not create the jinn and mankind except to worship Me." (Q.S. Adz-Dzariyat [51]: 56)

The main objective of family development, as regulated in Law of the Republic of Indonesia Number 52 of 2009 Article 4 Paragraph 2, is to improve the quality of family life. This aims to achieve psychological well-being and physical prosperity, as well as to foster a sense of security, peace, and optimism for a better future (Undang-Undang Republik Indonesia No. 52, 2009). Therefore, this study firmly concludes that in developing students' emotional intelligence during

adolescence, the first priority is School Religious Culture (school environment), followed by strengthening Islamic Family Education within the home.

This scientific study consistently shows that emotional intelligence is a determining factor of success across all aspects of life. First, EQ is essential for students to achieve outstanding academic performance. To fully understand learning materials, students require emotional intelligence in the learning process. Intellectual intelligence alone is insufficient; deep understanding can only be achieved when emotional engagement is involved in learning. As shown in research by Suharti and Andoko, emotional intelligence has a positive effect on mathematics learning outcomes (Setyawan, 2018). Second, Aang's study further supports that emotional intelligence positively influences Islamic Education learning outcomes (Anwar et al., 2023). Third, Rani found that emotional intelligence affects employee performance at PT. Jasa Raharja in East Java (Setyaningrum et al., 2016). In addition, a study by the World Economic Forum in 2020 shows that EQ is one of the most important skills required in the workplace. In the "Future of Jobs" report, EQ ranks sixth among the most in-demand skills by companies. This indicates that EQ is no longer merely a "nice to have skill" but a core competency required in the digital era (Rini et al., 2025). These findings further strengthen the hypothesis of this study that emotional intelligence has a significant impact on individual life.

Emotional intelligence plays a crucial role in managing life stress among adolescents in the 21st century. This aspect directly influences how adolescents face challenges throughout their life journey. Adolescence is a transitional phase from childhood to adulthood, characterized by significant biological, physical, mental, and emotional changes. In addition, increasing responsibilities in family, social, and educational environments (including higher education) contribute to continuous psychological pressure among adolescents. Therefore, external pressures significantly influence individuals' emotional conditions (Mamat, 2016).

Elizabeth B. Hurlock, in her book *Developmental Psychology*, also emphasizes the importance of understanding adolescent emotional development. Parents and teachers must understand appropriate parenting and teaching patterns. Adolescence is often described as a period of "storm and stress," where emotional tension increases due to physical and hormonal changes. Emotional development is also influenced by the need to adapt to new situations, while children are often not adequately prepared for such conditions. Although adolescent emotions are often strong, uncontrolled, and seemingly irrational, emotional behavior generally improves over time (Hurlock, 1980). Therefore, parents as primary caregivers (Daradjat, 1995) need to understand emotional resilience and adolescent emotional development patterns. By understanding both themselves and their children, parents can determine appropriate Islamic educational approaches that support healthy development. Parents must also pay attention to the child's social environment, as character formation is strongly influenced by where the child grows.

This study also supports the ecological systems theory developed by Urie Bronfenbrenner (1917), which emphasizes social context as the main focus. According to this theory, children's development is influenced by five environmental systems ranging from immediate surroundings to broader cultural influences. In the microsystem, individuals directly interact with family, peers, school, and neighbors. Students are not passive recipients of experiences but active participants in reciprocal interactions with others (Santrock, 2015). Neglectful parenting styles and parental involvement significantly influence children's social competence. Therefore, the environment in which a child grows strongly affects their social and emotional development (Santrock, 2015).

Goleman states that there is a strong relationship between emotional conditions and the immune system. Positive emotions enhance immunity, while negative emotions act like toxins in the body (Goleman, 2024). Prawitasari further explores this through psychoneuroimmunology, which examines the effects of emotional disturbances, particularly stress, on neural and immune system activity. Empirical studies on animals consistently show that stress weakens the immune system (Prawitasari, 1998). Thus, emotional management is strongly related to mental health. Therefore, adolescents need self-reflection and emotional awareness to manage their emotions wisely. A healthy immune system originates from a healthy mind, which is shaped by effective emotional regulation. These two aspects are interconnected and mutually influence each other.

In addition, Emotional Quotient (EQ) remains highly relevant amid rapid technological advancement and the development of Artificial Intelligence (AI). EQ complements human nature as *Insanul Kamil* and cannot be replaced by technology. Islam does not reject technological progress; instead, it encourages its optimal use as a means of learning and self-improvement. As stated in the Qur'an:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ... ١١٠

Translation: "You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong and believe in Allah." (Q.S. Ali Imran: 110)

Based on this verse, moral responsibility is realized through stable emotional regulation. Therefore, early development of emotional intelligence among students is essential so that they can use technology wisely and responsibly. Technology brings both positive benefits and negative impacts such as social value decline, cybercrime, anxiety, and intellectual property violations caused by excessive use. Therefore, teachers and parents must instill moral values and teach wise digital behavior (Zulfitria et al., 2024).

Various studies have shown that emotional intelligence is essential in all aspects of life. However, EQ is not the only determinant of success. Individuals must also balance intellectual (IQ) and spiritual (SQ) intelligence. EQ and IQ serve as the foundation for achieving SQ, which enables individuals to understand life wisdom (Agustian, 2001). Although Goleman emphasizes EQ as a key factor of success (Goleman, 2024), it is important to develop EQ from an early age, especially during the golden age period when children absorb information without filtering. This requires strong synergy between emotional education at home and at school.

Research shows that family is one of the best environments for developing emotional intelligence (Goleman, 2024). However, this study explicitly emphasizes that school religious culture plays the dominant role in shaping students' emotional intelligence. Students spend more time at school than at home, making schools the primary environment for emotional development. Schools also serve as a place where students form identity through social interaction with peers, teachers, and staff. In addition, curriculum structures influence emotional development, such as Montessori education that fosters independence and discipline. Therefore, schools become the ideal environment for optimizing students' emotional intelligence.

The researcher suggests that educational institutions integrate emotional skills into the curriculum alongside cognitive and spiritual dimensions. Emotional engagement in learning activities is essential so that students can understand the meaning and relevance of what they learn in daily life. Through structured guidance and innovative learning strategies, values such as honesty, collaboration, and problem-solving skills can be developed. This forms the foundation of emotional intelligence development in students and contributes to the creation of competitive human resources.

In conclusion, this study emphasizes the importance of selecting the best educational environment for children due to its significant influence on emotional intelligence alongside family influence. The quality of emotional education received by students is directly proportional to their emotional intelligence and resilience. The better the quality, the more positive the impact, and vice versa. The interaction between family and school environments is reciprocal and continuous.

This study introduces a new paradigm by showing that during adolescence, emotional development is dominated by external environmental influences, particularly schools, followed by families. This finding contributes a significant novelty compared to previous studies, which emphasized family as the dominant factor during childhood development.

Nevertheless, both perspectives consistently conclude that emotional intelligence development from childhood to adolescence is strongly influenced by external factors, namely family and school environments. Therefore, strong synergy between family and school education is essential to optimize students' Emotional Quotient (EQ).

Conclusion

This study confirms that the integration of Islamic family education and school religious culture significantly contributes to the development of students' emotional intelligence. Theoretically, these findings strengthen the ecological development perspective, which emphasizes that emotional formation is the result of dynamic interactions between family and school as primary social systems.

The scientific contribution of this study lies in its assertion that during adolescence, school environments play a more dominant role than family environments in shaping emotional intelligence. This extends previous studies that predominantly position the family as the primary determinant during early childhood development.

However, this study has several limitations, particularly its restricted geographical scope and the use of a cross-sectional design, which does not allow for strong longitudinal causal inference. In addition, several external variables such as peer influence, digital media exposure, and individual psychological conditions were not comprehensively examined in this model.

From a practical perspective, the findings provide important implications for educational policy, particularly in strengthening school religious culture as a core strategy for developing students' character and emotional intelligence. Schools are encouraged to systematically integrate religious activities and emotional learning into the curriculum, while families remain essential as the foundational environment for early value formation and emotional regulation. The synergy between these two environments is crucial for the sustainable development of students' emotional intelligence.

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