

The Impact of Religious Discipline on Madrasah Students' Emotional Intelligence

Muhammad Yusup¹, Marzani¹, Toib Lubis¹, Maya Nur Anggraini¹

¹Institut Agama Islam Nusantara Batang Hari, Jambi, Indonesia

Corresponding author e-mail: yusup9253@gmail.com

Article History: Received on 3 May 2023, Revised on 13 June 2023,

Published on 6 July 2023

Abstract: The purpose of this study is to see if religious discipline has a substantial impact on the emotional intelligence of Grade VIII students at Madrasah Tsanawiyah Darul Aufa Sungai Buluh. The research method employed in this study is quantitative, with a sample size of 49 persons. Different sampling procedures are used to determine the sample to be utilized in research; in this study, researchers used a probability sampling strategy, namely the cluster sampling technique (area sampling). Based on the study's findings that worship discipline has a substantial effect on student's emotional intelligence, students who practice worship discipline have high emotional intelligence. According to the findings of inferential statistical analysis employing path analysis, the total influence of worship discipline on emotional intelligence was 99.5%.

Keywords: Emotional Intelligence, Madrasah, Religious Discipline

A. Introduction

According to Islamic teachings, humans are made up of two parts: the divine and the heavenly. The physical element is the ardi element, while the spiritual element is the heavenly element. Philosophers have understood this reality from the time of the Greeks (Hasan, 2010). The term "physical" refers to all human bodies, both visible and unseen (found within our bodies). Everything is made of material substances, and he requires food, drink, vitamins, and so on. Similarly, the spiritual demands spiritual sustenance in the form of religious education, direction, counseling, recreation, rest, and so on.

In the midst of this wave of religious values crises, there is a rising need for humans to be strengthened with Islamic education. Islamic education is a deliberate and planned effort to prepare students to know, understand, live, and believe in the teachings of the Islamic religion, in tandem with demands to respect adherents of other religions in harmonious relations between religious communities, in order to realize national unity and integrity (Hanafi, 2018).

One of Al-Syaibani's goals for Islamic education is to encompass improvements in knowledge, behavior, physical and spiritual capacities, and the abilities required to life in this world and the hereafter (Indra, 2018). Man will always sense the need for

God, and as a result, he will not accomplish what he wants. As a result, he will have control over his actions throughout his life. Because he realized he was only created to adore Allah SWT. Individual human service tasks as servants of Allah SWT are narrowly defined as worship. This work is fulfilled by ritual worship, which is performed consistently and with complete sincerity (Rasyidin, 2018).

According to Daniel Goleman in Martinis Yamin and Maisah, the first stone of character is "self-discipline" a life full of virtue, based on self-control, self-discipline will bring out characters who are able to motivate and guide themselves in completing a job, the ability to delay gratification, control and channeling the urge to act, and this self-discipline is reflected in the form of behavior that can complete various work tasks (Sukmadinata, 2019).

Self-control over thoughts, habits, and emotions is analogous to self-discipline. Self-discipline shows as a person's character in its application. Self-discipline is the ability to choose something better or ignore things that are less useful in order to create positive transformation. Self-discipline is a necessary aspect and decision of life for people who want to better themselves (Yamin dan Maisah, 2012).

Discipline in worship is defined as a sense of obedience as well as obedience to activities or demonstrations of devotion to God based on religious standards. Worship discipline will be separated into three categories: duties for worship execution, adherence to worship protocols, and worship punctuality. Intense prayers will make a person able to control himself when he is upset, and when a person can manage himself, he will be able to survive in any state (Hasan, 2012).

Emotional intelligence is defined as a person's increased ability to motivate oneself, to be resilient in the face of failure, to control emotions and delay satisfaction, and to govern the state of the soul (Tridonanto, 2009). Emotional intelligence necessitates that persons be able to improve their emotional and social capacities. The capacity to control one's emotions is referred to as emotional intelligence. Mansur (2011) defines empathy as the ability to express and comprehend oneself, adapt, work in teams, share, and so on. Being aware of one's own emotional state, the ability to control emotions, the ability to motivate oneself, and the ability to express sentiments to others are all examples of emotional ability (Surya, 2011).

Quality people have intelligence, both intellectual, emotional, and spiritual intelligence. Various cognitive abilities, such as mastery of science and technology, reflect intellectual intelligence (Yusup, 2021). Emotional intelligence is reflected in the ability to control emotions so that individuals can behave calmly in the face of a variety of issues, handle stress, and live a pleasant lifestyle.

When given, he is appreciative; when in power, he loves to forgive; and when angry, he restrains himself (is able to control himself). Ibnu Hibban and HR. Hakim (Suharsono, 2019). The hadith quoted reflects someone who, in terms of educational psychology, can be described as having emotional intelligence, emotional quote (EQ). He can communicate with other people in a proportionate manner and also control his passionate lust.

An IQ alone is insufficient; the ideal is an IQ combined with a balanced EQ. This idea is confirmed by Goleman's opinion, as reported by Patton, that psychologists agree that IQ only accounts for roughly 20% of the elements that contribute to success, with the remaining 80% coming from other sources. This includes emotional intelligence (Yusup et al., 2021). According to expert explanations, emotional intelligence is the ability to control one's heart and sentiments from diverse emotional demands that emerge from the heart and the surroundings so that emotions can be placed appropriately. Self-awareness, self-regulation, self-motivation, empathy, and social skills are the five markers.

Islamic boarding schools are one of the educational institutions that aid in the development of religious discipline. As Islamic educational institutions, Islamic boarding schools are trailblazers who require their pupils to worship in accordance with the sources of Islamic teachings and to follow the example of the Prophet Muhammad. Santri who are not disciplined in their worship shall face severe punishment (Yusup, 2018).

According to Daniel Goleman, the first stone of character is "self-discipline" a life full of virtue, based on self-control, self-discipline will bring forth a character that is able to motivate and guide oneself in completing a job, the ability to delay gratification, control and channel impulses to act, and This self-discipline is reflected in the form of behavior that can complete various work tasks in the time required (Prijosaksono and Sembel, 2012).

Discipline, according to Komensky, is a process of teaching, training, the art of educating, and disciplinary content in schools. Meanwhile, discipline is something that must be followed within the framework of school life in the context of current teaching. As a result, discipline encompasses all means, standards, and techniques that are modified to meet certain objectives (Kasali, 2014).

Hurlock went on to say, "Discipline is self-control training or education (teaching children what or perfecting children to follow the rules." So, according to Hurlock, discipline is a method of training people or groups in terms of self-control or training individuals to comprehend what is permissible and what is not permissible in society (Susanto, 2018).

Tsanawiyah Darul Afa Madrasah Sungai Buluh has a vision, one of which is to advise and help students in becoming worship specialists. During the first great tour, the writers encountered difficulties, including the following: At Madrasah Tsanawiyah Darul Afa, there are regulations for performing fardhu prayers in congregation, as well as sunnah care prayers and performing sunnah dhuh prayers together in the morning. This exercise is carried out on a daily basis; pupils who do not participate in this activity or are late will be penalised. Despite the fact that discipline has been implemented in worship, there are still pupils who cannot live at Madrasah Tsanawiyah Darul Afa and prefer to transfer. Furthermore, there are still pupils who skip class during class, lack self-motivation to study hard, and do not comply with applicable requirements (Observation, 2022).

Based on the difficulties mentioned above, the writer is interested in researching *The Effect of Worship Discipline on Students' Emotional Intelligence at Madrasah Tsanawiyah Darul Afa Sungai Buluh.*

B. Methods

This study takes a quantitative method. According to Sugiyono, quantitative research is a research method based on the philosophy of positivism that is used to examine specific populations or samples. Sampling techniques are generally random, data collection uses research instruments, and data analysis is quantitative/statistical with the goal of testing the hypothesis that has been set (Sugiyono, 2010). Meanwhile, a quantitative approach, according to Mahmud, is research whose analysis emphasizes numerical data (numbers) processed using statistical procedures.

The research population is the entire (universum) of research objects that can take the shape of individuals, animals, plants, air, symptoms, values, events, attitudes toward life, and so on, and can serve as a source of research data (Sugiyono, 2009). This study's population consisted of 49 class VIII students from Darul Afa Private Madrasah Tsanawiyah School in Muara Bulian District, Batang Hari Regency.

The sample is a subset of the population in terms of size and features. There are different sampling procedures used to determine the sample to be used in research; in this study, researchers used a probability sampling strategy, specifically the cluster sampling technique (area sampling) (Sugiyono, 2011).

For indicators of worship discipline: responsibility for worship implementation (cleaning the limbs, clothes, and the place of prayer before praying so that the prayer is comfortable and solemn), adherence to worship procedures, understanding the terms and pillars of prayer and things that can cancel the prayer, timeliness of worship (hurrying to come to the mosque or mushollah so that I am the first person to enter the mosque/mushollah).

Self-awareness (my self-regulation takes time to reflect so I can improve myself), self-motivation (trying to be patient and not blaming others when I experience a disaster), empathy/participating in the emotions of others (not easily feeling desperate because I have ideals that must be realized), and social skills (make friends with anyone regardless of background) where some of the indicators were converted into many statement items to be offered to respondents.

C. Results and Discussion

The findings of this study will provide a solution to the formulation of the problem stated in this thesis, which is to determine if the discipline of worship has a significant effect on the emotional intelligence of class VIII students at the Darul Afa Private Madrasah Tsanawiyah Sungai Buluh. Questionnaires, paperwork, and interviews were utilized to collect data on the two variables. After collecting the data, it was evaluated using descriptive statistical analysis to determine the description of each variable.

The descriptive statistic utilized is a measure of central symptoms that comprises the greatest and lowest scores, the average (mean), the value that commonly appears in the respondent's answer (mode), the median value (median), the standard deviation (standard deviation), and the sample variance. Frequency distribution tables and histogram diagrams were utilized in addition to measuring the primary symptoms and data distribution.

Table 1. Measures of Central Tendency Statistics

		Discipline of Worship	Emotional Intelligence
N	Valid	30	30
	Missing	0	0
	Mean	81,47	83,97
	Std. Error of Mean	1,244	1,264
	Median	82,50	84,50
	Mode	83	85
	Std. Deviation	6,811	6,921
	Variance	46,395	47,895
	Range	28	28
	Minimum	68	70
	Maximum	96	98
	Sum	2444	2519

Normality test

The Kolmogorov-Smirnov test can be used to determine the normality of data. By determining the testing hypothesis first, namely:

Ho : data is normally distributed

Ha : the data is not normally distributed.

If the computed significance (sig) value is greater than α (alpha) 0.05, the data is regularly distributed. In contrast, the significance value (sig) is less than the α (alpha) value of 0.05, indicating that the data is not regularly distributed (Sugiyono, 2009).

Table 2. Tests of Normality Variable X

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Discipline of Worship	,117	30	,200*	,973	30	,632

*. This is a lower bound of the true significance.
 a. Lilliefors Significance Correction

The value of Sig = 0.200 (Kolmogorov-Smirnov test) is determined from the table above. The value of 0.200 exceeds the value of α (alpha) 0.05. Alternatively, $0.200 > 0.05$ indicates that the data on the variable of worship discipline is regularly distributed.

Table 3. Tests of Normality Variable Y

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Emotional Intelligence	,142	30	,123	,955	30	,233

a. Lilliefors Significance Correction

The value of Sig = 0.123 (Kolmogorov-Smirnov test) is determined from the table above. The value of 0.123 exceeds the value of α (alpha) 0.05. Alternatively, $0.123 > 0.05$ indicates that the emotional intelligence variable data is normally distributed.

Homogeneity Test

The homogeneity test is used to determine whether the variances of two or more distributions are identical. The need that $f < f$ count be f table at α 0.05 in order for H_0 to be accepted indicates that the data is homogeneous. If the value of r (probability value/critical value) is less than or equal to ($=$) the given level, then the scores on the variables are distributed uniformly (Sugiyono, 2011).

Table 4. Homogeneity Test
 Discipline of Worship

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1345,800	21	64,086	19,975	,000
Within Groups	25,667	8	3,208		
Total	1371,467	29			

The significance value (sig) of the prayer discipline variable on emotional intelligence is 0.000, according to the result table above. Because the sig value is $0.000 < 0.05$, it can be concluded that the variance of the data on the variable of worship discipline on the variable of emotional intelligence is homogeneous (Muhidin and Abdurahman, 2009).

Linearity Test

The regression linearity test was performed to put the regression equation model of an independent variable on the dependent variable to the test. The regression analysis cannot be continued if the line formed is not linear. The direction of the arrow created in the path analysis model is tested. In this situation, linearity testing is also known as the tuna fit test for assessing hypotheses. The distribution has a linear pattern if the value of r (probability value/critical value) is less than or equal to ($=$) from the set level. The distribution is not linear in other circumstances (Muhidin and Abdurahman, 2009).

Table 5. Linearity Test

		Sum of Squares	df	Mean Square	F	Sig.	
		(Combined)	1437,783	18	79,877	14,746	,000
Intelligence_Emotional Discipline of Worship	Between Groups	Linearity	1356,707	1	1356,707	250,469	,000
		Deviation from Linearity	81,077	17	4,769	,880	,606
	Within Groups		59,583	11	5,417		
Total			1497,367	29			

Based on the findings of data processing with SPSS, it can be seen that the value of r is less than the level of α (alpha) used (0.05) or $0.000 < 0.05$, indicating that the variable of Worship Discipline has a linear pattern on the variable of emotional intelligence.

The testing of hypotheses

The following are the automatic regression equation findings obtained using SPSS 20 software:

Table 6. Results of Worship Discipline Equation Analysis (X) and Emotional Intelligence (Y) Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
		(Constant)	5,527	4,807		
1	Discipline of Worship	,995	,061	,952	16,434	,000

a. Dependent Variable: Intelligence_Emotional

Adapun rumus yang digunakan dalam perhitungan regresi linear sederhana sebagai berikut:

$$Y = a + b X$$

$$Y = 5,527 + 0,995 X$$

This equation can be read as follows:

- 1) The Worship Discipline Variable has a favorable influence on Emotional Intelligence.
- 2) The constant value represents the influence of the variable x (Discipline of Worship); if the teacher's Discipline of Worship increases by one unit, it will have an effect of one unit on the variable Emotional Intelligence. This means that one unit of the Worship Discipline variable will raise or satisfy the Emotional Intelligence variable.
- 3) This analysis shows how much influence the variable of worship discipline has on emotional intelligence. In terms of:

a) Constants

In this study, the constant value of unstandardized coefficients is 5.527.

b) The value of the coefficient

The coefficient value is 0.995 and is positive, indicating that for every 1% rise in worship discipline (X), emotional intelligence (Y) will grow by 0.995.

Based on the calculations above, it is clear that the effect of worship discipline (X) on emotional intelligence (Y) is 0.995 or 99.5%, with the remaining 0.05 influenced by other variables.

The significance value (sig) of the SPSS output findings is used to make decisions in the regression analysis:

Ha is accepted if $t_{count} < t_{table}$ or sig value < 0.05 .

If $t_{count} > t_{table}$ or the sig value > 0.05 , Ho is refused.

Table 6. Analysis results comparing the sig value with 0.05 Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
		(Constant)	5,527	4,807		
1	Discipline of Worship	,995	,061	,952	16,434	,000

a. Dependent Variable: Intelligence_Emotional

Based on the result above, it is clear that the sig value of 0.000 is less than < 0.05 , implying that H_0 is rejected and H_a is accepted, implying that "there is an influence of worship discipline (X) on emotional intelligence (Y)".

Discipline in worship has a considerable effect on students' emotional intelligence, implying that disciplined worship students have strong emotional intelligence. Being aware of one's own emotional state, the ability to control emotions, the ability to motivate oneself, and the ability to express feelings to others are all components of emotional intelligence. The results of inferential statistical analysis utilizing route analysis show that the total influence of worship discipline on emotional intelligence is 99.5%.

In this study, there is a positive influence between the discipline of worship and emotional intelligence, because in the discipline of worship, students are required to worship with discipline, so that in practice, students can develop their emotional abilities and social abilities well by applying the discipline of worship.

E. Conclusion

The findings of this study lend support to the idea that there is a link between worship discipline (X) and emotional intelligence (Y). The findings of this study can be used as input for schools and researchers conducting additional research on worship discipline and emotional intelligence.

F. Acknowledgement

Thanks to Principal of Madrasah Tsanawiyah Swasta Darul Aufo Kecamatan Muara Bulian Kabupaten Batang Hari, Rector of Institut Agama Islam Nusantara Batang Hari, and friends who have supported us to do this valuable project.

G. References

- Hanafi, H. et al. (2018). *Ilmu Pendidikan Islam [Islamic Education]*. CV. Budi Utama.
- Hasan, A. (2012). *Disiplin Beribadah: Alat penenang Ketika Dukungan Sosial Tidak Membantu Stres Akademik [The Discipline of Worship: A Calm Tool When Social Support Doesn't Help Academic Stress]*. 1(3), 5.
- Hasan, F. (2010). *Dasar - Dasar Kependidikan [Dasar - Dasar Kependidikan]*. Rineka Cipta.
- Indra, H. (2018). *Pendidikan Pesantren dan Perkembangan Sosial-Kemasyarakatan Studi Atas Pemikiran K.H. Abdullah Syafi'i [Islamic Boarding School Education and Social-Social Development Studies on the Thoughts of K.H. Abdullah Shafi'i]*. Deepublish.
- Kasali, R. (2014). *Self Driving*. Mizan Media Utama.
- Mansur, M. (2011). *Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional [Character Education Responding to Multidirectional Crisis Challenges]*. Bumi Aksara.
- Muhidin, S.A. and Abdurahman, M. (2009). *Analisis Korelasi, Regresi dan Jalur dalam Penelitian [Correlation, Regression and Path Analysis in Research]*. CV. Pustak Setia.
- Prijosaksono, A.W. and Sembel, R. (2012). *Control your Life*. PT Alex Media Komputindo.
- Rasyidin, A. (2018). *Falsafah Pendidikan Islami [Philosophy of Islamic Education]*. Cita Pustaka.
- Sugiyono. (2009). *Statistika untuk Penelitian [Statistics for Research]*. Alfabeta.
- Sugiyono. (2010). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan*

- R&D [*Educational Research Methods Quantitative, Qualitative, and R&D Approaches*].
Alfabet.
- Sugiyono. (2011). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D* [*Educational Research Methods Quantitative, Qualitative, and R&D Approaches*].
- Suharsono. (2019). *Melejitkan IQ-EQ-SQ* [*Skyrocket IQ-EQ-SQ*]. Ummah Publishing.
- Sukmadinata, N. S. (2019). *Landasan Psikologi Proses Pendidikan* [*The Foundation of Educational Process Psychology*]. Rosda Karya.
- Surya, H. (2011). *Strategi Jitu Mencapai Kesuksesan Belajar* [*Accurate Strategies to Achieve Learning Success*]. PT. Alex Media Komputindo Kelompok Gramedia.
- Susanto, A. (2018). *Bimbingan Dan Konseling Di Sekolah* [*Guidance And Counseling In Schools*]. Prenada Media Group.
- Tridonanto, A. (2009). *Melejitkan Kecerdasan Emosi (EQ) Buah Hati* [*Boosting Children's Emotional Intelligence (EQ)*]. PT Alex Media Komputindo.
- Yamin, M. dan Maisah, M. (2012). *Orientasi Baru Ilmu Pendidikan* [*New Orientation of Educational Sciences*]. Referensi.
- Yusup, M. (2018). *Model Pembelajaran Berbasis Pondok Pesantren Dalam Meningkatkan Karakter Santri* [*Islamic Boarding School-Based Learning Models in Improving the Character of Santri*]. 3, 1-13.
- Yusup, M. (2021). *MUHAMMAD_YUSUP_JURNAL.pdf*. 0089, 2021.
- Yusup, M., Marzani, M., & Paramita, M. (2021). The Influence of the Scientific Approach on the Learning Interest. *AL-ISHLAH: Jurnal Pendidikan*, 13(1), 327-335. <https://doi.org/10.35445/alishlah.v13i1.456>