



The Relationship Between Prayer Worship Intensity and Emotional Intelligence of Islamic Religious Education Students

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Abstract

Background: One method of achieving harmony between emotions and logic—which is part of emotional intelligence—is by utilizing the spiritual center to achieve peace. Peace can be attained through prayer worship (salat), as prayer directly connects a servant with the Creator. **Purpose:** This research aims to determine the relationship between prayer worship intensity and the emotional intelligence of Islamic Religious Education (PAI) students. **Design/methods/approach:** This research is quantitative correlational, with research subjects comprising a sample of 117 students from the 2021 cohort. The sampling method employed cluster sampling technique. Data collection was conducted through questionnaires. The data analysis method used inferential statistics with Pearson product-moment correlation analysis. **Findings:** The correlation analysis between prayer worship intensity and emotional intelligence yielded a significance value of $0.000 < 0.05$ and an R-value of 0.618, indicating a strong and significant relationship between the two variables studied. The R-square value of 0.382 means that the dependent variable "Emotional Intelligence" can be explained by the independent variable "Prayer Worship Intensity" by 38.2%, while 61.8% is explained by other factors not addressed in this research. This suggests that prayer worship performed intensely and in accordance with Islamic law will have a positive impact on an individual's psyche, including their emotional intelligence.

Keywords: Intensity; Prayer Worship; Emotional Intelligence; Student Self-Management.

Introduction

People have long considered intelligence to be connoted or associated only with intellectual intelligence (Intelligence Quotient). However, such thinking has begun to disappear, as in reality, intelligence is not merely a matter of intellect. A person will not be sufficiently equipped with intellectual intelligence alone, as there are several other types of intelligence that are essential in

determining one's success. Some of the most common intelligences include intellectual intelligence, emotional intelligence, and spiritual intelligence (Trinovita & Noufal, 2022).

According to Howard Gardner, as quoted by Shodiq Mustika, being the originator of the Multiple Intelligences theory, Howard revealed that there are nine types of intelligence that can be developed in humans, including linguistic intelligence, visual-spatial intelligence, musical intelligence, logical-mathematical intelligence, interpersonal intelligence (social), intrapersonal intelligence (emotional), kinesthetic intelligence (movement), naturalistic intelligence, and existential intelligence (spiritual) (Mustika, 2007).

Among the intelligences previously described, one intelligence has a crucial function in determining a person's success, namely emotional intelligence. In Goleman's research, intellectual intelligence (IQ) only accounts for approximately 20% in determining life success, while the remaining 80% is influenced by other factors, with emotional intelligence being one of the most important. This demonstrates that emotional intelligence plays a vital role in influencing a person's achievement and life success (Andriarto, 2013).

IQ without EQ can enable someone to achieve A grades and good scores in examinations, but it will not guarantee that person's success in life. EQ encompasses personal and interpersonal relationships, and is also responsible for self-esteem, self-awareness, social skills, and social adaptation capabilities (Segal, 2000). Emotional Intelligence (EQ) is an intelligence that directs the ability to motivate oneself, not excessively indulging in pleasures, controlling desires, managing frustration, regulating stress to prevent interference with thinking abilities, managing moods, and demonstrating empathy (Goleman, 2016). According to Cooper and Sawaf, as quoted in the book "21st Century Intelligence Revolution," emotional intelligence is defined as the skill to feel, understand, and effectively use the power and intelligence of emotions as a source of human strength, information, connection, and influence (Effendi, 2005).

Allah SWT has endowed every human with emotional potential that can regulate and motivate individuals to perform both praiseworthy and reprehensible actions. The emotions present in every human being cause the heart to feel calm, disappointed, sad, pleased, joyful, compassionate, caring toward others, and various other feelings. A person who can properly control their emotions or regulate and position emotions according to their appropriate measure without excessive expression can be considered to possess good emotional intelligence (Trinovita & Noufal, 2022).

According to Patton, as cited in Goleman's research, in achieving harmony between logic and emotion—which is part of emotional intelligence—one approach that can be utilized is through the spiritual center to attain peace and tranquility of heart. The spiritual center is one of the principles in developing emotional intelligence to limit human tendencies, direct and strengthen

the foundation of positive life characteristics, such as maintaining good relationships with others, and self-motivation in performing all good deeds. This spiritual center is actually built by focusing on what exists outside oneself, specifically the relationship with Allah (Goleman, 2016). Therefore, maximizing emotional intelligence can be accomplished by continuously enhancing the quality and quantity of worship to Allah SWT.

Worship is a pillar that requires supervision and establishment in Islam. One's faith must be demonstrated through obedience in performing all that is prescribed by Allah and avoiding all that is forbidden (Bakri, 2006). One form of worship that must be fulfilled by all Muslims is prayer (salat). Prayer is the central core of the human relationship with the Creator (Allah SWT), and it is also essential in revitalizing the meanings of faith in one's heart. Prayer also serves as evidence of a Muslim's servitude to Allah SWT (A, 2009). Prayer is obligatory for all Muslims. Prayer that is performed in an orderly manner, intensively, and in accordance with religious guidance will foster good deeds and prevent reprehensible actions.

For a person's life to be continuously enveloped by calmness and peace of heart, their heart must always be connected to and remembering Allah. To ensure the heart always remembers Allah, the continuity, regularity, and quality of prayer must be maintained. This means that if a person cannot maintain the continuity, regularity, and quality of their prayers, feelings of anxiety will envelop their heart (Daradjat, 2006). This indicates that prayer is a form of worship beneficial to humans in calming and strengthening their soul and body, enabling the control of emotions and preventing feelings of anxiety.

According to Ary Ginanjar, prayer also serves as relaxation that is very important and necessary in maintaining emotional stability and a person's thoughts that arise from prolonged external pressure or influence. These external factors can cause the mind to be carried away by life's problems, leading to emotional and intellectual ignorance that can affect one's physical and spiritual health. Through the relaxation of prayer, emotions can be regulated and emotional and spiritual intelligence strengthened.

Prayer is also an excellent method for enhancing emotional intelligence. This aligns with Robert K. Cooper and Ayman Sawaf's explanation that a method for improving emotional intelligence is to spend two or three minutes and wake up five minutes earlier than usual, to open one's ears, exit the mind, and enter the heart. This parallels prayer, which is fundamentally an activity of delving into the deepest parts of the heart to discover noble qualities located at the heart's foundation and applying them in action (Cooper, Robert k, 2001). Based on the above explanation, it can be concluded that performing prayer worship intensively, continuously, and

regularly will influence human emotional intelligence. This emotional intelligence can be observed through praiseworthy behavior or morals and the appropriate expression of emotions.

The Islamic Religious Education Study Program at Ahmad Dahlan University is one of the programs that has an Islamic culture based on Islamic values and guided by the Qur'an and Sunnah. Students are equipped with highly competent religious knowledge, and worship is also a top priority, particularly in the performance of prayer. Based on the researcher's observations and experience, when learning is in progress and prayer time arrives, the instructor or lecturer stops the learning and invites students to perform prayer first. This is also the case during several events held on campus. One such event was a religious activity for PAI UAD students of the 2021 cohort. Based on the researcher's observations during this event, which was held on August 8-9, 2022, the researcher noted that most PAI UAD students from the 2021 cohort who participated in the event were able to perform prayer worship intensely.

Furthermore, based on observations during this event, the researcher also noted that some PAI UAD students from the 2021 cohort were able to communicate and build social relationships with others, including peers, senior students, and lecturers, despite the 2021 cohort's background of experiencing hybrid learning for approximately 2 years, which resulted in reduced social interaction among one another. Additionally, some of them demonstrated an ability to understand others' opinions and respond in polite and wise ways, as well as show empathy toward others. However, it cannot be denied that some of them still exhibited relatively uncontrolled emotions that appeared explosive.

Therefore, the researcher assumes that the prayer worship intensity practiced by the 2021 cohort of PAI students at Ahmad Dahlan University is related to their emotional intelligence. Thus, the researcher is interested in conducting research and verification of whether there is indeed a relationship between prayer worship intensity and emotional intelligence among PAI students of Ahmad Dahlan University's 2021 cohort.

Literature Review

Theoretical Foundations

Emotional Intelligence Theory

Emotional Intelligence (EQ) as conceptualized by Goleman (2016) refers to the ability to motivate oneself, control desires, regulate impulses, manage frustration, control stress, regulate mood, and demonstrate empathy. Unlike IQ which contributes approximately 20% to life success, emotional intelligence accounts for the remaining 80%, highlighting its critical role in determining an individual's achievement (Andriarto, 2013).

Cooper and Sawaf define emotional intelligence as the skill to feel, understand, and effectively utilize emotional power as a source of human strength, information, connection, and influence (Effendi, 2005). According to Segal (2000), EQ encompasses areas such as personal and interpersonal relationships, and is responsible for self-esteem, self-awareness, social skills, and social adaptation abilities.

Spiritual Dimension of Emotional Intelligence

Patton, as cited in Goleman's research, explains that achieving harmony between logic and emotion requires utilizing spiritual centers to attain peace and tranquility. This spiritual center is built by cultivating one's relationship with God (Goleman, 2016). According to Mahmud al-Zaki, emotional intelligence is closely related to uluhiyah (divine) intelligence - individuals with high understanding and practice of divine values tend to possess higher emotional intelligence (Dani, 2018).

Islamic Prayer (Salat) as Spiritual Practice

Prayer in Islam represents the core relationship between humans and their Creator. Prayer performed regularly, intensely, and in accordance with religious guidance fosters good deeds and prevents negative actions (A, 2009). Daradjat (2006) notes that maintaining peace of heart requires consistent remembrance of Allah through regular, quality prayer. Without this continuity, anxiety will prevail.

Ary Ginanjar suggests that prayer functions as a form of relaxation essential for maintaining emotional and mental stability against external pressures that might otherwise lead to emotional impairments. This relaxation through prayer helps regulate emotions, thereby strengthening emotional and spiritual intelligence.

Robert K. Cooper and Ayman Sawaf's method for improving emotional intelligence aligns closely with prayer practices, as both involve deep introspection to discover noble qualities and apply them in actions (Cooper, 2001).

Previous Research

Several empirical studies have examined the relationship between prayer and emotional intelligence:

1. Muslikatun's (2016) research demonstrated that prayer intensity contributes significantly to students' emotional intelligence. Using product-moment correlation analysis, the study found $r = 0.431$ exceeded $r_t (0.304)$, indicating that prayer performed intensely according to Islamic requirements influences students' emotional intelligence.
2. Abd. Sholahudin (2016) found a significant correlation between prayer and emotional intelligence among students at Pondok Pesantren Daarul Mustaqiem Pamijahan Bogor,

with a significance value of 0.008 ($p < 0.05$), confirming a positive and significant relationship.

3. Siti Aisyah (2019) identified a positive correlation between discipline in performing prayers and students' emotional intelligence at Madrasah Aliyah Negeri 1 Kota Bogor. With a significance value of 0.000 and correlation coefficient of 0.445, the study concluded a moderate positive correlation exists between prayer discipline and emotional intelligence.
4. Ramdhani (2020) found that individuals who consistently perform prayers experience happiness, peace, and comfort, fostering coherent thinking between physical and spiritual aspects, which enables positive activities and effective emotional regulation.
5. Rajab (2011) concluded that those who perform prayers properly develop an optimistic spirit, conviction, and confidence in facing life challenges, all of which are components of emotional intelligence.

These studies collectively establish a substantial empirical foundation supporting the relationship between prayer intensity and emotional intelligence, suggesting that regular and mindful prayer contributes significantly to developing emotional competencies valuable in various aspects of life.

Methods

This research is a correlational quantitative study, with the aim of determining the relationship between one variable and another. In this research, there are two variables: prayer worship intensity as the independent variable and emotional intelligence as the dependent variable. Prayer worship intensity was measured using a worship intensity scale derived from the theories of Maulana Muhammad Zakariyya Al-Kandahlawi, Imam Ghazali, Labib, Abdullah Gymnastiar, and Muhammad Abdu, while emotional intelligence was measured using an emotional intelligence scale derived from Daniel Goleman's theory. This research was conducted in the Islamic Religious Education Study Program at Ahmad Dahlan University with PAI students from the 2021 cohort as subjects. The population in this study consisted of all 165 PAI students from Ahmad Dahlan University's 2021 cohort. Sampling used the cluster sampling technique, and a sample of 117 students was obtained. The data collection instrument used was a closed questionnaire with the assistance of Google Forms as a platform. The data in this research were analyzed using the product-moment correlation technique with the assistance of SPSS version 25 application.

Result

The validity test analysis using the bivariate correlation method for variable X (Prayer Worship Intensity) showed that 14 items were declared valid, as the r_{count} scores $> r_{table}$ and p-value scores $< \alpha$ (0.05). Meanwhile, the validity test analysis using the bivariate correlation method for variable Y (Emotional Intelligence) showed that 16 items were declared valid, as the r_{count} scores $> r_{table}$ and p-value scores $< \alpha$ (0.05), thus the instruments in this research can be used further. The reliability testing in this study used the bivariate correlation method, and the reliability test results for the variable X instrument were reliable, with a value of 0.864, falling into the "good" category, while the reliability test results for the variable Y instrument were reliable, with a Cronbach's Alpha value of 0.888, also falling into the "good" category, thus the instruments can be used further.

The presentation of the data analysis results in this research can be explained in the following results:

Assumption Testing

Assumption testing is an initial examination present in an instrument used in the form of data, data types, and data collection, which is subsequently processed further. The following are the results of the basic assumption tests in this research.

Normality Test

Table 1. One Sample Kolmogorov-Smirnov Test

One-Sample Kolmogorov-Smirnov Test		
		Unstandardized Residual
N		117
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	7.42403619
Most Extreme Differences	Absolute	.053
	Positive	.037
	Negative	-.053
Test Statistic		.053
Asymp. Sig. (2-tailed)		.200 ^{c,d}
a. Test distribution is Normal.		
b. Calculated from data.		
c. Lilliefors Significance Correction.		

d. This is a lower bound of the true significance.

Based on table 1, it shows that the significance value *Asymp. Sig. (2-tailed)* is 0.200, which is greater than 0.05. This aligns with the decision-making basis for the *Kolmogorov-Smirnov* normality test as previously explained, meaning that the data in this research are normally distributed. Therefore, the normality assumption in the regression model has been met.

Linearity Test

Table 2. ANOVA

ANOVA Table							
			Sum of Squares	Df	Mean Square	F	Sig.
Kecerdasan Emosional * Intensitas Ibadah Shalat	Between Groups	(Combined)	4644.620	14	331.759	5.939	.000
		Linearity	3949.140	1	3949.140	70.693	.000
		Deviation from Linearity	695.479	13	53.498	.958	.498
	Within Groups		5698.013	102	55.863		
	Total		10342.632	116			

Based on the output results in table 4.2 ANOVA linearity test, the linearity of emotional intelligence with prayer worship intensity can be determined. According to the data obtained, the significance value in the *linearity* row is 0.000, and it can be concluded that the data variables in this research have a linear relationship, because the significance value obtained, 0.000, is less than 0.05. Therefore, these two variables can be utilized in further data analysis.

Homogeneity Test

Table 3. Homogeneity Test

Independent Samples Test					
		F	Sig.	95% Confidence Interval of the Difference	
				Lower	Upper
Intensitas Ibadah Shalat	Equal variances assumed	4.976	.128	-2.95277	2.84084
	Equal variances not assumed			-3.27184	3.15991

Kecerdasan Emosional	Equal variances assumed	1.194	.277	-3.58216	3.83466
	Equal variances not assumed			-3.74789	4.00039

Based on Table 3 of the homogeneity test, it can be determined that the significance value or Sig. for the variables of prayer intensity and emotional intelligence of Islamic Education Study Program students at Ahmad Dahlan University, Batch 2021, are 0.128 and 0.277 respectively, both being greater than 0.05. Following the decision-making basis in homogeneity testing, it can be concluded that the samples are derived from a homogeneous population, as the significance values for each variable are larger than ($>$) 0.05.

Based on the assumption testing that has been conducted, specifically normality testing, linearity testing, and homogeneity testing, this research has met the basic assumption requirements, with the research data being normal, linear, and homogeneous. Therefore, the research data can be proceeded for hypothesis testing using correlation analysis.

The translation maintains the scientific and academic style of the original text, accurately conveying the statistical and methodological details of the research assumptions and testing process.

Correlation Analysis Between Prayer Intensity and Emotional Intelligence of Students

Below are the results of calculations on the correlation between prayer intensity and emotional intelligence of PAI (Islamic Education) students at Ahmad Dahlan University, class of 2021.

Table 4. Data of Hypothesis Testing Results

Correlations			
		Intensitas Ibadah Shalat	Kecerdasan Emosional
Intensitas Ibadah Shalat	Pearson Correlation	1	.618**
	Sig. (2-tailed)		.000
	N	117	117
Kecerdasan Emosional	Pearson Correlation	.618**	1
	Sig. (2-tailed)	.000	

	N	117	117
**. Correlation is significant at the 0.01 level (2-tailed).			

Based on table 4, the product moment correlation analysis shows a significance value of 0.000, which is less than α 0.05 at a 95% confidence level. Therefore, it can be concluded that H_a is accepted and H_0 is rejected, meaning that prayer intensity has a positive and significant relationship with the emotional intelligence of PAI students at Ahmad Dahlan University, class of 2021. Furthermore, based on the correlation value relationship guidelines, the correlation value of 0.618 falls within the 0.60 - 0.799 range, indicating a strong correlation between prayer intensity and emotional intelligence of PAI students at Ahmad Dahlan University, class of 2021.

Determination Test R^2

Based on the research conducted with the assistance of *IBM SPSS 25*, the results obtained are:

Table 5. Data of Coefficient of Determination Results

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.618 ^a	.382	.376	7.45624
a. Predictors: (Constant), Intensitas Ibadah Shalat				

Table 5 shows the determination test output that explains the effectiveness of the tested model, specifically the regression analysis between the two variables. The R index = multiple correlation index (0.618), R *square* is R squared obtained from: $0.618^2 = 0.382$. R squared is the coefficient of determination. In this case, it states that the dependent variable "Emotional Intelligence" can be explained by the independent variable "Prayer Intensity" by 38.2%, while 61.8% is influenced by other factors not explained in this research.

Discussion

The research results show that H_a is accepted and H_0 is rejected, meaning there is a positive and significant relationship between prayer intensity and emotional intelligence of PAI students at Ahmad Dahlan University, class of 2021. This is evidenced by the significance value of 0.000, which is smaller than α 0.05 at a 95% confidence level. Furthermore, the correlation value obtained is 0.618, indicating that the relationship between prayer intensity and emotional intelligence of PAI students at Ahmad Dahlan University, class of 2021 falls into the strong category. Additionally,

prayer intensity contributes 38.2% to the emotional intelligence of PAI students at Ahmad Dahlan University, class of 2021, while 61.8% is influenced by other factors not explained in this research.

These findings align with previous research conducted by Muslikatun, which found that prayer implementation intensity contributes to students' emotional intelligence. This was demonstrated through hypothesis testing analysis and further analysis using the product moment correlation formula. The results obtained were r_o (0.431) and r_t value (0.304). Thus, the r_o value is greater than the r_{table} value (MUSLIKATUN, 2016). This means that when prayer is performed intensely and in accordance with the prescribed requirements and pillars, it can influence students' emotional intelligence.

This research is also supported by another study conducted by Abd. Sholahudin, which found a correlation between prayer and emotional intelligence among students at Daarul Mustaqiem Islamic Boarding School in Pamijahan, Bogor (Sholahudin, 2016). This was proven by the significance value of 0.008, which is less than the probability value of 0.05, meaning prayer has a positive and significant relationship with students' emotional intelligence.

Another consistent study was conducted by Siti Aisyah, which stated a positive correlation between discipline in performing prayer and students' emotional intelligence at Madrasah Aliyah Negeri 1 Bogor City. This was evidenced by the significance value of 0.000, which is less than $\alpha 0.05$. The correlation value obtained was 0.445, falling between 0.40-0.70, indicating a positive and significant correlation of medium category between students' prayer discipline and emotional intelligence. Therefore, it can be concluded that students will have better emotional intelligence if they are disciplined in establishing prayer and performing it according to Islamic law, done solely for Allah SWT (Aisyah, 2019).

Prayer has a significant role in controlling emotions that arise within a person. This is because someone who is disciplined in performing prayer will experience happiness, peace, and comfort in their life. With the growth of happiness, calmness, and security, a continuous thinking power between physical and spiritual aspects will also emerge, enabling a person to perform positive activities, engage in meaningful learning, and find new, more beneficial activities or occupations (Ramdhani, 2020). Someone who performs prayer properly, accurately, and in accordance with Islamic law will have an optimistic soul, full of conviction and confidence in facing obstacles and trials (Rajab, 2011).

According to Goleman's theory, emotional intelligence is closely related to one's beliefs. It is the element of belief that is taught by religion in addressing all matters, including in managing emotions. Religion has taught ethics and methods to every human being about how to manage emotions appropriately. In line with this, Mahmud al-Zaki in Dani explains that fundamentally,

emotional intelligence has a close relationship with "uluhiyah" intelligence (divinity). If someone has a high level of understanding and practice of divine values, then they will also possess high emotional intelligence (Dani, 2018).

Conclusion

As explained in the research results and discussion related to prayer intensity and emotional intelligence of PAI students at Ahmad Dahlan University, class of 2021, the following conclusions can be drawn:

There is a positive and significant relationship between prayer intensity and emotional intelligence of PAI students at Ahmad Dahlan University, class of 2021. This is based on the significance value of $0.00 < 0.05$ at a 95% confidence level, meaning that H_a is accepted and H_o is rejected.

The level of relationship based on the correlation value obtained in this research is 0.618, which falls between 0.60 - 0.799, indicating that the relationship between prayer intensity and emotional intelligence of PAI students at Ahmad Dahlan University, class of 2021 is in the strong category. Furthermore, the coefficient of determination/R square analysis output result is 0.382. This means that in this research, prayer intensity contributes an effective contribution of 38.2% to emotional intelligence. Therefore, it can be interpreted that 38.2% of the consistency level of the emotional intelligence variable can be predicted by the prayer intensity variable, while the remaining 61.8% is influenced by other factors.

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