



The Influence of Emotional Intelligence and Spiritual Intelligence on Students' Social Adaptation

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Abstract

This study aims to analyze the influence of emotional intelligence and spiritual intelligence on students' social adaptation in the Islamic Religious Education program. The primary issue addressed is the insufficient ability of some students to adapt socially within the university environment. To address this issue, a quantitative approach employing a survey method was applied, utilizing multiple linear regression analysis. The sample consisted of 48 students, selected through stratified random sampling. Data were collected using a closed-ended questionnaire based on a Likert scale. The results demonstrate that both emotional intelligence and spiritual intelligence significantly influence social adaptation, both partially and simultaneously. The R^2 value of 0.663 indicates that the independent variables explain 66.3% of the variance in social adaptation. The findings suggest that strengthening emotional and spiritual competencies constitutes a key strategy for improving students' social adaptation. Accordingly, this study recommends the integration of emotional and spiritual intelligence development into student development programs within Islamic higher education institutions.

Keywords: *Emotional Intelligence, Spiritual Intelligence, Social Adaptation, Postgraduate Students*

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Introduction

Students' social adaptation has become a central concern in educational psychology and educational sociology studies, as it relates to the individual's capacity to adjust to the norms, values, and practices prevailing within the campus environment and the broader society (Parra et al., 2025). Social adaptation encompasses multiple dimensions, ranging from interpersonal communication skills and the ability to collaborate effectively in groups to an understanding of social roles and the acceptance of cultural diversity (Li et al., 2025). Students with well-developed social adaptation skills tend to demonstrate stronger academic performance, establish more robust social networks, and manage academic stress and pressure more effectively (Smith, Voren, et al., 2025).

Nevertheless, empirical realities indicate that not all students possess adequate levels of social adaptation (Handest et al., 2025). Some students experience difficulties in forming social relationships, coping with the pressures of a new environment, or adjusting to the dynamics of campus life (John, 2025). Such difficulties may trigger psychological problems, such as

anxiety, stress, and even depression, which in turn can lead to reduced learning motivation and an increased risk of academic dropout (Andrieu-Devilly et al., 2025). Therefore, it is essential to identify psychological factors that can support students' social adaptation, among which are emotional intelligence and spiritual intelligence (Xu et al., 2025).

Previous studies have demonstrated that emotional intelligence plays a significant role in students' academic and social success (Jannah, 2022). For example, Salovey and Mayer (1990), as cited in Rother et al. (2024) emphasized that emotional intelligence is not only crucial for interpersonal relationships but also in decision-making, stress management, and leadership development. Within the context of campus life Hung et al. (2025) explained that emotional intelligence enables students to actively participate in organizational activities, build social networks, and manage emotional dynamics. that arise in the learning process and daily social interactions (Djakfar & Wirdati, 2024).

In addition to emotional intelligence, spiritual intelligence also plays a vital role in the process of social adaptation (Agustian, 2009). Spiritual intelligence refers to an individual's capacity to comprehend the meaning of life, develop transcendental awareness, and build harmonious relationships with God, oneself, fellow human beings, and the environment (Varghese et al., 2024). Zohar and Marshall, as discussed in Jaime (2024), introduced the concept of spiritual intelligence (*spiritual quotient/SQ*) as the highest form of intelligence, which integrates emotional and intellectual dimensions while providing direction and purpose in life. According to Atoche-Silva et al. (2024), spiritual intelligence enables individuals to act based on noble values, demonstrate wisdom in decision-making, and maintain inner peace when facing various life challenges.

However, most existing studies conceptualize emotional intelligence and spiritual intelligence as parallel psychological constructs that independently influence social outcomes (Agustian, 2009). This perspective tends to emphasize their functional roles without critically examining the structural relationship between the two. As a result, emotional intelligence is often treated merely as an interpersonal competence, while spiritual intelligence is positioned as an internal belief system, leaving largely unexplored the possibility that one form of intelligence may guide, regulate, or give direction to the other in shaping students' social adaptation.

In the context of Islamic education, the concept of spiritual intelligence has long been recognized through the teachings of *tazkiyatun nafs* (purification of the soul), *ihsan* (awareness of God's presence), and *akhlaq karimah* (noble morality) (Shamsi et al., 2025). At the same time, the Islamic intellectual tradition also places strong emphasis on the cultivation of moral, spiritual,

and emotional intelligence. Classical thinkers such as Al-Ghazali and Ibn Taymiyyah explain that self-control, gentleness, empathy, virtuous character, and the wise social interaction constitute the core of *amar ma'ruf nahi munkar*, a model of social relations oriented toward public benefit and communal harmony (Dinata et al., 2022). This demonstrates that the management of emotions and spiritual sensitivity is not merely a modern psychological construct, but rather an essential foundation of social interaction from an Islamic perspective.

From the perspective of Islamic educational thought, emotional intelligence and spiritual intelligence are not regarded as equal or independent dimensions (Zhou et al., 2024). Instead, spiritual intelligence functions as an ontological and axiological foundation that directs emotional awareness and regulation Agustian (2009). Classical Islamic scholars emphasize that emotional discipline (*tahdhib al-nafs*) derives its moral orientation and social significance from spiritual consciousness, such as taqwa and ihsan. This implies that emotional intelligence operates most effectively when guided by spiritual intelligence, thereby positioning spiritual intelligence as a higher-order construct in the process of students' social adaptation.

According to Agustian (2009), the ESQ (Emotional and Spiritual Quotient) approach underscores the importance of integrating emotional and spiritual intelligence in shaping a holistic and balanced individual. ESQ emphasizes that the development of strong character should be grounded in effective emotional regulation and deep spiritual awareness (Carlos et al., 2024). Students with spiritual intelligence tend to be more capable of facing life pressures, demonstrate empathetic and tolerant attitudes, and maintain a strong sense of social responsibility and commitment (Wiseman, 2022).

In addition, a number of studies within the field of Islamic education indicate that the issue of learning quality remains a serious and persistent challenge. For instance, Halomoan (2025) found that many instructional materials used in Islamic schools have not yet met ideal pedagogical, linguistic, and cultural standards, and therefore fail to adequately support the optimal development of students' competencies. This finding affirms that the problem of curriculum design and learning quality continues to constitute a significant concern in contemporary Islamic education, including at the higher education level.

The relevance of these two forms of intelligence to students' social adaptation is highly significant (Zhou et al., 2024). Emotional intelligence enables students to recognize and manage emotional dynamics within social relationships, while spiritual intelligence provides moral direction and value-based guidance in interactions with others (Walter et al., 2024). Within the context of multicultural and complex campus environments, these two forms

of intelligence complement one another and contribute to students' success in establishing healthy and productive social relationships (Tupan et al., 2022). Islam places strong emphasis on the development of emotional and spiritual dimensions in education (Tirri, 2023). In the Qur'an, Allah (SWT) says:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا

It means:

9. "Indeed, successful is the one who purifies it (the soul), 10. And indeed, ruined is the one who corrupts it." (Qur'an, Ash-Shams: 9–10).

This verse signifies the importance of purifying the soul as a foundation for attaining true success. The purification of the soul encompasses the management of negative emotions, the development of spiritual awareness, and the cultivation of noble character (Vis, 2024).

The Prophet Muhammad (peace be upon him) also said:

خُلِقُوا أَحْسَنَهُمْ إِيْمَانًا الْمُؤْمِنِينَ أَكْمَلُ

It means:

"The believer with the most perfect faith is the one with the best character." (Narrated by al-Tirmidhi, no. 1162. Authenticated by al-Albani in al-Silsilah al-Sahihah, no. 284.)

This hadith indicates that the quality of a believer's faith is reflected in their social behavior. Therefore, in Islamic education, the development of emotional and spiritual intelligence is an integral part of the process of shaping students' personalities (Yüksel et al., 2024).

In the practical context of higher education, students of Islamic Religious Education face distinct challenges (Alrashidi et al., 2022). They are not only required to master Islamic knowledge but are also expected to serve as moral and spiritual role models within the campus environment (Aini et al., 2023). Academic pressure, value-related conflicts, and complex social dynamics demand a high level of social adaptation skills (Parra et al., 2025). Within this context, emotional and spiritual intelligence can function as key psychological resources that help students navigate campus life more balanced and meaningful manner (Yeni et al., 2023).

Conceptually, social adaptation is a dynamic process that involves an individual's cognitive, affective, and conative capacities to interact effectively with the social environment. The social adaptation model proposed by emphasizes the importance of intercultural communication skills, stress management, and coping strategies in responding to social and cultural differences. Students with high levels of emotional and spiritual intelligence are believed to possess strong psychological resources that enable them to navigate this adaptation process more effectively (Malkomsen et al., 2025).

This study is significant in enriching the body of knowledge in the field of Islamic educational psychology and student development (Nespoli et al., 2025). Given that higher education serves as a strategic arena for shaping a generation of Muslim intellectuals who are not only academically competent but also emotionally and spiritually mature, understanding the factors that support students' social adaptation becomes increasingly urgent (Yu et al., 2024). Furthermore, the findings of this study are expected to provide a foundation for designing more integrative and holistic student development programs (Keenan et al., 2024).

Based on the foregoing, this study aims:

1. To analyze the influence of emotional intelligence on students' social adaptation.
2. To analyze the influence of spiritual intelligence on students' social adaptation.
3. To analyze the simultaneous influence of emotional and spiritual intelligence on the social adaptation of Islamic Religious Education students in higher education institutions.

The findings of this study are expected to contribute theoretically to the development of an integrative and holistic character education model in Islamic higher education institutions (Haemy, 2025). Furthermore, the findings of this study are also expected to provide an empirical foundation for more comprehensive student development policies by integrating emotional and spiritual intelligence dimensions into personal growth and student development programs (Chakraborty, 2025).

However, existing studies, such as Qomari & Ghofur (2024), remain largely focused on cultivating specific moral values, such as patience, within character education, without empirically linking these values to students' social adaptation abilities or integrating psychological indicators such as emotional intelligence and spiritual intelligence. This limitation marks the research gap addressed by the present study. Accordingly, the gap explored in this research is both empirical and theoretical. While previous studies have generally examined emotional and spiritual intelligence separately or in parallel, limited scholarly attention has been given to their integrative and hierarchical relationship, particularly within the framework of Islamic educational psychology. This study responds to this gap by examining how spiritual intelligence provides ethical direction and meaning for emotional intelligence, and how this interaction contributes to students' social adaptation.

Specifically, this study seeks to examine simultaneously how moral and spiritual values emphasized in the Qur'an are manifested through emotional

intelligence and spiritual intelligence, and how both dimensions contribute to the social adaptation of graduate-level Islamic Education students.

Beyond its focus on a specific population, this study offers a novel theoretical interpretation of the relationship between emotional intelligence, spiritual intelligence, and social adaptation. Unlike previous studies that conceptualize emotional intelligence and spiritual intelligence as independent predictors, this research positions spiritual intelligence as a foundational construct that shapes the effectiveness of emotional intelligence in the process of social adaptation. By integrating contemporary psychological theories with Qur'anic and prophetic perspectives, this study proposes a value-oriented model of social adaptation, in which emotional competencies are guided and directed by spiritual consciousness.

Thus, a deeper understanding of the relationship between emotional intelligence, spiritual intelligence, and students' social adaptation constitutes an important initial step toward creating a higher education environment that supports the holistic development of students intellectually, emotionally, and spiritually.

Method

This study employs a quantitative research approach using an associative survey method. The quantitative approach was selected because it corresponds with the research objective of measuring the relationship between emotional intelligence, spiritual intelligence, and students' social adaptation (Creswell, 2019). This approach enables the researcher to generate numerical data that can be statistically analyzed to explain the relationships among variables as established within the theoretical framework (Sugiyono, 2021).

The survey method is utilized because it is effective for collecting primary data from a large population within a relatively short time frame (Aji et al., 2022). Associative research aims to identify the degree of relationship and influence between two or more variables (Poppe et al., 2023). In this study, the independent variables are emotional intelligence (X1) and spiritual intelligence (X2), while the dependent variable is students' social adaptation (Y) in the Islamic Religious Education study program at a higher education institution.

The population of this study consists of active undergraduate students enrolled in the 2024–2025 academic year, even-semester entry period, in the Islamic Religious Education program, Faculty of Tarbiyah and Teacher Training, Sunan Kalijaga State Islamic University, divided into four classes (A–D), which serve as the units of analysis. This population comprises new students from diverse regions who are required to adapt to their academic and social environments. The population size was determined manually based on

data obtained from the campus academic administration, as presented in the following data:

Table 1. Population

No	Population	Total
1	Active master's degree (Strata 2) students of the 2024–2025 academic year, enrolled in the even semester intake of the Islamic Religious Education study program, Faculty of Tarbiyah and Teacher Training, Sunan Kalijaga State Islamic University.	53 Students

the details are as follows:

Tabel 2. Class of Population

No	Class of population	Total
1	Class A	14 Students
2	Class B	13 Students
3	Class C	13 Students
4	Class D	13 Students
Total		53 Students

In determining the sample size, the researcher applies the formula proposed by Sugiyono (2021) namely, with a margin of error of 5% from the total population. The results of the calculation using this formula will yield a proportional sample size, which will then be drawn through stratified random sampling (Suwardi et al., 2021). With the sample size determined as follows:

Table 3. Sample

No	Population	margin of error 5%	Total
1	53 Students	48 Students	48 Students

The instrument used in this study is a closed-ended questionnaire, developed based on the indicators of each variable (Widianjani et al., 2022). A closed-ended questionnaire is employed to ensure that respondents select only from the available options according to their level of agreement with the given statements (Kurniawati et al., 2013). The scale used in the questionnaire is a Likert scale with five response options (Rahman, 2019). That is:

Table 4. Likert Scale

No	Interval Numbers	Description of properties
1	(1)	Never
2	(2)	Seldom
3	(3)	Sometimes
4	(4)	Often
5	(5)	Always

The Likert scale was selected because it is effective for measuring respondents' attitudes, perceptions, and preferences toward a particular phenomenon or psychological construct (Pranatawijaya et al., 2019). Each questionnaire item was assigned a score ranging from 1 to 5, and the aggregate score of each sub-variable served as the basis for data analysis (Sriyanti, 2019).

The research instrument was developed based on established theoretical frameworks, namely Daniel Goleman's theory of emotional intelligence, Ary Ginanjar Agustian's theory of spiritual intelligence, and the theories of social adaptation from the perspectives of sociology and educational psychology.

The indicators of each construct were operationalized into multiple items, with the following specifications:

- Emotional Intelligence: self-awareness, self-regulation, motivation, empathy, and social skills.
- Spiritual Intelligence: awareness of life's meaning, value integrity, transcendental awareness, and moral orientation.
- Social Adaptation: social skills, social engagement, acceptance of norms, and the ability to adapt to the campus environment.

Before large-scale administration, the questionnaire underwent an instrument try-out involving respondents outside the research sample to assess its validity and reliability (Nespoli et al., 2025). The validity test was conducted using Pearson's product-moment correlation analysis. An item

was considered valid if the calculated correlation coefficient (r-count) was greater than the r-table value at the 5% significance level. High validity indicates that the instrument is capable of accurately measuring the intended constructs (Bachri et al., 2024).

Subsequently, the reliability test was performed using Cronbach's Alpha technique. A construct was considered reliable if it obtained an alpha value of ≥ 0.70 . A high Cronbach's Alpha coefficient indicates that the items within a construct exhibit strong internal consistency and are therefore appropriate for use in the main data collection phase (Febriana et al., 2023). Items with coefficients below the accepted threshold were excluded from further analysis.

Data obtained from the completed questionnaires were then analyzed using an inferential statistical approach (Arsyam & Yusuf, 2021). The analytical procedures included:

- Descriptive Statistical Analysis, to summarize the data through measures such as the mean, standard deviation, minimum, and maximum values of each variable.
- Normality Test, to verify that the data met the assumption of normal distribution before regression analysis.
- Linearity Test, to assess whether the relationships between variables were linear.
- Multiple Linear Regression Analysis, to examine both the simultaneous and partial effects of emotional intelligence and spiritual intelligence on students' social adaptation.
- t-test and F-test, to determine the partial (t-test) and simultaneous (F-test) significance of the independent variables on the dependent variable.
- Coefficient of Determination (R^2), used to determine the extent to which the independent variables contribute to explaining the dependent variable.

The entire data processing procedure was conducted using statistical software, including Microsoft Excel and SPSS (Statistical Product and Service Solutions) version 23 to enhance analytical accuracy and facilitate the interpretation of results. The outcomes of the data analysis serve as the empirical basis for addressing the research questions and testing the proposed hypotheses (Farhan, 2021).

With the selected approach and methods, this research is expected to produce objective, valid, and reliable findings in explaining the relationship between emotional intelligence and spiritual intelligence and students' social adaptation abilities (Widianjani et al., 2022).

Results and Discussion

This section presents the primary findings of the study, which aimed to analyze the influence of emotional intelligence and spiritual intelligence on the social adaptation of active students in the 2024–2025 academic year (even semester) enrolled in the Islamic Religious Education program at the Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri Sunan Kalijaga. Data processing was conducted based on the results of questionnaires administered to respondents selected through random sampling and analyzed using a quantitative statistical approach (Sugiyono, 2019). The analysis began with instrument validity and reliability testing, followed by descriptive statistical analysis for each variable, as well as normality and linearity tests. The analysis further included multiple linear regression, t-tests, and F-tests, and concluded with the coefficient of determination (R^2) to determine both the partial and simultaneous effects of the independent variables on the dependent variable. These findings are expected to provide a comprehensive understanding of how emotional regulation skills and spiritual awareness contribute to students' social adjustment within a complex and dynamic academic environment (Alhashmi & Moussa, 2021).

The research instrument in this study was designed to measure three principal variables: emotional intelligence, spiritual intelligence, and students' social adaptation. A total of 45 items were employed, each developed based on the theoretical indicators proposed by Goleman (2009), Agustian (2009), and Crawford (2020), as well as Bronfenbrenner's social adaptation theory.

Validity testing was conducted using Pearson's Product-Moment correlation analysis between each item score and the total score (Mufrihah et al., 2025). An item was considered valid if the calculated r-value exceeded the r-table value at the 5% significance level (in this case, $r\text{-table} = 0.404$). Based on the analysis, it was found that out of 45 items:

- 41 items were valid, with $r\text{-calculated} > 0.404$.
- 4 items were invalid, namely items no. 3, 16, 37, and 38.

Examples of validity test results include:

- Item 1: "I can recognize my emotions when facing academic pressure" $r\text{-calculated} = 0.653 (>0.404)$: Valid;
- Item 16: "I often reflect on my life purpose as a Muslim student" $r\text{-calculated} = 0.275 (<0.404)$: Invalid.
- Item 45: "I prefer discussion over open conflict" $r\text{-calculated} = 0.834 (>0.404)$: Valid.

Thus, the overall validity of the instrument was high, as 91.1% (41 out of 45) of the items were declared valid and therefore suitable for use in the main data collection process.

Reliability testing was conducted to determine the internal consistency among items (Nespoli et al., 2025).using Cronbach's Alpha. The test results showed a value of:

Table 5. Reliability test

Cronbach's Alpha	N of Items
,954	45

- Cronbach's Alpha = 0.954
- Number of items = 45

According to Cho et al. (2022) A Cronbach's alpha value greater than 0.70 is considered acceptable and reliable. Meanwhile, according to Smith, Knapstad, et al. (2025) state that an alpha value greater than 0.90 falls into the "excellent" category. Therefore, it can be concluded that the research instrument is highly reliable, indicating that each questionnaire item demonstrates strong internal consistency in measuring the intended constructs.

The results of the validity and reliability tests further indicate that, overall, the developed instrument can be used both validly and reliably to measure the variables examined in this study (Budi & Agustinus, 2018). The high validity coefficients of the items suggest that each statement effectively captures the intended construct dimensions (Mufrihah et al., 2025). Meanwhile, the very high reliability level reflects consistency among items and the coherence of indicators within each construct (Nespoli et al., 2025).

Nevertheless, four items did not meet the established validity criteria and therefore were excluded before the main stage of questionnaire distribution. These items likely contained wording issues, ambiguity, or insufficient representation of the conceptual indicators. Removing these items is expected to enhance measurement quality and strengthen the overall construct validity of the instrument (Yu et al., 2024).

The normality test aims to determine whether the data to be analyzed follow a normal distribution (Maysaroh et al., 2025). A normal distribution constitutes one of the key assumptions underlying linear regression and other parametric statistical analyses. The normality of residuals is essential to ensure that the regression model can be validly applied and used to draw accurate conclusions (Darabi et al., 2025). Accordingly, when this assumption is satisfied, the data can be further analyzed using linear regression techniques.

- If $p > 0.05$, the data are considered normally distributed.
- If $p < 0.05$, the data are considered not normally distributed.

Figure 1. Normality test

One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		48
Normal Parameters ^{a,b}	Mean	,0000000
	Std. Deviation	4,56815121
Most Extreme Differences	Absolute	,114
	Positive	,050
	Negative	-,114
Test Statistic		,114
Asymp. Sig. (2-tailed)		,150 ^c

a. Test distribution is Normal.

b. Calculated from data.

c. Lilliefors Significance Correction.

Source: IBM SPSS Statistics 23

The results of the normality test using the One-Sample Kolmogorov-Smirnov Test indicate that the Asymp. Sig. (2-tailed) value is 0.150 ($p > 0.05$). Accordingly, it can be concluded that the data are normally distributed. This result confirms that the regression model satisfies one of the key assumptions of parametric statistical analysis. The normal distribution of residuals suggests the absence of significant deviations from normality; therefore, the analysis can be continued to the subsequent stage (Süt & Yıldız, 2025).

The linearity test was conducted to determine whether there is a linear (straight-line) relationship between the independent variables and the dependent variable (Pellegrino et al., 2024). If the relationship is not linear, the regression model is considered invalid. The linearity test was performed using the Test for Linearity procedure in SPSS, with attention given to two key indicators:

- Linearity significance < 0.05 , which indicates a statistically significant linear relationship; and
- Deviation from linearity > 0.05 , which indicates no significant deviation from the linear relationship.

Figure 2. The Linearity Test of Variable X¹ on Variable Y was conducted to examine

ANOVA Table

			Sum of Squares	df	Mean Square	F	Sig.
Y * X1	Between Groups	(Combined)	2250,646	23	97,854	3,557	,002
		Linearity	1623,642	1	1623,642	59,012	,000
		Deviation from Linearity	627,004	22	28,500	1,036	,464
Within Groups			660,333	24	27,514		
Total			2910,979	47			

Source: IBM SPSS Statistics 23

Figure 3. The Linearity Test of Variable X² on Variable Y was conducted to examine

ANOVA Table

			Sum of Squares	df	Mean Square	F	Sig.
Y * X1	Between Groups	(Combined)	2250,646	23	97,854	3,557	,002
		Linearity	1623,642	1	1623,642	59,012	,000
		Deviation from Linearity	627,004	22	28,500	1,036	,464
Within Groups			660,333	24	27,514		
Total			2910,979	47			

Source: IBM SPSS Statistics 23

The linearity test was conducted to examine whether the relationship between the independent variables and the dependent variable is linear. The

results of the linearity test between emotional intelligence (X_1) and social adaptation (Y) showed a significance value for linearity of 0.000 ($p < 0.05$) and a deviation from linearity value of 0.464 ($p > 0.05$). Similarly, the results of the linearity test between spiritual intelligence (X_2) and social adaptation (Y) indicated a significance value for linearity of 0.000 ($p < 0.05$) and a deviation from linearity value of 0.778 ($p > 0.05$). These results demonstrate that both independent variables satisfy the criteria for a significant linear relationship, and no significant deviation from linearity is observed. This finding strengthens the validity of the predictive relationships between the variables (Xu et al., 2025).

Multiple linear regression analysis is a statistical technique used to predict the value of a dependent variable (Y) based on two or more independent variables (X) (Riski & Al Hamat, 2021). In this study, multiple linear regression analysis was conducted to determine the extent to which emotional intelligence and spiritual intelligence jointly influence students' social adaptation. The following table presents the results of the multiple linear regression analysis, including the coefficient of determination (R^2):

Figure 4. Multiple Linear Regression Analysis

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.814 ^a	.663	.648	4,669

a. Predictors: (Constant), Kecerdasan Spiritual, Kecerdasan Emosional

Source: *IBM SPSS Statistics 23*

The results of the Model Summary indicate that the R Square value is 0.663, meaning that 66.3% of the variance in students' social adaptation can be simultaneously explained by emotional intelligence and spiritual intelligence (Syamsuar et al., 2024). The remaining 33.7% is influenced by other factors outside the model, such as family background, prior experiences, organizational involvement, and the academic environment, among others. These findings indicate that both independent variables make a substantial contribution to explaining the phenomenon of social adaptation among master's students.

An unexpected finding emerges from the substantial joint contribution of both variables (66.3%), which suggests that social adaptation among postgraduate students is strongly influenced by internal psychological aspects, particularly emotional dimensions (Xintong & Li, 2025).

The coefficient of determination (R^2) represents the proportion of variance in the dependent variable (Y) that can be explained by the independent variables (X). In this study, the Adjusted R Square value of 0.648 demonstrates that the model is not only statistically significant but also

exhibits a high level of stability when applied to a broader population (Liu et al., 2025). These results indicate that the influence of emotional intelligence and spiritual intelligence on social adaptation is not merely a statistical coincidence, but rather reflects a consistent and robust pattern.

A positive finding of this study is that both emotional intelligence and spiritual intelligence exert a significant influence on students' social adaptation. The Adjusted R Square value (64.8%) further confirms that the model is strong within the sample and remains stable when generalized to a wider population.

The t-test is used to examine whether each independent variable individually (partially) has a significant effect on the dependent variable (Akhdan & Diana, 2018). The criteria applied are as follows:

- If sig. < 0.05, the effect of the independent variable on Y is statistically significant.
- If sig. > 0.05, the effect is not statistically significant.

And here are the findings of the t-test in this study:*

Figure 5. T-test

		Unstandardized Coefficients ^a		Standardized Coefficients	t	Sig.
Model		B	Std. Error	Beta		
1	(Constant)	7,852	5,069		1,549	,128
	Kecerdasan Emosional	,384	,115	,413	3,330	,002
	Kecerdasan Spiritual	,444	,118	,465	3,750	,001

a. Dependent Variable: Adaptasi Sosial

Source: *IBM SPSS Statistics 23*

The partial test (t-test) shows that:

- Emotional intelligence has a regression coefficient of 0.384, with a t-value of 3.330 and a significance level of 0.002 ($p < 0.05$). This result indicates that higher levels of emotional intelligence among students are associated with higher social adaptation ability. This finding is consistent with Goleman (2009), who emphasizes the importance of emotional intelligence management in the success of interpersonal relationships.
- Spiritual intelligence has a regression coefficient of 0.444, with a t-value of 3.750 and a significance level of 0.001 ($p < 0.05$). These results indicate that spiritual intelligence also exerts a positive and statistically significant influence on social adaptation. This finding is in line with Agustian (2009), who argues that spiritual awareness enhances inner stability and moral orientation in social interactions.

An interesting finding of this study is that spiritual intelligence ($B = 0.444$) appears to be slightly more dominant than emotional intelligence ($B = 0.384$) in influencing social adaptation. This suggests that, within the context of master's students in Islamic Religious Education, spirituality may play a more

prominent role, possibly due to their reflective orientation and religious academic background.

This finding does not merely confirm previous empirical studies but also extends existing theoretical assumptions regarding the relative positioning of emotional intelligence and spiritual intelligence. While dominant theories in educational psychology, particularly Goleman's framework, tend to position emotional intelligence as the primary predictor of social success, the present results suggest that this hierarchy is context-dependent. In religion-based higher education settings, spiritual intelligence may function as a higher-order regulatory framework that shapes how emotional competencies are expressed in social interactions.

Thus, both independent variables make a meaningful and positive contribution to students' success in adapting to the campus environment. This finding is noteworthy because it demonstrates that, even among cognitively mature graduate students, emotional and spiritual dimensions remain essential and cannot be overlooked (Lahaji & Faisal, 2023).

The F-test is used to determine whether all independent variables, when considered simultaneously, have a significant effect on the dependent variable. The criteria applied are as follows:

- If the significance value is < 0.05 , the simultaneous effect is statistically significant.
- If the significance value is > 0.05 , there is no simultaneous effect.

The results of the F-test (ANOVA) indicate that the regression model is simultaneously significant, as presented below:

Figure 6. F-test

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1930,183	2	965,091	44,279	,000 ^b
	Residual	980,796	45	21,795		
	Total	2910,979	47			

a. Dependent Variable: Adaptasi Sosial

b. Predictors: (Constant), Kecerdasan Spiritual, Kecerdasan Emosional

Source: IBM SPSS Statistics 23

The results of the F-test (ANOVA) indicate that the regression model is simultaneously significant, with an F value of 44.279 and a significance level of 0.000 ($p < 0.05$). This finding confirms that emotional intelligence and spiritual intelligence jointly exert a significant influence on students' social adaptation. In other words, the predictive model of social adaptation, which incorporates both independent variables, is statistically acceptable and appropriate for explaining the phenomenon examined in this study.

Because the significance value is less than 0.05, the regression model is simultaneously significant. This result indicates that emotional intelligence and spiritual intelligence, when considered together, have a significant effect

on students' social adaptation. This finding reinforces the rationale that interventions targeting both emotional and spiritual dimensions are relevant and necessary for enhancing students' social development (Parra et al., 2025).

The findings of this study further demonstrate that emotional intelligence and spiritual intelligence simultaneously influence the social adaptation of master's students in the Islamic Education Program. These results are generally consistent with Goleman (2009) perspective, which emphasizes that emotional intelligence contributes more substantially to social success than intellectual intelligence. However, the present findings also suggest a theoretical refinement of Goleman's proposition. Rather than positioning emotional intelligence as universally dominant across contexts, this study indicates that emotional intelligence operates within a broader value system. In environments characterized by strong religious and moral norms, emotional regulation appears to be guided and shaped by spiritual values. Accordingly, emotional intelligence alone may be insufficient to fully explain social adaptation without considering the role of spiritual intelligence as a source of ethical orientation and meaning.

The ability to recognize and regulate emotions is widely regarded as a fundamental foundation for establishing healthy social relationships, managing interpersonal conflict, and maintaining psychological balance within dynamic environments (Saragih & Valentina, 2015). Nevertheless, the relevance of these findings should be interpreted contextually, particularly within Islamic higher education settings characterized by strong normative and religious values.

Classical research by Salovey & Mayer (1990), as well as recent empirical findings (Bouman et al., 2025), indicate that individuals with strong emotional regulation abilities tend to demonstrate higher levels of social adaptability, as they are better able to respond to interpersonal situations in a rational and empathetic manner. This evidence supports the partial test results of the present study, which confirm the significant effect of emotional intelligence on social adaptation (Säkkinen et al., 2024). However, several studies also suggest that in highly structured and normative academic environments, such as religious-based educational settings, the expression of emotional intelligence is not entirely unrestricted, but is instead shaped by institutional norms and moral expectations. Consequently, students' social adaptation reflects not only intrinsic emotional capacities but also adherence to prevailing social values and regulations.

Beyond emotional intelligence, the findings of this study indicate that spiritual intelligence exerts a significant influence on social adaptation, with an even higher regression coefficient. This finding broadens the conceptualization of spiritual intelligence beyond its traditional understanding

as a purely internal or intrapersonal construct. The results demonstrate that spiritual intelligence possesses a direct and measurable social function, particularly in facilitating social adaptation. In this regard, spiritual intelligence should not be understood merely as a source of inner peace or existential meaning, but also as a form of social intelligence grounded in moral awareness, value commitment, and ethical consistency.

This result is consistent with Yang, (2006) conceptualization of spiritual intelligence, which positions spirituality as a framework of meaning and values that guides life decisions, including social interactions. Students with high levels of spiritual intelligence tend to possess a strong value orientation, demonstrate reflective coping strategies in the face of social pressures, and establish more sincere and meaningful social relationships (Bachri et al., 2024).

Within the context of Islamic Religious Education students, these findings become increasingly salient, as students are not only positioned as academic learners but are also expected to embody moral and religious values in their social behavior. The ESQ model proposed by Agustian, (2009) emphasizes that successful individual adaptation is largely determined by the balance between emotional intelligence and spiritual depth. However, the predominance of spiritual intelligence observed in this study suggests that postgraduate students in Islamic Religious Education tend to rely more heavily on dimensions of life meaning, value reflection, and religious orientation when navigating social relationships, rather than solely on practical emotional skills (Lee, 2025).

Nevertheless, the relationship between emotional intelligence, spiritual intelligence, and social adaptation is not deterministic (Zhou et al., 2024). Contextual factors, such as prior educational background (e.g., graduates of Islamic boarding schools or general education institutions), religious family environment, intensity of religious practices, and campus academic culture, may function as confounding variables that shape students' patterns of social adaptation (Reza, 2025). Therefore, the influence of both forms of intelligence should be understood as the outcome of a complex interaction between personal dispositions and structural conditions.

While Bronfenbrenner's ecological theory emphasizes the interaction between individual characteristics and environmental systems (Crawford, 2020), the present findings suggest a refinement of this framework by highlighting the role of value-based internal resources (Keenan et al., 2024; Pratiwi et al., 2020). Emotional and spiritual intelligence function not merely as personal traits, but as mediating mechanisms that translate environmental demands into adaptive social behavior. In particular, spiritual intelligence appears to act as a moral filter through which environmental influences are

interpreted and responded to, thereby extending Bronfenbrenner's model to include a transcendental ethical dimension (Métais et al., 2025).

Furthermore, although this study employs contemporary psychological constructs in the form of emotional intelligence and spiritual intelligence, its empirical findings can be examined more deeply through the conceptual framework of Islamic education (Andrei, 2023). From an Islamic perspective, emotional intelligence has a strong intersection with the concept of *akhlaq*, particularly social morality (*al-akhlaq al-ijtima'iyah*), which encompasses the ability to regulate emotions, demonstrate empathy, restrain anger, and cultivate harmonious social relationships (Hasim & Sarbini, 2022). Accordingly, emotional regulation functions not only as a psychological mechanism but also carries ethical significance as a manifestation of the internalization of moral values in social interactions.

Meanwhile, spiritual intelligence can be understood as a manifestation of the process of *tazkiyah al-nafs*, namely the purification of the soul through awareness of life's meaning, orientation toward divine values, and continuous moral reflection in every action (Wiseman, 2022). Within this context, spiritual intelligence does not merely represent normative religious consciousness, but functions as an internal mechanism that directs emotions and social behavior in accordance with Islamic values (Aini et al., 2023). The finding that spiritual intelligence exerts a more dominant influence indicates that master's students in Islamic Religious Education tend to rely on transcendental awareness and value orientation in their processes of social adaptation.

The concept of *ihsan* serves as a conceptual bridge that integrates emotional and spiritual intelligence within the framework of Islamic education (Zhou et al., 2024). *Ihsan*, understood as the awareness of acting as if one is constantly observed by Allah, requires both mature emotional regulation and profound spiritual depth (Walter et al., 2024). In this regard, emotional intelligence provides the technical competencies necessary for managing emotions and social relationships, whereas spiritual intelligence offers the value orientation and ethical purpose underlying such emotional regulation (Yeni et al., 2023). Consequently, students' social adaptation is not merely functional in nature, but is also imbued with moral and religious significance.

Taken together, the findings of this study contribute to theory development by proposing an integrative and hierarchical model of social adaptation. In this model, spiritual intelligence provides ethical orientation and life meaning, which in turn shapes the effective functioning of emotional intelligence in social contexts. This perspective moves beyond additive models that treat emotional and spiritual intelligence as parallel predictors, offering instead a

structurally integrated framework for understanding social adaptation within value-based educational environments.

The findings of this study carry important implications for Islamic pedagogy, particularly in relation to curriculum design and models of student development (Andrei, 2023). Islamic Religious Education at the postgraduate level should not be limited to emphasizing cognitive mastery and normative Islamic discourse; rather, it needs to systematically integrate the development of emotional and spiritual intelligence (Yüksel et al., 2024). The curriculum may be oriented toward reflective learning, value-based emotional regulation practices grounded in Islamic principles, and academic activities that foster empathy, collaboration, and social responsibility (Varghese et al., 2024). Accordingly, the development of moral character and spirituality should not remain implicit but should be articulated as a structured pedagogical objective.

By bridging modern psychological constructs and Islamic educational thought through the frameworks of *akhlaq*, *tazkiyah*, and *ihsan*, this study not only strengthens existing theoretical frameworks but also offers conceptual and empirical contributions to the development of Islamic education that is more holistic, contextual, and transformative.

Conclusion

Based on the results of data analysis through descriptive tests, normality tests, linearity tests, multiple linear regression, t-tests, F-tests, and the coefficient of determination, as well as being supported by relevant theories and previous studies, several conclusions can be drawn as follows: emotional intelligence has a positive and significant effect on students' social adaptation. This indicates that the higher the students' ability to recognize, manage, and appropriately express emotions, the better their ability to adjust to the social environment on campus.

This finding supports Goleman's theory (1995) and is reinforced by the t-test significance value of 0.002 ($p < 0.05$) with a positive regression coefficient of 0.384. Spiritual intelligence also has a positive and significant effect on students' social adaptation. Students with strong spiritual values, an awareness of life's meaning, and inner stability are better able to interact healthily and ethically within the academic community. This result is evidenced by the t-test with a significance value of 0.001 and a regression coefficient of 0.444. This finding is consistent with the perspective of Zohar & Marshall (2000) and the ESQ approach proposed by Ary Ginanjar (2001).

Simultaneously, emotional intelligence and spiritual intelligence have a significant effect on students' social adaptation. This is evidenced by an F value of 44.279 and a significance level of 0.000 ($p < 0.05$). Thus, these two independent variables together can explain students' ability to socially adapt.

The contribution of emotional intelligence and spiritual intelligence to students' social adaptation reaches 66.3%, as indicated by the coefficient of determination (R^2). This demonstrates that these two factors are dominant predictors in explaining the success of social adaptation among graduate students, particularly within academic environments grounded in Islamic values.

The practical implication of this study is the importance of integrating the development of emotional and spiritual intelligence into student development programs at the postgraduate level. Islamic higher education institutions should take a more active role in designing character training, spiritual development, and emotional management activities as part of their strategy to enhance students' social capacity.

Thus, this study affirms that students with well-developed emotional and spiritual intelligence are socially better prepared to adapt within complex academic environments and, ultimately, are more likely to succeed both academically and in their social-religious life.

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