



## Al-Muhajirin International Conference

### Understanding the Qur'an as a predictor of religiosity, emotional intelligence, and learning motivation

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#### Abstract

This study aims to examine the influence of understanding the Qur'an on religiosity, emotional intelligence, and learning motivation. Utilizing a quantitative survey approach, the research involved 79 students from STIT At-Taqlwa Ciparay Bandung selected through random sampling. Data were collected using questionnaires distributed via Google Forms and analyzed using Structural Equation Modeling (SEM) with the Lisrel 8.8 software. The findings indicate that understanding the Qur'an significantly affects religiosity, which in turn positively influences emotional intelligence. Emotional intelligence has a significant impact on learning motivation. However, the study also reveals that religiosity does not directly affect learning motivation, and understanding the Qur'an does not directly or indirectly influence learning motivation through religiosity. These findings highlight the pivotal role of emotional intelligence as a determinant of learning motivation and suggest the need for a more integrative educational approach that connects religious values with learning activities.

**Keywords:** Qur'an; emotional intelligence; learning motivation; religiosity; SEM

#### INTRODUCTION

The *Qur'ān*, as the holy book of Muslims, is a life guide that encompasses various dimensions, including education. Understanding the *Qur'ān* not only functions as a source of religious knowledge but also serves as a guide in shaping Islamic personality, attitudes, and thought patterns. In the context of higher education, students are expected to have a sufficient level of *Qur'ānic* understanding that contributes to the

formation of religiosity, emotional intelligence, and strong motivation to learn, as part of their character development (Qomusuddin & Romlah, 2021).

Religiosity is defined as the level of a person's maturity in practicing their faith, which is reflected in their ability to understand, appreciate, and implement the religious values they believe in. This is observable through individual attitudes and behaviors that demonstrate adherence to religious teachings. One such behavior is related to learning, as a concrete manifestation of commitment to religious values. Therefore, religiosity can be seen as a motivational factor influencing a person's behavior. In this study, religiosity refers to belief (*īmān*), ritual practices (*ʿibādah*), religious experiences, religious knowledge, and religious consequences (Nur'aisyah & Djamad, 2019).

Emotional intelligence refers to the ability to regulate emotions in a way that enables an individual to sense, utilize, and manage their feelings so that they can plan, motivate, and develop skills in social life. Emotional intelligence is not solely determined by academic proficiency, but rather by personal attributes—what can be referred to as social and emotional intelligence—which also affects students' abilities and even transcends cognitive intelligence in some contexts (Goleman, 2017).

Learning motivation is the internal drive that pushes individuals to achieve their academic goals and is influenced indirectly by spiritual and emotional factors. According to Mandailina (2018), motivation plays a pivotal role in the learning process, as it determines students' success or failure. Motivated students are more encouraged and enthusiastic in engaging with lessons. The *Qur'ān* explicitly states the nature of impulses that affect human actions. Its understanding should shape individuals who are *mu'minīn* and *muttaqīn*, possess noble character, and maintain harmonious interfaith relationships. Consequently, *Qur'ānic* understanding can foster religiosity, which in turn contributes to motivation to live a righteous life (Nisa Yusopa Nur Padilah et al., 2024).

Several previous studies have confirmed the relationship between emotional intelligence and religiosity. For instance, Nur'aisyah and Djamad (2019) demonstrated a significant positive correlation between religiosity and students' emotional intelligence. Their study aimed to describe and analyze the impact of religiosity on emotional intelligence through a quantitative descriptive approach. Similarly, Faradisa (2022) found that religiosity significantly influences emotional intelligence among students at SDN 3 Sidorejo. In line with this, Panjaitan (2019) reported that religiosity is positively associated with emotional intelligence among Muslim high school students, showing that increased religiosity corresponds to higher emotional intelligence.

In the context of learning motivation, Nuraini Zaida (2022) found a significant relationship between religiosity and students' motivation to learn Islamic Religious Education in class X of SMK Al-Washliyah Marbau, Labuhanbatu Utara. Moreover, Salamudin and Nurdiani (2022) emphasized that implementing *tadārrus al-Qur'ān* is an effective solution for increasing students' motivation to learn. However, only a few studies have specifically examined the simultaneous relationship among *Qur'ānic* understanding, religiosity, emotional intelligence, and learning motivation—particularly within the student population in Islamic higher education institutions such as STIT At-Taqlwa Ciparay, Bandung.

STIT At-Taqlwa Ciparay Bandung, as one of the Islamic higher education institutions in Bandung, is committed to developing students who excel in both academic and religious aspects. Therefore, it is crucial to assess the extent to which

*Qur'ānic* understanding affects religiosity, emotional intelligence, and learning motivation. This study employs a Structural Equation Modeling (SEM) approach to investigate these relationships and provide theoretical as well as practical contributions to the development of a curriculum grounded in *Qur'ānic* values (Ivan Fanani Qomusuddin & Romlah, 2022).

The findings of this study are expected to serve as a foundation for designing learning programs that focus not only on cognitive achievement but also on the spiritual and emotional development of students. Thus, this research holds practical value for Islamic education managers seeking to improve educational quality through an integrative approach and offers theoretical insights into Islamic education and spiritually grounded human resource development. Furthermore, this study may serve as a reference for encouraging further research that links spiritual, emotional, and motivational dimensions in contemporary educational contexts (Hariyani & Rafik, 2021).

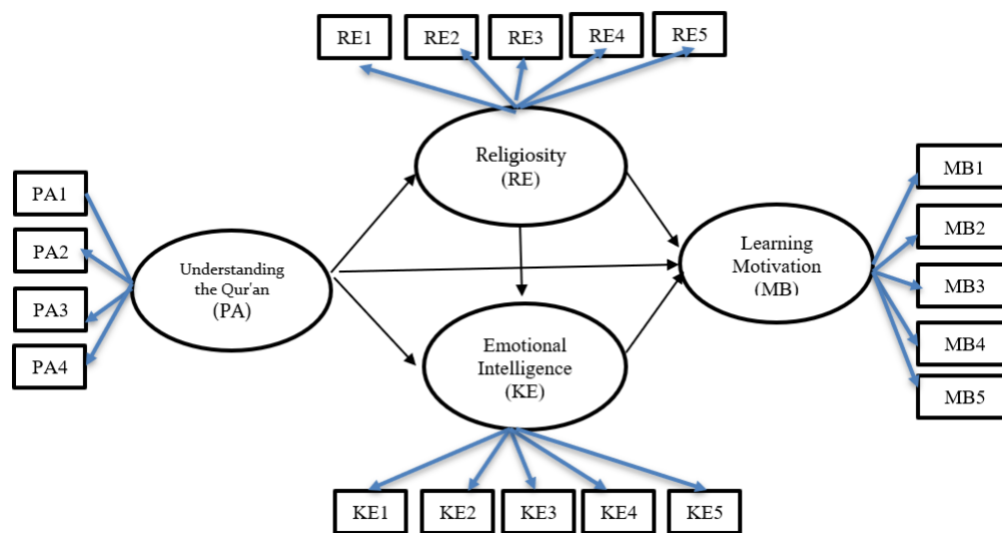


Figure 1 Thinking Framework

Based on the explanation above, the conceptual framework of this study is illustrated in Figure 1. Referring to the framework, the following hypotheses are proposed:

1. Understanding the *Qur'ān* has a positive and significant effect on religiosity;
2. Understanding the *Qur'ān* has a positive and significant effect on emotional intelligence;
3. Understanding the *Qur'ān* has a positive and significant effect on learning motivation;
4. Religiosity has a positive and significant effect on emotional intelligence;
5. Emotional intelligence has a positive and significant effect on learning motivation;
6. Understanding the *Qur'ān* has a positive and significant effect on learning motivation mediated by religiosity;
7. Understanding the *Qur'ān* has a positive and significant effect on learning motivation mediated by emotional intelligence;
8. Religiosity has a positive and significant effect on learning motivation mediated by emotional intelligence.

## DISCUSSION AND ANALYSIS

### *Respondent Profile*

The respondents in this study were 79 students from STIT At-Taqlwa Ciparay Bandung. The demographic profile of the respondents is presented in Table 1. The data indicate that the majority of the students at STIT At-Taqlwa Ciparay Bandung are female, with 83.5% of the respondents identifying as women. In terms of religious education background, 49.4% of the students reported gaining their *Qur'ānic* understanding through participation in Islamic boarding schools (*pasantren*). Furthermore, 54.4% of respondents indicated that they read the *Qur'ān* daily.

These data suggest that female students dominate the learning environment at STIT At-Taqlwa, and most of them actively engage in religious practices, particularly *Qur'ānic* recitation and learning activities. This level of engagement may play a role in the development of their religious and emotional character, as found in similar studies (Hariyani & Rafik, 2021; Salamudin & Nurdiani, 2022).

Table 1 Respondent Profile

Items	Profile	Frequency	Percentage (%)
Gender	Male	13	16.5%
	Female	66	83.5%
Religious Education	Islamic Boarding School	39	49.4%
	Islamic Studies	10	12.7%
	Religious Training	13	16.5%
	Majelis Ta'lim	14	17.8%
	Others	3	3.6%
Frequency of Reading the <i>Qur'ān</i>	Every day	43	54.4%
	3–5 times a week	30	38.0%
	1–2 times a week	6	7.6%

Source: Processed data (2025)

The high frequency of *Qur'ān* recitation and exposure to religious environments such as Islamic boarding schools and *majelis ta'lim* are likely to influence students' religious orientations and emotional development. These findings resonate with previous research highlighting the role of consistent engagement with the *Qur'ān* in shaping religious and moral character (Zaida, 2022; Faradisa, 2022).

### *Normality Test*

One of the prerequisites for conducting Structural Equation Modeling (SEM) analysis is the assumption that the data are normally distributed. The normality test in this study aimed to determine whether each variable met this assumption. A data distribution is considered normal if the *p*-value is greater than 0.05 (Ghozali, 2005).

Based on the output of the normality test using Lisrel 8.8, all variables in this study were found to meet the assumption of normality, with *p*-values exceeding 0.05. This indicates that the data are suitable for further SEM analysis.

Table 2 Normality Test Results

Variable	p-value	Conclusion
Understanding the Qur'ān (PA)	0.999	Normal
Religiosity (RE)	0.729	Normal
Emotional Intelligence (KE)	0.979	Normal
Learning Motivation (MB)	0.982	Normal

Source: Lisrel data (2025)

These results confirm that the dataset fulfills the assumption of univariate normality. Consequently, the statistical procedures involving SEM can be continued without the need for data transformation or non-parametric techniques. The reliability of these findings strengthens the methodological foundation of this study (Donkoh et al., 2023).

### Validity and Reliability Test

The validity test in this study was conducted using Confirmatory Factor Analysis (CFA), which assesses whether the observed indicators effectively represent the intended latent constructs. An instrument is considered valid if the standardized factor loading exceeds 0.40 (Zamzam, 2014). Reliability was measured using Construct Reliability (CR), where a CR value greater than 0.60 indicates adequate internal consistency (Donkoh et al., 2023).

The initial CFA results showed that two indicators—RE1 (Religiosity indicator 1) and MB5 (Learning Motivation indicator 5)—had loading factor values below the 0.40 threshold. These two indicators were thus removed, and the analysis was re-conducted.

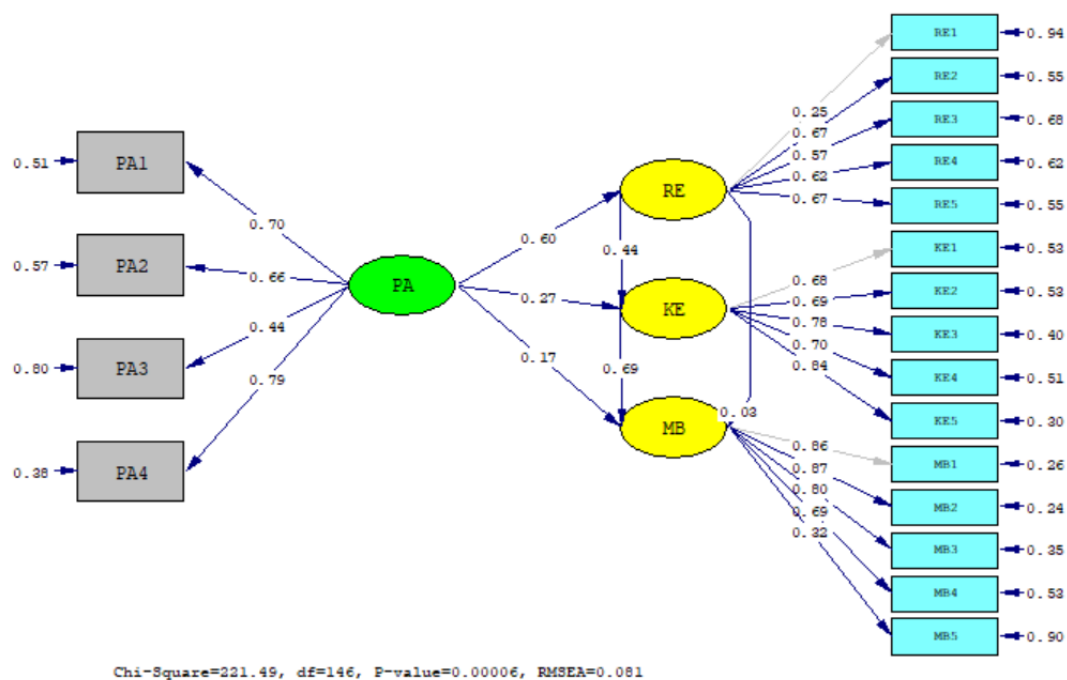


Figure 2 First Standardized Loading Factor

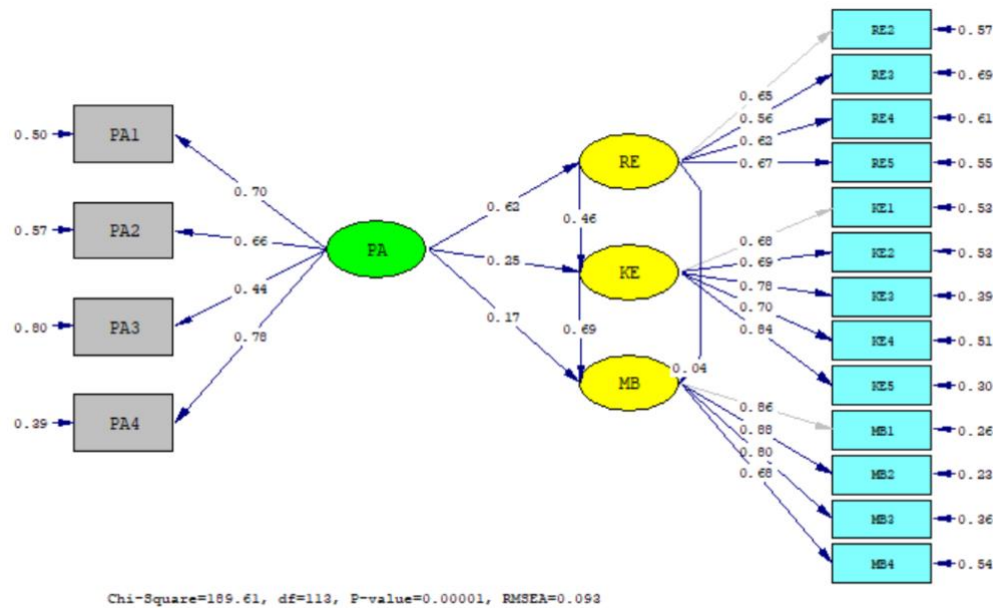


Figure 3 Second Standard Loading Factor

After the removal of these indicators, a second CFA was performed. The revised factor loadings and CR values are shown in Table 3. All loading factors were found to be above the minimum required value of 0.40, indicating that the items adequately represent their respective constructs. Furthermore, all CR values exceeded 0.70, and Average Variance Extracted (AVE) values ranged from 0.51 to 0.70, exceeding the acceptable minimum of 0.50, thereby confirming convergent validity (Donkoh et al., 2023).

Table 3 Standardized Loading Factor, CR, and AVE

Indicator	Loading Factor	Construct Reliability	AVE
Ability to read the Qur'an with tartil (PA <sub>1</sub> )	0.70	0.76	0.54
Understanding the meaning of Qur'anic content (PA <sub>2</sub> )	0.66		
Application of Qur'anic values in daily life (PA <sub>3</sub> )	0.44		
Consistency in reciting and studying the Qur'an (PA <sub>4</sub> )	0.78		
Ritual practices (RE <sub>2</sub> )	0.65	0.72	0.51
Religious experience (RE <sub>3</sub> )	0.56		
Religious knowledge (RE <sub>4</sub> )	0.62		
Religious consequences (RE <sub>5</sub> )	0.67		
Self-awareness (KE <sub>1</sub> )	0.68	0.86	0.62
Self-management (KE <sub>2</sub> )	0.69		
Self-motivation (KE <sub>3</sub> )	0.78		
Empathy (KE <sub>4</sub> )	0.70		
Social skills (KE <sub>5</sub> )	0.84		
Goal orientation and achievement (MB <sub>1</sub> )	0.86	0.88	0.70
Desire to master learning materials (MB <sub>2</sub> )	0.88		
Perception of self-ability (MB <sub>3</sub> )	0.80		
Influence of social encouragement (MB <sub>4</sub> )	0.68		

Source : (Lisrel data, 2025)

These results confirm that all measurement instruments in this study meet the criteria for both validity and reliability. The removal of underperforming indicators (RE1 and MB5) enhanced the model's internal consistency and overall measurement accuracy (Zamzam, 2014; Donkoh et al., 2023).

### **Goodness of Fit Model Test**

The Goodness of Fit (GOF) test was conducted to validate the structural model and assess whether the latent variables and their indicators align with the theoretical constructs intended to be measured. A model is considered to have a good fit if it meets the required criteria for several GOF indices, including Chi-square, Non-Normed Fit Index (NNFI), Incremental Fit Index (IFI), Comparative Fit Index (CFI), and Relative Fit Index (RFI) (Ghozali, 2005; Donkoh et al., 2023).

The results presented in Table 4 indicate that the model satisfies the conditions for a good fit in most of the indices tested. The Chi-square value was within acceptable limits, and all fit indices—NNFI, IFI, and CFI—exceeded the 0.90 threshold. The RFI, while slightly lower, still falls within the acceptable marginal range.

*Table 4 Goodness of Fit (GOF) Test Results*

<b>Fit Index</b>	<b>Criteria</b>	<b>Result</b>	<b>Conclusion</b>
Chi-square	Expected to be small	189.61	Good Fit
Non-Normed Fit Index (NNFI)	$\geq 0.90$	0.91	Good Fit
Incremental Fit Index (IFI)	$\geq 0.90$	0.93	Good Fit
Comparative Fit Index (CFI)	$\geq 0.90$	0.93	Good Fit
Relative Fit Index (RFI)	Between 0.80 and 0.90	0.84	Marginal Fit

*Source: Lisrel data (2025)*

These results suggest that the model is statistically acceptable and structurally valid, providing a solid foundation for the next stage of analysis—namely, hypothesis testing. The conformity of these values with recommended thresholds indicates that the model can be reliably used to analyze the relationships among *Qur'ānic* understanding, religiosity, emotional intelligence, and learning motivation (Zamzam, 2014; Donkoh et al., 2023).

### **Hypothesis Testing**

Hypothesis testing was conducted to determine whether there are significant relationships among the variables investigated in this study, in alignment with the predefined research objectives. The evaluation was based on *t*-values obtained through Structural Equation Modeling (SEM) using Lisrel 8.8. According to conventional statistical thresholds, a hypothesis is accepted as significant if the *t*-value exceeds 1.96 (Ghozali, 2005).

The results, as summarized in Table 5, reveal that some paths in the model are statistically significant, while others are not.

Table 5 Hypothesis Testing Results

Hypothesis	Coefficient	t-value	Conclusion
Understanding the Qur'an → Religiosity	0.60	3.82	Significant
Understanding the Qur'an → Emotional Intelligence	0.27	1.45	Not Significant
Understanding the Qur'an → Learning Motivation	0.17	1.21	Not Significant
Religiosity → Learning Motivation	0.027	0.27	Not Significant
Religiosity → Emotional Intelligence	0.44	2.30	Significant
Emotional Intelligence → Learning Motivation	0.69	4.35	Significant
Understanding the Qur'an → Religiosity → Learning Motivation	0.01	0.17	Not Significant
Understanding the Qur'an → Emotional Intelligence → Learning Motivation	0.19	1.51	Not Significant

Source: Lisrel data (2024)

These findings indicate that understanding the *Qur'an* significantly influences religiosity ( $t = 3.82$ ), supporting the view that *Qur'anic* knowledge plays a central role in shaping a person's religious personality. This is consistent with previous studies that highlight the contribution of *Qur'anic* learning activities—such as Islamic boarding school programs and *majelis ta'lim*—in enhancing religiosity (Hariyani & Rafik, 2021; Nisa Yusopa Nur Padilah et al., 2024).

Additionally, religiosity was found to have a significant influence on emotional intelligence ( $t = 2.30$ ), corroborating earlier research which showed that religious values—such as patience, gratitude, and self-restraint—can strengthen emotional awareness and interpersonal skills (Zeinnida et al., 2022). Emotional intelligence, in turn, showed a strong and significant influence on learning motivation ( $t = 4.35$ ), supporting the idea that emotional self-regulation facilitates resilience and engagement in academic tasks (Goleman, 2017; Salovey & Mayer, 1990; Bandura, 1997).

However, understanding the *Qur'an* did not show a direct or mediated influence on learning motivation ( $t < 1.96$ ), suggesting that *Qur'anic* knowledge may not directly correspond to academic drive unless embedded in a supportive educational context. This is in line with Self-Determination Theory (Ryan & Deci, 2000), which emphasizes autonomy, competence, and relatedness as key motivators in learning—dimensions that may not be activated by religious understanding alone.

Similarly, religiosity was not found to have a direct effect on learning motivation ( $t = 0.27$ ), contradicting some prior studies (e.g., Arsa et al., 2022) but aligning with theories that posit intrinsic motivation as being more related to academic interest than religious observance.

### Discussion of Findings

The results of hypothesis testing indicate that understanding the *Qur'an* significantly influences religiosity, contributing approximately 36% to its variance. This finding aligns with the notion that a deep understanding of the *Qur'an* plays a vital role in shaping a person's religious character. The *Qur'an*, as a divine guide, provides moral and spiritual instructions that influence belief systems, worship practices, and daily conduct. The student data presented earlier show that their *Qur'anic* understanding is largely shaped by religious educational activities, including attendance in Islamic



boarding schools, *majelis ta'lim*, and routine religious studies (Qomusuddin & Romlah, 2022).

Furthermore, the daily *Qur'ānic* recitation practiced by 54.4% of students, and their consistency in engaging with *Qur'ānic* studies, reinforce their interaction with Islamic teachings. This integration of formal religious education and habitual spiritual practices significantly contributes to their internalization of *Qur'ānic* values, which subsequently enhances their religiosity. This is supported by previous findings from Hariyani and Rafik (2021), who asserted that routine engagement in *Qur'ānic* translation activities cultivates religious character by training students to be more attentive, meticulous, and sincere in understanding the words of Allah, thus positively influencing their behavior.

However, the results also show that religiosity does not significantly affect learning motivation. Although religiosity may form a strong moral and spiritual foundation, it appears that motivation to learn is more influenced by intrinsic factors such as academic goals and interests, as well as extrinsic factors like learning environments and teaching strategies. This is consistent with Self-Determination Theory (Ryan & Deci, 2000), which emphasizes that motivation is driven by psychological needs for autonomy, competence, and relatedness rather than religious orientation alone. This finding stands in contrast to research by Arsa et al. (2022), who claimed that religiosity can effectively increase students' learning motivation, particularly in online learning contexts.

On the other hand, this study demonstrates that religiosity has a significant influence on emotional intelligence. This relationship can be understood through the lens of theories that highlight how religious values—such as patience, humility, and self-discipline—aid individuals in managing emotions, increasing empathy, and strengthening social connections. The spiritual principles embedded in religiosity serve as a foundation for emotional development. Zeinnida et al. (2022) support this assertion, reporting that religiosity contributes meaningfully to emotional intelligence, where higher religiosity correlates with greater emotional awareness and self-regulation among students.

Interestingly, the study also reveals that understanding the *Qur'ān* does not significantly influence learning motivation, either directly or through religiosity. This suggests that unless situated in a relevant and supportive educational context, the values embedded in the *Qur'ān* may not directly align with students' academic goals. This interpretation is supported by Deci and Ryan (2000), who noted that learning motivation is more closely associated with personal psychological needs rather than spiritual frameworks. Therefore, to increase the relevance of religious values to academic motivation, an integrative educational approach is needed—such as contextual religious instruction that links *Qur'ānic* principles to students' academic ambitions.

Overall, this study highlights the importance of *Qur'ānic* understanding in building religiosity and confirms that religiosity significantly influences emotional intelligence. Regarding the significant relationship between emotional intelligence and learning motivation, the findings can be explained through existing theoretical frameworks and previous studies. Emotional intelligence, as conceptualized by Goleman (1997), comprises the ability to recognize, understand, manage, and influence both personal and interpersonal emotions.

In educational settings, emotional intelligence plays a critical role in fostering learning motivation, as students who manage their emotions effectively are more likely to handle academic pressures, build resilience, and maintain a clear focus on learning objectives. This is corroborated by Salovey and Mayer (1990), who found that emotionally intelligent individuals exhibit better decision-making skills, stress management, and academic performance. Similarly, Bandura's (1997) theory of self-efficacy posits that emotional regulation contributes significantly to students' confidence in completing academic tasks, which ultimately drives their motivation to learn.

The substantial influence of emotional intelligence on learning motivation emphasizes the need for emotion-based learning strategies. Educators must not only prioritize cognitive development but also equip students with emotional skills to help them manage challenges, persevere through setbacks, and build meaningful learning experiences. As such, strengthening students' emotional intelligence may serve as a highly effective method for enhancing learning motivation, especially in academic environments that demand emotional resilience.

## CONCLUSION

This study demonstrates that understanding the *Qur'ān* has a significant positive influence on religiosity, and that religiosity, in turn, contributes positively to emotional intelligence. Furthermore, emotional intelligence has a significant and direct impact on learning motivation. However, the findings also reveal that religiosity does not have a significant direct influence on learning motivation, nor does understanding the *Qur'ān* directly or indirectly (through religiosity) influence learning motivation.

These results underscore the critical role of emotional intelligence as a determinant of students' motivation to learn. They also highlight the need for a more integrated approach in connecting religious values with educational activities. The study suggests that religious understanding alone is not sufficient to foster academic motivation unless accompanied by pedagogical strategies that contextualize *Qur'ānic* values in relation to students' learning objectives and environments.

As a recommendation, future research should further explore other variables that may mediate or moderate the relationship between religiosity, emotional intelligence, and learning motivation. These may include teaching methods, learning environment, and the application of *Qur'ānic*-based educational content in contextual and practical formats. Such investigations can deepen the understanding of how spiritual and emotional dimensions interact to influence academic behavior and achievement in Islamic educational settings.

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