



SPIRITUAL INTELLIGENCE AMONG SANTRI

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ABSTRACT

An islamic boarding school is a place for shaping the character of adolescents. Students who study in an islamic boarding school are called santri. However, in reality, students still experience various socio-spiritual problems. This study aims to identify the level of spiritual intelligence in adolescent students at the Baiturrahman Islamic Boarding School in Bandung Regency. The quantitative method was used with a total sampling of 118 respondents, who were adolescent students at the Baiturrahman Islamic Boarding School in Bandung Regency at the Senior High School (SMA) level. The Spiritual Intelligence Self-Report Inventory (SISRI-24) scale was used. The validity of The Spiritual Intelligence Self-Report Inventory (SISRI-24) scale was found to have a product moment correlation coefficient greater than 0.388. Additionally, the reliability of the scale was tested using cronbach's alpha, and the resulting value was 0.789. Data analysis using univariate analysis. The results showed that the level of spiritual intelligence was in the high category (58.5%). The dimensions of Personal Meaning Production (PMP), Conscious State Expansion (CSE), and Transcendental Awareness (TA) are classified in the high spiritual intelligence category with percentages of 73.7%, 56.8%, and 55.9% respectively. The Critical Existential Thinking (CET) dimension, on the other hand, is at a moderate level with a percentage of 51.7%. Various efforts that can be made to improve CET can be through resilience training, a sense of honesty, and altruism, which often contributes to the ability to think and find purpose in life, thereby forming spiritual well-being.

Keywords: adolescent; islamic boarding school; santri; spiritual intelligence; student

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INTRODUCTION

One out of every six individuals in the world is between the ages of 10 and 19. This particular age range is referred to as adolescence (World Health Organization, 2021). By 2023, the global adolescent population is projected to reach 1.3 billion, an increase from previous years. Currently, adolescents make up 16% of the world's total population. According to data from the United Nations Children's Fund (UNICEF, 2021), the population of Indonesia is estimated at 270,203,917, with two-thirds falling within the productive age group and 17% falling within the age range of 10 to 19 years. Consequently, there are approximately 46 million adolescents in Indonesia between the ages of 10 and 19. The majority of these adolescents are enrolled in junior high school (SMP) and senior high school (SMA). One of the educational options available to them in Indonesia is Islamic boarding schools, which are institutions that provide Islamic education with a strong emphasis on Islamic religious values. Students who study at these boarding schools are known as "santri" (Harahap & Zainuddin, 2023).

Adolescence is a stage characterized by conflict and mental stress. According to Zulkifli et al., (2017), during this period, adolescents undergo rapid development in terms of physical, spiritual, and intellectual abilities, as well as in terms of their inclinations and adaptability to their surroundings. Adolescents are still in the process of discovering their own identity during this phase, which indirectly affects their overall development. Failure to manage their rapid development can lead to an increased likelihood of experiencing conflict and stress, as well as exhibiting behaviors that deviate from societal norms.

Labola (2018; Salamah & Thohir, 2022) conducted a study that highlights the significance of intellectual intelligence, emotional intelligence, and spiritual intelligence as crucial factors in helping Adolescents confront and overcome various challenges that can arise in any situation. (Zulkifli et al., 2017) elaborate on the idea that spiritual intelligence is the most fundamental form of intelligence and serves as the foundation for all other forms of intelligence. This form of intelligence holds immense meaning and value for an individual. By cultivating spiritual intelligence, adolescents can attain a holistic development encompassing intellectual, emotional, and spiritual aspects, facilitating a deep and meaningful connection with both God and fellow human beings as well as their environment (Fadlilah et al., 2023).

Based on statistical data from (Kementerian Agama RI, 2023), in Indonesia (2024), there will be a total of 39,167 Islamic boarding schools with 4.85 million students. West Java Province boasts the highest number of Islamic boarding schools in Indonesia, with a total of 12,121 institutions. This figure indicates the superiority of West Java over other provinces in Indonesia. Unfortunately, data from (SIMFONI PPA (Sistem Informasi Online Perlindungan Perempuan dan Anak), 2024) reveals that Islamic boarding school institutions will witness one of the highest rates of violence in Indonesia in 2024. Presently, there have been 1,143 recorded incidents, making it the second-highest category of violence after incidents that occur within households. The Baiturrahman Islamic Boarding School in Bandung Regency offers integrated education, encompassing both the national curriculum and the Islamic boarding school curriculum, with the aim of nurturing a generation endowed with intellectual intelligence as well as spiritual intelligence. Consequently, the Baiturrahman Islamic Boarding School needs to address the issue of ensuring that students' level of spiritual intelligence is aligned with the proposed curriculum in order to achieve spiritual intelligence in students.

The level of spiritual intelligence is observed in students who are considered to be more mature, specifically at the Senior High School (SMA) level, as they possess more spiritual experience compared to students at the Junior High School (SMP) level. It is hoped that this research will prove beneficial to the teachers and administrators of Islamic Boarding School, in their endeavors to enhance the quality of education based on spiritual intelligence. Nurses play a vital role in delivering comprehensive nursing care that encompasses biological, psychological, sociological, and spiritual aspects. Understanding the spiritual aspects of humans is very important in nursing, as nursing is a field that deals with people. There is no doubt that the inclusion of spirituality in care is essential. The purpose of this study was to determine the level of spiritual intelligence among santri at the Baiturrahman Islamic Boarding School in Bandung Regency.

METHOD

This research constitutes a quantitative descriptive study aimed at providing an overview and description of spiritual intelligence among students at the Baiturrahman Islamic Boarding School, located in Bandung Regency. Data collection was conducted offline, utilizing a paper-

based questionnaire. The study population comprises a total of 118 active high school students. According to the World Health Organization (WHO), all high school students at Baiturrahman Islamic Boarding School fall within the adolescent category. High school students were chosen due to their tendency to have more spiritual experiences in comparison to junior high school students. The sampling technique employed in this study is total sampling. The instrument utilized is the Spiritual Intelligence Self-Report Inventory-24 (SISRI-24). The SISRI-24 was developed by (King. D. B & DeCicco. T. L, 2008) and consists of 24 statement items based on four dimensions of spiritual intelligence: Critical Existential Thinking (CET), Personal Meaning Production (PMP), Transcendental Awareness (TA), and Conscious State Expansion (CSE). This instrument employs a Likert scale and has been translated into the Indonesia language as part of the study conducted by (Khaliq et al., 2019). The level of spiritual intelligence is determined based on scores obtained from The Spiritual Intelligence Self-Report Inventory (SISRI-24) by King (2008) and the calculation of spiritual intelligence dimensions using the following categorization formula: $X < (M - 1.0 \text{ SD})$ for the low category, $(M - 1.0 \text{ SD} \leq X < (M + 1.0 \text{ SD}))$ for the moderate category, and $X \geq (M + 1.0 \text{ SD})$ for the high category. The SISRI-24 has been subjected to validity testing, yielding a product moment correlation coefficient greater than 0.388, and reliability testing, resulting in a Cronbach's Alpha value of 0.789 in the research conducted by (Khaliq et al., 2019) and (Khaliq et al., 2019). The researchers employed univariate analysis to outline the distribution, frequency, and proportion of spiritual intelligence among adolescent students at Baiturrahman Islamic Boarding School. The demographic data collected included 66 male and 52 female participants, divided into Class X (Senior High School, Grade 10) and Class XI (Senior High School, Grade 11). Among the respondents, 113 were aged between 14 and 17 years old (middle adolescence), while 5 were in the age range of 18-21 years old (late adolescence). Furthermore, a more complete overview will be explained in the results section. This study has obtained Research Ethics approval from the Ethics Commission of 'Aisiyiah University Bandung, with number: 782/KEP. 01/UNISA-BANDUNG/V/2024, as well as a research permit from the Faculty of Nursing, Padjadjaran University, with number: 2024 /UN6.L.1/PT.00/2024.

RESULTS

This study encompasses a comprehensive analysis of the demographic characteristics of the respondents. The variables investigated include gender, class, age, hobbies, and organizations followed by students from Baiturrahman Islamic Boarding School in Bandung Regency. A detailed overview of this information can be accessed in table 1.

Table 1.
Respondent characteristics (n=118)

Characteristics	Criteria	f	%
Gender	Male	66	55,9
	Female	52	44,1
Class	X (1 SMA)	53	44,9
	XI (2 SMA)	65	55,1
Age	14-17 (middle adolescent)	113	95,8
	18-21 (late adolescent)	5	4,2
Hobby	Reading (book/novel)	34	28,8
	Writing (story/poem/etc)	4	3,4
	Doing sport (<i>workout</i> /basket/futsal/volly/etc)	46	39,0

Characteristics	Criteria	f	%
	Art (drawing, painting, coloring, musical instrument, singing)	20	16,9
	Cooking	6	5,1
	Watching (movie/etc)	2	1,7
	Editing	1	0,8
	Reading Al-Qur'an	1	0,8
	Praying with sholawat	1	0,8
	Speaking	1	0,8
	Climbing	1	0,8
	Fantasizing about things/daydreaming	1	0,8
Organization	Organisasi Siswa Intra Sekolah (OSIS)	15	12,7
	Badan Eksekutif Santri Baiturrahman (BEST)	45	38,1
	Praja Muda Karana (PRAMUKA)	18	15,3
	Dewan Perwakilan Santri (DPS)	1	0,8
	Markas Tahfidz	12	10,2
	Palang Merah Remaja (PMR)	3	2,5
	Pecinta Alam	10	8,5
	Kesatuan Keamanan Santri dan Pondok (KKSP)	7	5,9
	Theater	2	1,7
	Not joining an organization	5	4,2

Table 2.
Distribution of Spiritual Intelligence Levels (n=118)

Level of Spiritual Intelligence	Value Range	f	%
Low	0-32	0	0
Moderate	40-64	49	41,5
High	65-96	69	58,5

Table 3.
Distribution of Students Spiritual Intelligence Levels of Class X and XI (n=118)

Class	Level of Spiritual Intelligence	f	%
X	Low	0	0
	Moderate	28	52,8
	High	25	47,2
XI	Low	0	0
	Moderate	21	32,3
	High	44	67,7

Table 4.
Frequency Distribution of Santri Spiritual Intelligence Dimensions (n=118)

Dimensions of Spiritual Intelligence	Category	f	%
<i>Critical Existential Thinking (CET)</i>	Low	2	1,7
	Moderate	61	51,7
	High	55	46,6
<i>Personal Meaning Production (PMP)</i>	Low	0	0
	Moderate	31	26,3
	High	87	73,7
<i>Transcendental Awareness (TA)</i>	Low	0	0
	Moderate	52	44,1
	High	66	55,9
<i>Conscious State Expansion (CSE)</i>	Low	1	0,8
	Moderate	50	42,4
	High	67	56,8

Table 5.
Cross-Tabulation Distribution of Students Spiritual Intelligence Levels (n=118)

Demographic Characteristics of Respondents	Level of Spiritual Intelligence						Total	
	Low		Moderate		High		f	%
	f	%	f	%	f	%		
Class								
X	0	0	28	23,7	25	21,2	53	44,9
XI	0	0	21	17,8	44	37,3	65	55,1
Gender								
Male	0	0	29	24,6	37	31,4	66	55,9
Female	0	0	20	16,9	32	27,1	52	44,1
Age Category								
14-17 (middle adolescent)	0	0	44	37,3	69	58,5	113	95,8
18-21 (late adolescent)	0	0	5	4,2	0	0	5	4,2
Age								
15	0	0	8	6,8	6	5,1	14	11,9
16	0	0	25	21,2	34	28,8	59	50
17	0	0	11	9,3	29	24,6	40	33,9
18	0	0	5	4,2	0	0	5	4,2
Hobby								
Reading (book/novel)	0	0	12	10,2	22	18,6	34	28,8
Writing (story/poem/etc)	0	0	2	1,7	2	1,7	4	3,4
Doing sport (workout/basket/futsal/volly/etc)	0	0	21	17,8	25	21,2	46	39
Art (drawing, painting, coloring, musical instrument, singing)	0	0	12	10,2	8	6,8	20	16,9
Cooking	0	0	1	0,8	5	4,2	6	5,1
Watching (movie/etc)	0	0	1	0,8	1	0,8	2	1,7
Editing	0	0	0	0	1	0,8	1	0,8
Reading Al-Qur'an	0	0	0	0	1	0,8	1	0,8
Praying with sholawat	0	0	0	0	1	0,8	1	0,8
Speaking	0	0	0	0	1	1,8	1	0,8
Climbing	0	0	0	0	1	0,8	1	0,8
Fantasizing about things/daydreaming	0	0	0	0	1	0,8	1	0,8
Organization								
Organisasi Siswa Intra Sekolah (OSIS)	0	0	5	4,2	10	8,5	15	12,7
Badan Eksekutif Santri Baiturrahman (BEST)	0	0	20	16,9	25	21,2	45	38,1
Praja Muda Karana (PRAMUKA)	0	0	7	5,9	11	9,3	18	15,3
Dewan Perwakilan Santri (DPS)	0	0	0	0	1	0,8	1	0,8
Markas Tahfidz	0	0	5	4,2	7	5,9	12	10,2
Palang Merah Remaja (PMR)	0	0	1	0,8	2	1,7	3	2,5
Pecinta Alam	0	0	4	3,4	6	5,1	10	8,5
Kesatuan Keamanan Santri dan Pondok (KKSP)	0	0	2	1,7	5	4,2	7	5,9
Theater	0	0	2	1,7	0	0	2	1,7
Not joining an organization	0	0	3	2,5	2	1,7	5	4,2

DISCUSSION

Based on the data obtained, table 1 shows that a majority of the participants in this study were male, with 66 students (55.9%), and exhibited a higher level of spiritual intelligence

compared to females (31.4%). This finding is consistent with the research conducted by Asfarina & Hafnidar, (2023) and Rao & Agarwal, (2022), which also found a higher prevalence of respondents with very high levels of spiritual intelligence among males compared to females. Interestingly, the higher spiritual intelligence of men compared to women can be attributed to the findings of Puspitasari et al., (2016) in their research. These studies demonstrate that parents' spiritual intelligence has a lasting impact on their children's behavior and character. Mothers of sons often have higher expectations, envisioning them as future leaders (Trudelle, 2001; Puspitasari et al., 2016). These mothers exhibit better adaptability, strength, and social support with their children compared to mothers of daughters. Thus, this study suggests that a mother's spiritual intelligence can aid in the personal growth of individuals. Every individual possesses the potential to develop and improve through self-control and addressing environmental and familial challenges.

Based on the data presented in table 3, it was found that the highest level of spiritual intelligence in each class was in the moderate category, which amounted to 52.8% in class X, and in the high category of 67.7% in class XI. This is in accordance with the results of previous research by Jamal-e-Din MahdiNejad et al., (2020) that has established a correlation between spiritual intelligence and age which shows that individuals in higher age ranges have achieved spiritual conditions earlier than individuals in lower age ranges. However, this is in contrast to the findings in the age category of this study, which show that the highest proportion of individuals with a high level of spiritual intelligence belongs to the mid-adolescent age category. This category includes individuals between the ages of 14 and 17 (58.5%). These respondents are in the middle adolescent stage, where new cognitive abilities emerge and adolescents start to develop behavioral maturity. Additionally, they learn to regulate impulsivity and begin to form initial judgments about their career goals during this period (Suryana et al., 2022). This finding aligns with the research conducted by Suprihatiningsih et al., (2022) that focuses on the spiritual intelligence of adolescents aged 12 to 18 years. This research challenges the notion that adolescents have limited spiritual capacity, as it demonstrates that adolescents within this age range exhibit varying levels of spiritual intelligence, with some scoring higher, indicating their potential for spiritual growth and understanding based on their stage of development.

Based on their hobbies, respondents with high spiritual intelligence are primarily students who have sports hobbies (21.2%). This is consistent with the findings of Arnhein & Prentice (2000; Noverianto et al., 2017), which suggests that athletes with high spiritual intelligence in the realm of sports are resilient in the face of injuries and can view these setbacks as opportunities for personal growth. The results of this study also support the research conducted by Özsari & Çetin, (2022), indicating that Conscious State Expansion (CSE), a subdimension of spiritual intelligence, significantly contributes to the relationship between spiritual intelligence and happiness. Athletes' happiness levels increase as their awareness and expansion of conscious states improve, depending on their level of spiritual intelligence. This implies that interventions aimed at developing spiritual intelligence can have positive implications for promoting happiness and well-being among athletes. The connection between sports and high spiritual intelligence is further validated by Jirásek, (2023), who explains that religion, spirituality, and sport are increasingly popular areas of study within the field of sport psychology and are often influenced by an individual's religious beliefs and convictions. Sports activities can be associated with deeper values and meanings, serving as a form of non-religious spirituality.

Based on the organizations they participate in, the Badan Eksekutif Santri Baiturrahman (BEST) has the highest proportion of individuals with high spiritual intelligence (21.2%). Badan Eksekutif Santri Baiturrahman (BEST) is an organization at the Baiturrahman Islamic Boarding School that shares similar functions with the Organisasi Siswa Intra Sekolah (OSIS). However, BEST is unique in that it involves all santri, whereas OSIS only includes school administrators. The findings of this study can be attributed to the significant role of spiritual intelligence in enhancing leadership skills within executive organizations by fostering inner resilience, values, and purpose (Thakadipuram, 2023). Integrating spiritual development into executive coaching can address the spiritual needs of executive organizations, offering a holistic approach to leadership development that encompasses more than just performance aspects and nurtures their inner lives (Allen & Fry, 2019). Moreover, spiritual intelligence can promote tolerance and cooperation among individuals at the interpersonal level and between different groups in diverse societies, cultures, nations, and religions. It can also reduce adolescent antisocial behavior in school and work environments (Griffiths, 2021). This closely aligns with the reasons why students participating in the BEST organization exhibit high spiritual intelligence, as BEST involves all of its activities and influences all students.

Based on the data presented in table 2, in this study, the majority of students at the Baiturrahman Islamic Boarding School in Bandung Regency (n=118) had a high level of spiritual intelligence, with 69 students (58.5%) falling into this category. The remaining 49 students (41.5%) had a moderate level of spiritual intelligence. These findings indicate that most of the students at the Baiturrahman Islamic Boarding School in Bandung Regency have moderate to high levels of spiritual intelligence during their time at the school. These results differ from a previous study conducted by Asfarina & Hafnidar, (2023) on students at Al-Huda Malikussaleh Islamic Boarding School. In that study, the majority of respondents (71.5%, n = 93) were found to have a moderate level of spiritual intelligence, while 13.8% (n = 18) fell into the high category and 14.6% (n = 19) fell into the low category. These differences may be due to variations in the spiritual intelligence qualities possessed by each individual student. According to Sisk & EP, (2001) these qualities include integrity, self-awareness, creative reasoning, wisdom, self-awareness, and the ability to ask 'why' questions. These qualities play an important role in enhancing an individual's level of spiritual intelligence.

Furthermore, the results of this study indicate that the dimension with the highest level of intelligence is Personal Meaning Production (PMP), which was found to be at 73.7%. PMP is the second dimension of spiritual intelligence. It refers to an individual's ability to derive personal purpose and meaning from all mental and physical experiences, including the capacity to set life goals Alkiyumi & Alferisi, (2019). This ability is considered a crucial component of spiritual intelligence, as it significantly contributes to problem-solving and coping mechanisms in various life situations. Therefore, the students at Baiturrahman Islamic Boarding School Bandung Regency already possess a sense of meaning and purpose in life, which can serve as a valuable coping strategy when dealing with different life situations, as evidenced by the higher level of intelligence in the PMP dimension compared to the other dimensions. Classes X and XI have shown that this PMP is a dimension that has the highest level of intelligence, this can happen because researchers assume that the Baiturrahman Islamic Boarding School has become a means for students to be able to interpret their lives with the implementation of the national curriculum and the islamic boarding school curriculum which means that this school has successfully implemented spiritual intelligence-based learning. While the Critical Existential Thinking (CET) dimension shows a moderate

level of intelligence, namely 51.7%. CET is the ability to think critically to reflect on the meaning and significance of life and other metaphysical existential aspects. CET with a moderate level of intelligence is in line with research where CET is found to consistently grow during adolescence (Mohapatra et al., 2020) so that adolescents are still in the process of growing aspects of CET in their lives. Engaging in CET and PMP can increase an individual's spiritual intelligence, leading to a deeper understanding of existential dilemmas, meaning-making and purpose (Saha & Ahuja, 2017). This contradicts the results of the students' spiritual intelligence level of Baiturrahman Islamic Boarding School, Bandung Regency where the majority have a high level of spiritual intelligence, which should not only be PMP, but also CET. CET involves actions against oppression, reflection, motivation that can impact spiritual well-being by fostering resilience, empathy, altruism, and gratitude (Weng, 2022).

CONCLUSION

The results showed that, in general, santri have a high level of spiritual intelligence (58.5%). Specifically, students have the ability of Critical Existential Thinking (CET) in the moderate category (51.7%), Personal Meaning Production (PMP) in the high category (73.7%), Transcendental Awareness (TA) in the high category (55.9%), and finally Conscious State Expansion (CSE) in the high category (56.8%). Because most of the spiritual intelligence of Baiturrahman Islamic Boarding School Bandung students falls into the high category, Baiturrahman Islamic Boarding School has implemented a good learning system to fulfill its vision and mission, one of which is to develop students with high spiritual intelligence. However, there is still a need to further develop the CET dimension, which falls into the moderate category. To enhance CET, resilience training, altruism, gratitude, and empathy can be further emphasized.

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