

## The Role of Qur'an Memorization in Enhancing Emotional and Spiritual Intelligence

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**Abstract:** The enhancement of emotional and spiritual intelligence among students presents a significant challenge in education today. One of the methods believed to significantly contribute to the development of both aspects is the duration of Qur'an memorization. However, there has been limited research specifically examining the effect of the duration of Qur'an memorization on emotional and spiritual intelligence, particularly in formal and non-formal educational settings. This study aims to examine the impact of the duration of Qur'an memorization on emotional and spiritual intelligence among students at Muhammadiyah Junior High School 1 Surakarta and Darul Ihsan Muhammadiyah Islamic Boarding School in Sragen. The research method employed is a quantitative approach with simple linear regression analysis to assess the relationship between memorization duration and both intelligence variables. The results show that the duration of Qur'an memorization has a significant influence on both emotional and spiritual intelligence, with a very large contribution at Muhammadiyah Junior High School 1 Surakarta ( $R^2 = 99.6\%$  for emotional intelligence and  $R^2 = 99.7\%$  for spiritual intelligence). At Darul Ihsan Islamic Boarding School, the duration of memorization significantly contributed to spiritual intelligence ( $R^2 = 97.4\%$ ), but its influence on emotional intelligence was only partially significant. The implications of these findings highlight the importance of integrating the Tahfidz program into the educational curriculum for character development and the need for enriched teaching methods in Islamic boarding schools to deepen students' emotional and spiritual intelligence.

**Keywords:** Duration Of Qur'an Memorization, Emotional Intelligence, Spiritual Intelligence, Character Education, Emotion Regulation.

**Abstrak:** Peningkatan kecerdasan emosional dan spiritual di kalangan siswa menjadi tantangan signifikan dalam dunia pendidikan saat ini. Salah satu metode yang diyakini memiliki kontribusi besar terhadap perkembangan kedua aspek tersebut adalah durasi menghafal Al-Qur'an. Namun, penelitian yang secara khusus menelaah pengaruh durasi menghafal Al-Qur'an terhadap kecerdasan emosional dan spiritual masih terbatas, terutama dalam konteks pendidikan formal dan nonformal. Penelitian ini bertujuan untuk mengkaji pengaruh durasi menghafal Al-Qur'an terhadap kecerdasan emosional dan spiritual pada siswa di SMP Muhammadiyah 1 Surakarta dan Pondok Pesantren Darul Ihsan Muhammadiyah Sragen. Metode penelitian yang digunakan adalah pendekatan kuantitatif dengan analisis regresi linier sederhana untuk menilai hubungan antara durasi hafalan dan kedua variabel kecerdasan tersebut. Hasil penelitian menunjukkan bahwa durasi menghafal Al-Qur'an berpengaruh signifikan terhadap kecerdasan emosional dan spiritual, dengan kontribusi yang sangat besar di SMP Muhammadiyah 1 Surakarta ( $R^2 = 99,6\%$  untuk kecerdasan emosional dan  $R^2 = 99,7\%$  untuk kecerdasan spiritual). Di Pondok Pesantren Darul Ihsan, durasi hafalan memberikan kontribusi signifikan terhadap kecerdasan spiritual ( $R^2 = 97,4\%$ ), namun pengaruhnya terhadap kecerdasan emosional hanya sebagian signifikan. Implikasi dari temuan ini menekankan pentingnya integrasi program Tahfidz dalam kurikulum pendidikan untuk pengembangan karakter serta perlunya pengayaan metode pengajaran di pesantren guna memperdalam kecerdasan emosional dan spiritual siswa.

**Kata kunci:** Durasi Menghafal Al-Qur'an, Kecerdasan Emosional, Kecerdasan Spiritual, Pendidikan Karakter, Regulasi Emosi.

### Introduction

Education plays a vital role in the development of individuals, not only in terms of intellectual aspects but also in emotional and spiritual dimensions (Abdullah et al., 2017; Aliyu et al., 2022; Dzulkifli et al., 2021). One form of education that significantly impacts emotional and spiritual development is the process of memorizing the Qur'an. Memorizing the Qur'an can be regarded as an activity with extraordinary benefits, not only in enhancing religious understanding but also in shaping

character and personality (Ismail et al., 2019; Nurhayati et al., 2017; Wahab et al., 2022). Research by Kurniawan et al. (2024) indicates that students who regularly memorize the Qur'an show significant improvements in emotional intelligence, reflected in better self-control and empathy.

However, with the rapid advancement of technology and the increasingly fast-paced lifestyle, fewer students are able to consistently allocate time for memorizing the Qur'an. According to data from the Ministry of Religious Affairs (2023), around 40% of students in Indonesia find it difficult to balance their time between school activities and religious practices, including memorizing the Qur'an (Latipah, 2022; Usman & Abdullah, 2023). In fact, research conducted by Abdullah et al. (2017) shows that the duration of time spent memorizing the Qur'an has a significant impact on an individual's emotional and spiritual intelligence. Therefore, it is important to conduct an in-depth study on the influence of the duration of Qur'an memorization on students' emotional and spiritual intelligence (Adhim, 2022; Agil Alaydrus & Zahra, 2023). This study will be conducted at two educational institutions: Muhammadiyah Junior High School 1 Surakarta and Darul Ihsan Muhammadiyah Islamic Boarding School in Sragen, which have special programs for memorizing the Qur'an and differences in the approach to time spent by students on memorization.

Several previous studies have shown a positive relationship between the activity of memorizing the Qur'an and the development of emotional and spiritual intelligence (Akbari, Sheikhan, Nasrabadi, et al., 2022; Akbari, Sheikhan, Nasrabadi, et al., 2022). Research by Alwi & Badaruddin (2023) found that a longer duration of Qur'an memorization is associated with improved ability to recognize and manage emotions more effectively. Additionally, a study by Alzahrani (2022) revealed that students involved in Qur'an memorization activities have higher levels of spirituality compared to those who are not engaged in such activities.

However, despite numerous studies indicating a positive impact of Qur'an memorization on emotional and spiritual aspects, there has been no specific study examining the effect of the duration of Qur'an memorization on emotional and spiritual intelligence, particularly among students at Muhammadiyah Junior High School 1 Surakarta and Darul Ihsan Muhammadiyah Islamic Boarding School in Sragen. Existing research tends to focus more on the connection between Qur'an memorization and religious or academic aspects, leaving the issue of memorization duration and its relation to emotional and spiritual development relatively unexplored.

Based on a review of the existing research, there is a gap in studies regarding the specific duration of Qur'an memorization and its relation to emotional and spiritual intelligence among middle school students in formal and non-formal educational settings (Inayatussahara & Hasan, 2023; Ishak et al., 2021; Kurniailah & Bakar, 2023). Previous studies have generally overlooked the differences in the duration of Qur'an memorization within formal and non-formal educational contexts (Inayatussahara & Hasan, 2023; Ishak et al., 2021; Kurniailah & Bakar, 2023; Tajabadi, 2019; Tanzeh et al., 2020; Tarmuji et al., 2022). Therefore, this research aims to fill this gap by examining the effect of Qur'an memorization duration on emotional and spiritual intelligence in students from two institutions with differing approaches.

This study aims to assess the impact of Qur'an memorization duration on emotional and spiritual intelligence among students at Muhammadiyah Junior High School 1 Surakarta and Darul Ihsan Muhammadiyah Islamic Boarding School in Sragen. The urgency of this research is high, considering the increasing importance of education that not only emphasizes intellectual intelligence

but also emotional and spiritual aspects in character development. By understanding the relationship between the duration of Qur'an memorization and the development of emotional and spiritual intelligence, it is hoped that the findings of this study will significantly contribute to the design of a more holistic educational curriculum in Muhammadiyah schools and Islamic boarding schools. Additionally, the findings could serve as a foundation for developing more effective educational programs to enhance students' emotional and spiritual intelligence, which is crucial in the face of globalization challenges and technological advancements (Wahab et al., 2022).

This research is expected to contribute in several aspects. First, theoretically, it can enrich the study of the influence of Qur'an memorization duration on students' emotional and spiritual intelligence, particularly at the middle school level. Second, practically, the results of this research can serve as a reference for developing educational curricula that better integrate emotional and spiritual aspects, fostering students who are not only intellectually intelligent but also mature in emotional regulation and possess a deep spiritual understanding.

## Methodology

This study uses a quantitative approach with a field research method to examine the impact of the duration of Qur'an memorization on emotional intelligence (EQ) and spiritual intelligence (SQ) among students at Muhammadiyah Junior High School 1 Surakarta and Darul Ihsan Muhammadiyah Islamic Boarding School in Sragen. A quantitative approach was chosen because it allows for the collection of numerical data that can be statistically analyzed to determine relationships between variables (Kibtiyah & Suud, 2024; Taat et al., 2021). The purpose of this study is to test the extent to which the duration of Qur'an memorization, as an independent variable, influences emotional intelligence and spiritual intelligence as dependent variables.

The method used in this research is simple linear regression to analyze the effect of the duration of Qur'an memorization on emotional intelligence and spiritual intelligence. The population of the study consists of students participating in the Qur'an memorization program (Tahfidz) at Muhammadiyah Junior High School 1 Surakarta and Darul Ihsan Muhammadiyah Islamic Boarding School in Sragen. A sample was selected using the Slovin formula for Muhammadiyah Junior High School 1 Surakarta, while total sampling was used for Darul Ihsan Islamic Boarding School due to the small population size. The independent variable in this study is the duration of Qur'an memorization, while the dependent variables include emotional intelligence (EQ), which consists of self-awareness, self-management, motivation, empathy, and social skills, as well as spiritual intelligence (SQ), which encompasses spirituality, worship, noble character, life mission, self-leadership, and social harmony.

Data was collected through observations to examine the Tahfidz activities, questionnaires to measure the duration of memorization as well as the emotional and spiritual intelligence of the students, and documentation to gather secondary data such as memorization records and Tahfidz teacher reports. The validity of the data was tested using validity tests (content and empirical validity) and reliability tests using Cronbach's Alpha. Data analysis was performed using SPSS version 25 with classical assumption tests such as normality, linearity, and heteroscedasticity tests. Once the data met the assumptions, simple linear regression analysis was conducted to determine the effect of the duration of Qur'an memorization on the emotional and spiritual intelligence of the students.

## Result and Discussion

The research instruments used to measure the Duration of Qur'an Memorization (X), Emotional Intelligence (Y<sub>1</sub>), and Spiritual Intelligence (Y<sub>2</sub>) have been tested for validity and reliability. All question items met the criteria of  $r$  calculated  $> r$  table (0.361) and  $Sig. < 0.05$ , thus they are declared valid. The reliability test using Cronbach's Alpha produced the results shown in Table 1 below.

**Table 1.** Results of the Reliability Test of the Instruments

Variable	$\alpha$	Description
Duration of Memorization (X)	0.828	Reliable
Emotional Intelligence (Y <sub>1</sub> )	0.944	Reliable
Spiritual Intelligence (Y <sub>2</sub> )	0.958	Reliable

The alpha values for all variables are above 0.70, indicating that the instruments have high internal consistency. Spiritual Intelligence has the highest reliability, followed by Emotional Intelligence, and then Duration of Memorization.

Before conducting regression analysis, the data was tested for classical assumptions, including normality, linearity, and heteroscedasticity. The results of the Kolmogorov-Smirnov normality test showed that all variables had  $Sig.$  values  $> 0.05$ , indicating that the data is normally distributed. The linearity test showed that the relationship between Duration of Memorization and both Emotional and Spiritual Intelligence is linear and significant ( $p < 0.001$ ) with a deviation from linearity value  $> 0.05$ , meaning there are no deviations from the linear model. Meanwhile, the heteroscedasticity test using the Glejser method showed  $Sig. > 0.05$ , indicating no signs of heteroscedasticity, thus the regression model is suitable for use. Descriptive analysis at Muhammadiyah Junior High School 1 Surakarta provides the statistical overview as shown in Table 2.

**Table 2.** Descriptive Statistics for Muhammadiyah Junior High School 1 Surakarta

Variable	Highest Score	Lowest Score	Mean	Median	Mode
Duration of Memorization	74	45	58	57.5	55
Emotional Intelligence	223	160	187	186	182
Spiritual Intelligence	224	160	198	188	183

The average memorization duration for students is 58 points, indicating a moderate level. The average emotional intelligence (187 points) and spiritual intelligence (198 points) are relatively high. There is noticeable variation in the scores between students, although not extremely so. The distribution of categories shows that 66.67% of students are in the moderate memorization duration category, while the remaining 33.33% fall into the good category. In terms of emotional intelligence, 87.5% of students are in the good category, and 12.5% are in the very good category. For spiritual intelligence, 83.33% of students fall into the good category, and 16.67% are in the moderate category.

This data suggests that the majority of students have a good grasp of emotional and spiritual aspects, although the memorization duration is still mostly in the moderate range. At Darul Ihsan Muhammadiyah Islamic Boarding School in Sragen, the results of the descriptive analysis are presented in Table 3.

**Table 3.** Descriptive Statistics for Darul Ihsan Muhammadiyah Islamic Boarding School in Sragen

Variable	Highest Score	Lowest Score	Mean	Median	Mode
Duration of Memorization	82	57	72	73	66
Emotional Intelligence	242	171	214	217	223
Spiritual Intelligence	278	229	256	256	240

The average memorization duration at this boarding school reaches 72 points, which falls into the good category. Emotional intelligence (214 points) and spiritual intelligence (256 points) are both in the very high category. The category distribution shows that 84.21% of students are in the good memorization duration category, 10.53% in the very good category, and 5.26% in the moderate category. The majority of students have very good emotional intelligence (68.42%), with the remaining 31.58% in the good category. For spiritual intelligence, 78.95% fall into the very good category, while 21.05% are in the good category. These findings indicate a strong habituation in the boarding school environment that enhances both spiritual and emotional achievements.

The results of the simple linear regression analysis at Muhammadiyah Junior High School 1 Surakarta show that the memorization duration has a very strong relationship with emotional intelligence ( $R = 0.998$ ;  $R^2 = 0.996$ ) and spiritual intelligence ( $R = 0.998$ ;  $R^2 = 0.997$ ). The significance value of  $p < 0.001$  in both models indicates a positive and significant influence. The regression coefficients of 2.173 for emotional intelligence and 2.150 for spiritual intelligence indicate that for each unit increase in memorization duration, the scores of each respective variable will increase by the given coefficient.

At Darul Ihsan Muhammadiyah Islamic Boarding School in Sragen, the relationship between memorization duration and emotional intelligence is also very strong ( $R = 0.992$ ;  $R^2 = 0.985$ ), but the F-test is not significant ( $p = 0.239$ ), while the t-test is significant ( $p < 0.001$ ). The regression coefficient of 2.823 indicates a positive effect in a partial manner. The relationship with spiritual intelligence ( $R = 0.987$ ;  $R^2 = 0.974$ ) is significant in all tests, with a regression coefficient of 1.947. This means that for each unit increase in memorization duration, the spiritual intelligence score will increase by 1.947 points.

Overall, the results of this study show that memorization duration significantly contributes to improving spiritual intelligence at both research locations and to emotional intelligence at Muhammadiyah Junior High School 1 Surakarta. At Darul Ihsan Islamic Boarding School, the effect on emotional intelligence is significant in a partial manner but not significant simultaneously, likely due to data homogeneity and sample size.



## Discussion

The results of this study provide an interesting overview of the relationship between the duration of Qur'an memorization and the development of emotional and spiritual intelligence among students (Ayyad, 2022). These findings show that memorizing the Qur'an is not just a cognitive activity to enhance memorization, but also plays a significant role in influencing the affective and spiritual aspects of students (Prabuwono et al., 2018; Pranata et al., 2020; Salehuddin, 2018). Although the impact of memorization duration on emotional and spiritual intelligence varies between the two research locations—at Muhammadiyah Junior High School 1 Surakarta and Darul Ihsan Muhammadiyah Islamic Boarding School in Sragen—the results still highlight the strong influence of the Tahfidz activity on the formation of emotional and spiritual character.

At Muhammadiyah Junior High School 1 Surakarta, the duration of memorization was found to have a significant effect on students' emotional intelligence, with a very large contribution ( $R^2 = 99.6\%$ ). This finding strongly supports Goleman's (1995) theory of emotional intelligence, which includes the ability to recognize and manage one's emotions, self-motivation, and establish healthy social relationships (Hasanah & Haris, 2023). Qur'an memorization, which requires consistency, perseverance, and self-control in facing challenges such as difficulties in reciting verses or the length of the texts, not only strengthens memory but also improves the ability to manage emotions and enhances focus—two key components of emotional intelligence (Çakin, 2022; Desrani & Zamani, 2021; Gent & Muhammad, 2019).

Moreover, the results of this study align with findings from (Jamaludin et al., 2022) research, which revealed that the intensity of Tahfidz is directly related to adolescents' ability to manage emotions and empathize. Memorizing the Qur'an, often done in an environment filled with tranquility and silence, provides students with the opportunity to learn to respond to situations with patience and self-control (Mousi, 2021; Mubin & Arifitama, 2020; Mukhtar et al., 2023). These are not only skills required for memorization but also skills that will positively impact their social lives.

However, a different phenomenon was found at Darul Ihsan Muhammadiyah Islamic Boarding School in Sragen, where the effect of memorization duration on emotional intelligence was significant only partially and not simultaneously significant. This phenomenon can be explained using the ceiling effect concept proposed by Cohen (1988). In the Islamic boarding school, most students already have a high level of emotional intelligence, reflected in the very small variation in scores between individuals (Ould et al., 2014). Therefore, even though the duration of memorization was longer, there was no significant improvement in emotional intelligence overall. Other factors contributing to the formation of emotional intelligence at the boarding school, such as strict character building, social interactions based on religious values, and high discipline, may be more dominant than the memorization duration itself (Rahman et al., 2020).

At both research locations, the duration of memorization was found to have a significant effect on spiritual intelligence, with a very large contribution ( $R^2 = 97.4\%$  at the Islamic boarding school and  $99.7\%$  at the junior high school). These results reinforce the definition of spiritual intelligence proposed by Zohar and Marshall (2000), which views spiritual intelligence as the ability to give meaning to life, act wisely, and align behavior with transcendental values (Tanzeh et al., 2020). The activity of memorizing the Qur'an functions not only as a memory exercise but also as a process of internalizing the meanings in the Qur'anic verses, which in turn forms a deeper spiritual awareness.

This activity also strengthens the students' emotional and spiritual connection with Allah SWT, as reflected in their worship practices and stronger moral values (Latipah, 2022).

Lickona's (1991) theory of value internalization is also relevant to explain how the duration of Qur'an memorization helps students internalize the religious values contained in the verses (Ismail et al., 2019; Kurniawan et al., 2024). The memorization process is not just about remembering the text but also about making those values a part of daily attitudes and behaviors. For example, the longer someone memorizes, the stronger their connection with values related to divinity and morality, reflected in attitudes of trust, patience, and gratitude—values that are also emphasized in the Qur'an (Rosyanti et al., 2024; Saylan, 2018; Tanzeh et al., 2020).

Research by Al-Fadhli (2020) showed that students with longer memorization durations tend to be more patient, more trusting, and more grateful. This suggests that the spiritual intelligence developed through the duration of Qur'an memorization is not just a theoretical concept but directly impacts their daily life attitudes (Ishak et al., 2021; Kurniailah & Bakar, 2023; Larabi-Marie-Sainte et al., 2022).

The differences in the impact patterns of memorization duration at the junior high school and boarding school can be explained through Bronfenbrenner's (1979) Ecological Systems Theory. In this theory, micro-environments such as family, school, and the boarding school play different roles in shaping individual development (Ayyad, 2022). At the Islamic boarding school, with a culture that is highly intensive in instilling religious values, the impact of memorization duration becomes one of the factors shaping both spiritual and emotional intelligence, but not the only one (Al Mubarak et al., 2025). Strict discipline and the reinforcement of religious values at the boarding school also play a major role in nurturing these intelligences.

On the other hand, at the junior high school, where the social environment is more heterogeneous and religious guidance is not as intensive as in the boarding school, the duration of memorization becomes a more dominant factor in shaping emotional and spiritual intelligence. This suggests that in a more general context, where religious guidance is less intensive, the duration of Qur'an memorization can have a more significant impact on shaping students' character (Jamaludin et al., 2022).

From a policy perspective, local governments and education administrators can use these findings as a basis to develop an additional curriculum that balances academic achievements with character development based on religious values (Noh et al., 2014; Shamsuddin et al., 2016; Tajabadi, 2019). However, it should be acknowledged that this study has limitations, such as the relatively small and homogeneous sample size at each location, meaning that the generalization of the results should be done cautiously. Future research is recommended to involve a more diverse population, examine the role of mediating variables such as learning motivation or family support, and utilize mixed methods to further explore the mechanisms of value internalization through the Qur'an memorization activity.

### **Limitations of the Study**

This study has several limitations that need to be considered when interpreting its results. First, the sample size is relatively small and homogeneous at each research location. This may limit the generalizability of the findings, especially to populations with different educational, cultural, or levels of religiosity backgrounds. Second, the research design used is quantitative with simple linear

regression analysis, so the relationships found are associative and do not fully explain causal relationships in depth. This study also does not include mediating or moderating variables, such as learning motivation, family support, or the quality of interactions with teachers, which may play a crucial role in linking memorization duration with emotional and spiritual intelligence.

Third, the measurement of emotional and spiritual intelligence entirely relies on self-report instruments, which could introduce subjective biases, such as social desirability bias, where respondents may tend to provide answers they believe are socially acceptable or viewed positively. Fourth, external environmental factors such as family conditions, community, and media exposure were not strictly controlled, even though these factors could influence the development of students' emotional and spiritual intelligence.

Lastly, the study's locations being limited to one junior high school and one Islamic boarding school make the findings more reflective of contextual conditions rather than general representations. Therefore, future research is recommended to involve a larger and more diverse sample and use mixed methods to provide a more comprehensive understanding of the relationship between the duration of Qur'an memorization, emotional intelligence, and spiritual intelligence.

## Conclusion

Based on the research findings, it can be concluded that the duration of Qur'an memorization has a significant impact on both emotional intelligence and spiritual intelligence among students, although its effect varies across the two research locations. At Muhammadiyah Junior High School 1 Surakarta, the duration of memorization shows a very strong impact on both aspects, with a very large contribution ( $R^2 = 99.6\%$  for emotional intelligence and  $R^2 = 99.7\%$  for spiritual intelligence). This supports the theories of Goleman and Zohar & Marshall, which emphasize the importance of activities like Qur'an memorization in enhancing emotional regulation and strengthening the spiritual connection with God. At Darul Ihsan Islamic Boarding School, although the impact of memorization duration on spiritual intelligence remains significant ( $R^2 = 97.4\%$ ), its effect on emotional intelligence is only partially significant, likely influenced by the high level of emotional intelligence already present among the students.

Based on these findings, it is recommended that both formal schools and Islamic boarding schools integrate a structured Qur'an memorization program into their educational curricula to support the development of students' emotional and spiritual intelligence. In boarding schools, while emotional and spiritual intelligence outcomes are already good, enriching teaching methods, such as reflective journaling or peer mentoring, could deepen the understanding of the meanings of the memorized verses. Future research is advised to involve a larger and more diverse sample and use a mixed methods approach to further explore the mechanisms of how memorization duration affects both emotional and spiritual intelligence.

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