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The Influence of Spiritual Quotient on the Formation of Rahmatan lil-‘Alamin Character in SDGs-Oriented Islamic Education

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Abstract

Objective: This study aims to examine the influence of Spiritual Quotient (SQ) on the formation of Rahmatan lil-‘Alamin character among Islamic high school students in Boyolali Regency and to examine its relevance to SDGs-oriented Islamic education. **Theoretical framework:** The study is grounded in the concept of spiritual intelligence, which emphasizes spiritual awareness, the search for meaning, self-reflection, and the internalization of religious values, combined with the Rahmatan lil-‘Alamin framework, which emphasizes compassion, tolerance, moderation, justice, and social responsibility. **Literature review:** Previous studies have generally examined spiritual intelligence as a factor associated with students’ morality, emotional maturity, and prosocial behavior, while Rahmatan lil ‘alamin has frequently been discussed from normative and conceptual perspectives. However, limited empirical research has examined the relationship between spiritual quotient and Rahmatan lil-‘Alamin character as measurable constructs within Islamic secondary education. **Method:** This research employed a quantitative explanatory approach with a non-experimental design. Data were collected from 85 students selected through purposive sampling from two Islamic high schools in Boyolali Regency using structured questionnaires. Data were analyzed using Partial Least Squares–Structural Equation Modeling (PLS-SEM) with SmartPLS. **Results:** The results demonstrate that Spiritual Quotient has a positive and significant influence on Rahmatan lil-‘Alamin character, with a path coefficient of 0.546. Students with stronger spiritual awareness, meaningful life orientation, and internalized religious values tend to exhibit greater compassion, tolerance, moderation, and social responsibility. **Implications:** The findings suggest that strengthening spiritual intelligence can support character education and contribute to SDG 4 (Quality Education) and SDG 16 (Peace, Justice, and Strong Institutions) by promoting inclusive, ethical, peaceful, and socially responsible educational environments. **Novelty:** This study provides empirical evidence positioning Rahmatan lil-‘Alamin character as a measurable educational construct influenced by spiritual quotient, thereby extending previous normative discussions and strengthening the empirical foundation of SDGs-oriented Islamic education.

Keywords: spiritual quotient, character education, rahmatan lil-‘alamin, islamic education, sdgs

INTRODUCTION

In recent years, education in Indonesia has increasingly emphasized the character building of students based on the values of Pancasila and religion, with adjustments made according to the developmental stages of students [1]. Through education that takes place in the family, school, and community environments, known as the Tri Pusat Pendidikan

(Three Centers of Education), students are guided to recognize, internalize, and develop positive character traits in their daily lives. Character education is no longer understood solely as the transfer of normative values but rather as a process of continuous, contextual personality formation oriented towards the practice of values in real life [2].

In a global context, strengthening character education is in line with the Sustainable Development Goals (SDGs) agenda, particularly goal 4 on quality education, which emphasizes the holistic development of students, including moral, social, and spiritual dimensions [3]. Sustainability-oriented education requires the formation of inclusive, empathetic, and socially responsible character as the foundation for creating a peaceful and civilized society [4].

From the perspective of Islamic education, the formation of ideal character refers to prophetic values reflected in the concept of *Rahmatan lil-'Alamin* [5]. Instilling this character requires the integration of the example set by the Prophet Muhammad SAW into all learning activities, both intracurricular and extracurricular. Character education is not a stand-alone subject but rather a value that is integrated into all subjects and school culture [6] [7]. The objective of Islamic character education is directed at shaping individuals who are able to represent the morals of the Prophet Muhammad SAW in their daily actions and behavior [8].

The Ministry of National Education formulates the values of national character education, drawing from religion, Pancasila, culture, and national educational objectives. From an Islamic perspective, these values emphasize the principles of compassion (*rahmah*), justice (*'adl*), honesty (*shidiq*), responsibility, and an orientation towards social welfare and benefit [9] [10]. These values form the foundation of the *Rahmatan lil-'Alamin* character, which emphasizes an inclusive, humanistic attitude and an orientation towards improving the quality of life together.

The values of *Rahmatan lil-'Alamin*, which emphasize compassion, justice, and social awareness, are strongly connected to the vision of sustainable development within the framework of the SDGs. The character built through Islamic education is not only oriented towards individual righteousness but also towards social contributions that support harmony, tolerance, and mutual prosperity as part of sustainable human development [11].

Normatively, the objective of Islamic education is to guide humans towards prosperity and happiness in this world and the hereafter. Education serves as a means of shaping humans who are able to serve Allah SWT while managing life and the universe responsibly, as stated in Q.S. Adz-Dzariyat verse 56 [12]. The objectives of Islamic education include the integrated development of spiritual (*ahdaf al-ruhiyah*), physical (*ahdaf al-jismiyah*), and intellectual (*ahdaf al-'aqliyah*) aspects, and the ultimate goal is to foster human awareness of submission to Allah SWT in individual and social life [13].

To achieve these objectives, students are not only required to have intellectual and emotional intelligence but also adequate spiritual intelligence. Spiritual Quotient (SQ) is understood as an individual's ability to interpret life based on transcendental values and use them as a foundation for thinking and acting [13] [14]. Individuals with superior spiritual intelligence tend to have moral integrity, honesty, and social responsibility because they believe in accountability before Allah SWT for every action they take [15] [16] [17].

From the perspective of Islamic education, humans are understood as complete beings with physical, spiritual, intellectual, and emotional dimensions [18] [19]. The concept of *olah qolbu* regards the heart as the center of human moral and spiritual consciousness. Neglecting the spiritual dimension has the potential to give rise to a moral crisis and degradation of values, while strengthening spiritual intelligence functions as an internal mechanism that guides individuals in understanding the truth, determining value priorities, and placing social behavior within the framework of a meaningful life purpose [19].

Spiritual intelligence is an integrative intelligence that encompasses all aspects of human life and functions as a cleansing of the soul as well as a shaper of attitudes and behavior [19]. Individuals with high spiritual intelligence are able to identify meaningfulness in every event in life and use life experiences as a means of drawing closer to Allah SWT [20]. In the context of Islamic faith, spiritual intelligence is reflected in the understanding of the pillars of faith, which encourage individuals to view every event as part of the will and love of Allah SWT [21].

In the context of Islamic-based secondary education, student character building should not be understood merely as normative compliance with religious rules but must be manifested in inclusive, tolerant, and community-oriented social attitudes. The phenomenon of increasing intolerance, individualism, and degradation of social empathy among adolescents shows that the internalization of religious values often stops at the ritual aspect, without being fully integrated into the social behavior of students. This condition demands a character education approach that places spiritual intelligence at the center of moral and ethical awareness in shaping the character of *Rahmatan lil-'Alamin* [5], [22].

Thus, strengthening spiritual intelligence in Islamic education can be seen as an important strategy in supporting SDG-oriented education, as it encourages the formation of ethical awareness, social responsibility, and inclusive attitudes that are needed in sustainable community development. Although studies on spiritual intelligence and character education have developed, most research still focuses on religious character in general or discusses the concept of *Rahmatan lil-'Alamin* normatively. Empirical research that quantitatively examines the influence of Spiritual Quotient on the formation of *Rahmatan lil-'Alamin* character in Islamic Senior High School students is still limited. Therefore, this research aims to empirically analyze the influence of Spiritual Quotient on the formation of *Rahmatan lil-'Alamin* character in Islamic Senior High School students.

LITERATURE REVIEW

Islamic education studies regard the spiritual dimension as a fundamental element in building the character of students because humans are understood as whole beings consisting of physical, intellectual, and spiritual aspects [23]. From this perspective, education is not only directed at developing cognitive abilities but also at building moral and spiritual awareness as the foundations of behavior. Several pieces of literature assert this viewpoint [24][25][26]. Zohar states that spiritual intelligence is an individual's ability to find transcendental meaning and values and to use these values as a basis for thinking, behaving, and acting[27]. In the Islamic perspective, this concept is in line with the idea of *olah qolbu*, which positions the heart as the center of human moral and spiritual consciousness[28], thereby forming personal integrity and ethical orientation in daily life. From a global education perspective, strengthening this spiritual dimension is relevant to the Sustainable Development Goals (SDGs) agenda, particularly Goal 4 on quality education, which emphasizes the holistic development of learners[3]. SDG-oriented education not only pursues academic achievement but also fosters moral awareness, social responsibility, and human values as the foundation for sustainable development.

Various studies indicate that individuals with a high level of spiritual intelligence have characteristics such as flexibility in facing life's problems, the ability to manage disappointment and anxiety, a life orientation guided by vision and values, awareness of the interconnection between events, and a reluctance to cause unnecessary harm to others [27]. In the context of education, spiritual intelligence plays an important role in shaping the personality of students who are moral, responsible, have social empathy, and are able to interpret the learning process as part of their devotion to God [29][30]. Therefore, the development of spiritual intelligence is considered relevant as a character education strategy that is not only oriented towards individual religiosity but also social religiosity as reflected in the daily behavior of students. The character formed through spiritual intelligence is in line with the goals of sustainable education within the framework of the

SDGs, as it encourages the emergence of individuals with the social empathy, tolerance, and ethical awareness needed in a pluralistic and sustainable global society.

The concept of Rahmatan lil-'Alamin in Islamic education emphasizes the values of compassion, fairness, tolerance, care, social responsibility, and benefit for all creatures, representing the prophetic mission of Islam as a blessing for the universe. Unlike religious character concepts that generally emphasize ritual obedience and personal morality, the character of Rahmatan lil-'Alamin demands the actualization of Islamic values in social relations that are inclusive, humanistic, and oriented towards the common good. Thus, this character does not end at the normative-theological dimension but demands the internalization of values and their real implementation in the social lives of students [31].

The values of Rahmatan lil-'Alamin are consistent with the SDGs' vision of sustainable development, which emphasizes the importance of peace, inclusiveness, and social welfare. Islamic education that internalizes these values contributes to the formation of character that supports social harmony and sustainable human development [11]. Theoretically, the character of Rahmatan lil-'Alamin can be understood as a practical manifestation of spiritual intelligence because individuals with strong spiritual awareness tend to interpret social relations as part of their devotion to God and their responsibility to humanity. Spiritual intelligence functions as an internal mechanism that integrates values, meanings, and life orientations into real behavior, thereby encouraging the emergence of empathy, tolerance, fairness, and concern for the social environment [32]. In other words, spiritual intelligence not only shapes individual religiosity but also directs social behavior that reflects the values of Rahmatan lil-'Alamin. Within the framework of SDGs-oriented education, the integration of spiritual intelligence and social character is an important foundation for building a generation capable of contributing to social, ethical, and humanitarian sustainability.

However, even though studies on spiritual intelligence and character education have developed quite extensively, empirical research that specifically examines the influence of spiritual quotient on the formation of Rahmatan lil-'Alamin character in Islamic senior high school students is still limited. Most previous studies have focused on religious character in general or discussed the concept of Rahmatan -lil-Alamin normatively, without operationalizing it as a measurable construct in a systematic quantitative model. In addition, there is still conceptual debate regarding the position of spiritual intelligence, whether it is understood as part of religiosity or as a separate psycho-spiritual construct, thus opening up space for further empirical studies in the context of formal Islamic education, especially at the secondary education level.

The limitations of empirical studies indicate the need for research that not only enriches the discourse on Islamic education but also contributes to the development of education relevant to the SDGs agenda through character building based on spiritual and social values. Based on a synthesis of theoretical studies and previous empirical findings, it can be concluded that spiritual intelligence has enormous potential in shaping the character of students who are not only personally religious but also oriented towards human and social values. However, there has not been much quantitative research examining the direct relationship between spiritual quotient and Rahmatan lil-'Alamin character as a specific construct in formal Islamic education. Therefore, this study formulates the hypothesis that Spiritual Quotient has a positive and significant effect on the formation of Rahmatan lil-'Alamin character in Islamic senior high school students. Therefore, this study is expected to contribute conceptually and empirically to strengthening character education based on spiritual intelligence in line with the Sustainable Development Goals (SDGs).

METHODOLOGY

This research uses a quantitative approach with an explanatory research type, which is research that aims to explain the causal relationship between variables through hypothesis

testing supported by previous empirical studies. Explanatory research focuses on testing the influence between variables to provide a scientific explanation for the phenomenon being studied. The research design used is non-experimental, because the researcher does not administer specific treatment to the research subjects but rather observes the phenomenon as it is. This study aims to analyze the influence of Spiritual Quotient (SQ) on the character of Rahmatan lil-'Alamin in Islamic senior high school students in Boyolali Regency.

The research was conducted at SMA Islam Sudirman 2 Boyolali and SMA Muhammadiyah 1 Simo over a period of three months, from March 5 to June 5, 2024. The selection of these two schools was based on the consideration that both are Islamic-based secondary schools that pay attention to strengthening the character of students, especially the character of Rahmatan lil- 'Alamin, even though it is implemented through different character-building programs and approaches. The unit of analysis in this study was the students. All research data was obtained from the students' responses as the main subjects of the study. The sample size was 85 students, determined using purposive sampling with the criteria of being active students in the current academic year and participating in learning activities and Islamic-based character-building programs at school [33].

This research involves two latent variables, namely Spiritual Quotient (SQ) as the independent variable and Rahmatan lil-'Alamin character as the dependent variable. The Spiritual Quotient variable is measured through indicators of spiritual awareness, meaning of life, religious values, and transcendental orientation, while the Rahmatan lil-'Alamin character is measured through indicators of compassion, tolerance, social concern, and Islamic behavior in daily life. These indicators were compiled and adapted from theoretical studies and previous research relevant to Islamic education and character development.

Data analysis was performed using the Partial Least Squares–Structural Equation Modeling (PLS-SEM) method with the help of SmartPLS software. The PLS-SEM method was chosen because it is capable of testing the relationship between latent variables simultaneously, predictive, and suitable for use in research with a limited sample size. In addition, this method allows testing of the measurement model (outer model) to assess the validity and reliability of the construct, as well as testing of the structural model (inner model) to comprehensively analyze the influence of Spiritual Quotient on Rahmatan lil-'Alamin character.

RESULTS AND DISCUSSION

Convergent Validity Test

Outer loading values below 0.50 indicate that the indicator coefficients for the variables have low values. Outer loading values between 0.50 and 0.60 are considered sufficient to meet the convergent validity requirement, so these values can still be tolerated [34]. However, to obtain a good model, it is recommended to use indicators with loading values above 0.60, so indicators with outer loading values below this value must be removed from the outer model of the study. Based on this, modifications were made by removing indicators with loading values below 0.60. This step was taken to ensure that each indicator truly represented the constructs of spiritual quotient and rahmatan lil-'alamin character empirically so that the analysis results had stronger conceptual accuracy. The outer model testing results showed that some of the initial indicators did not meet the convergent validity criteria, so the model was modified so that the analyzed construct truly reflected the concepts of spiritual quotient and Rahmatan lil-'Alamin character in Islamic education studies.

The construct reliability test was conducted by considering the composite reliability and Cronbach's alpha values. As stated by Ghazali, a variable can be considered reliable if it has a composite reliability value greater than 0.60 and a Cronbach's alpha value greater than 0.70. Based on the test results, all variables met the required reliability criteria, as shown in Table 1.

The high composite reliability value indicates that the indicators used have good internal consistency in measuring the constructs of spiritual intelligence and rahmatan lil-‘alamin character. Thus, this research instrument can be trusted to accurately describe the spiritual condition and character of students. This internal stability is an important prerequisite in testing the structural relationship between latent variables that are psycho-spiritual and socio-religious in nature.

Table 1. Average Variance Extracted (AVE) values

	Cronbach's Alpha	rho_A	Composite Reliability	AVE
Character of Rahmatan lil-‘alamin	0.886	0.891	0.906	0.467
Spiritual_Quotion	0.959	0.960	0.962	0.515

Source: Output PLS 2024

From the table, it can be seen that the composite reliability value of the spiritual quotient variable is 0.962. This value is above the minimum required limit, so the spiritual quotient construct is declared reliable and suitable for use in structural model testing. These results validate the consistent and stable measurement of spiritual intelligence among Islamic senior high school students.

Discriminant Validity Test

The discriminant validity test was conducted by comparing the AVE root values with the correlations between constructs. The PLS output shows that the AVE root values of each construct are greater than the correlations between latent variables, as presented in Table 2.

Table 2. AVE root values and latent variable correlations

Variable	AVE	Latent	Variabel	Correlation
		SQ	Character of Rahmatan Lil ‘Alamin	
SQ	0.515	1.000	0.818	
Character of Rahmatan Lil ‘Alamin	0.467	0.818	1.000	

Source: Output PLS 2024

These results indicate that each construct has different characteristics and there is no overlap between variables. These findings confirm that spiritual quotient and Rahmatan lil-‘Alamin character are two conceptually different constructs but are interrelated in the context of Islamic education. This indicates that spiritual intelligence serves as the internal foundation of moral awareness, while Rahmatan lil-‘Alamin character is the external manifestation in the social behavior of students.

Reliability Test

Construct reliability is also assessed using Cronbach's alpha. A construct is considered reliable if it has a Cronbach's alpha value above 0.70, with an ideal value ranging from 0.80 to 0.90. Based on the test results in Table 3, all variables have Cronbach's alpha values that are in the ideal category.

Table 3. Cronbach's alpha values

Variable	Composite reliability	Cronbachs alpha	Description
Spiritual Quotient	0.962	0.959	Ideal Reliable
Character of Rahmatan Lil ‘Alamin	0.906	0.886	Ideal Reliable

Source: Output PLS (2024)

The Cronbach's alpha value of the spiritual quotient variable of 0.959 indicates that the instrument used has excellent reliability. This suggests that the research instrument consistently measures students' spiritual intelligence, demonstrating its reliability within the context of Islamic education research.

Structural Model Testing

The results of structural model testing show that spiritual quotient has a positive and significant effect on the character of rahmatan lil-‘alamin with a path coefficient value of 0.546, as shown in Table 4.

Table 4. Path Coefficients

	Spiritual Quotient	Character of Rahmatan Lil ‘Alamin
Spiritual Quotient		0.546
Character of Rahmatan Lil ‘Alamin		

Source: Output PLS (2024)

This coefficient value indicates that an increase in students' spiritual intelligence contributes significantly to the formation of rahmatan lil-‘alamin character. Substantively, these findings indicate that spiritual intelligence is an important foundation in the formation of a humanistic, tolerant, and compassionate Islamic character. The deeper students understand and internalize spiritual values in their daily lives, the stronger their Islamic moral attitudes will reflect in their social behavior. This finding can be understood within the framework of the Sustainable Development Goals (SDGs), particularly goal 4 on quality education. Strengthening spiritual intelligence has been proven to shape students who not only develop academically but also have moral awareness, social empathy, and responsibility for communal life [3]. The character of rahmatan lil-‘alamin, which is formed through spiritual intelligence, is an important foundation for creating an inclusive, tolerant, and sustainable society, as emphasized in the global development agenda

In the perspective of Islamic education, the magnitude of this path coefficient indicates that spiritual intelligence not only functions as a personal attribute but also as an internal mechanism that shapes the moral and social orientation of students. Spiritual awareness enables students to interpret the educational process as a means of character building so that the values of compassion (rahmah), fairness (adl), and social responsibility are internalized in their daily behavior. Therefore, spiritual intelligence serves as a moral guide in the development of Rahmatan lil-Alamin's character. From the perspective of SDGs-oriented education, the integration of spiritual intelligence and the formation of rahmatan lil-‘alamin character show that Islamic education has a strategic contribution to sustainable human development. The internalized values of compassion, justice, and social awareness strengthen students' ability to live harmoniously in a pluralistic society [11], which is an important prerequisite for global social sustainability.

This finding is in line with several other research studies. Spiritual intelligence has a significant effect on the formation of students' religious and social character [35] and the internalization of spiritual values in Islamic education can shape noble character and tolerant attitudes in students [36]. Thus, this study expands on previous findings by establishing spiritual quotient as a key factor in the formation of rahmatan lil-‘alamin character in Islamic senior high school students. The novelty of this study lies in the empirical testing of the Rahmatan lil-‘Alamin character as an inclusive and humanistic socio-religious construct, not merely a normative religious character. The implications of this study confirm that spiritual intelligence-based character education is not only relevant in a religious context but also supports sustainable development goals. Character building oriented towards social welfare reflects educational practices that are in line with the principles of sustainability, peace, and social responsibility as mandated in the SDGs [37].

School programs at Sudirman 2 Islamic Senior High School in Boyolali and Muhammadiyah 1 Simo Senior High School, which are oriented towards spiritual strengthening, have been proven to contribute positively to the improvement of students' spiritual intelligence. Religious activities, worship habits, and Islamic social activities are strategic media for instilling the values of rahmatan lil-'alamin in the lives of students. These findings confirm that the integration of spiritual intelligence strengthening into school culture and policy is an effective and sustainable strategy for shaping the character of Rahmatan lil-'Alamin in students. These findings show that spiritual-based educational practices in schools can serve as a model for implementing sustainable education. The integration of religious and Islamic social activities shapes students who have ethical awareness and collective responsibility, which are greatly needed in sustainable community development in line with the vision of the SDGs [38], [39].

Discussion

The findings demonstrate that Spiritual Quotient (SQ) has a positive and significant influence on the formation of Rahmatan lil-'Alamin character among Islamic senior high school students, as indicated by the path coefficient of 0.546. This result shows that spiritual intelligence is not merely related to personal religious awareness but also contributes to students' moral and social behavior. Students with stronger spiritual awareness, a clear sense of life meaning, and deeper internalization of religious values tend to demonstrate greater compassion, tolerance, fairness, and social responsibility in their daily interactions.

The finding indicates that spiritual intelligence can function as an internal foundation for character development. When students are able to understand religious values and connect them with the meaning of their lives, these values are more likely to influence their attitudes and behavior. Spiritual awareness encourages students to reflect on their actions, consider their responsibilities toward others, and develop a stronger sense of moral accountability. Consequently, religious learning can move beyond the acquisition of knowledge toward the formation of observable character [40].

The relationship between SQ and Rahmatan lil-'Alamin character also demonstrates that Islamic character education should not focus exclusively on individual piety. The Rahmatan lil-'Alamin orientation emphasizes compassion, tolerance, justice, social concern, and respect for others. These values require students to transform their spiritual understanding into positive social behavior. Therefore, strengthening spiritual intelligence may help schools develop students who are religiously grounded while remaining inclusive, empathetic, and socially responsible [41].

This finding has important implications for SDGs-oriented Islamic education. Integrating spiritual development with character education can support the achievement of quality education by developing students holistically, including their moral and social dimensions. At the same time, the development of tolerance, compassion, justice, and social responsibility supports the broader goals of peaceful and inclusive communities. The novelty of this study lies in empirically demonstrating the role of Spiritual Quotient in shaping Rahmatan lil-'Alamin character as a measurable socio-religious construct. The result therefore strengthens the argument that spiritual intelligence can serve as an important foundation for transformative and sustainable Islamic character education.

CONCLUSION

The findings of this study confirm that Spiritual Quotient has a positive and significant effect on the formation of Rahmatan lil-'Alamin character among students of Islamic-based senior high schools in Boyolali. This result indicates that spiritual intelligence plays a crucial role in shaping students' compassionate, tolerant, and socially responsible behavior. Students who are able to internalize spiritual values tend to demonstrate Islamic character that reflects the principles of mercy, humanity, and inclusiveness. Theoretically, this research enriches Islamic education by presenting Spiritual Quotient as the main

determinant in building the character of Rahmatan lil-'Alamin, which has been discussed more normatively. These findings confirm that strengthening the spiritual dimension in Islamic education has direct implications for the formation of an inclusive and humanistic social character. In practical terms, the results of this research recommend that Islamic-based secondary schools not only emphasize mastery of religious material but also develop reflective learning programs and religious social activities that are capable of fostering a profound spiritual awareness in students. From a wider perspective, the results of this study have a strategic contribution to the achievement of sustainable development goals (SDGs), particularly in the aspect of quality education. Education that integrates spiritual intelligence and character building encourages the emergence of students who are not only excellent cognitively but also have moral awareness, social empathy, and humanitarian responsibility. This paper shows that Islamic values-based character education can be an important instrument in creating an inclusive, fair, and transformative learning environment. Furthermore, the formation of Rahmatan lil-'Alamin character is in line with the SDGs' values that emphasize peace, social justice, and the sustainability of community life. Students who possess a character full of compassion, tolerance, and social awareness will be better prepared to contribute to building a harmonious and sustainable society. Thus, strengthening spiritual intelligence in Islamic education is not only oriented towards religious goals but also contributes significantly to shaping a generation that is ethical, empathetic, and oriented towards global sustainability.

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Author Contribution

All authors contributed equally to the research conceptualization, instrument development, data collection, data analysis, and manuscript preparation. The authors collaboratively examined the role of Spiritual Quotient in shaping Rahmatan lil-'Alamin character among students of Islamic-based senior high schools in Boyolali, Indonesia.

Conflicts of Interest

In writing this research, starting from the beginning to the research results, there is no conflict of importance, so the research results are very objective, exist, and can be accounted for scientifically

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