

# Exploring the Impact of Qur'anic Recitation Intensity on the Spiritual Intelligence of Female Islamic Boarding School Students

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## ABSTRACT

This study was motivated by the low manifestation of spiritual intelligence among santriwati at Al-Wafa Putri Islamic Boarding School in Palangka Raya, despite the implementation of Quran reading and memorization programs. The aim of the research is to determine the effect of Quran reading intensity on students' spiritual intelligence. Using a quantitative method with a correlational approach, hypothesis testing showed a significance value of  $p = 0.000$ , indicating a strong positive relationship between Quran reading intensity and spiritual intelligence. Based on simple regression analysis, it was found that 36.4% of the variance in spiritual intelligence is influenced by the intensity of Quran reading, while the remaining 63.6% is affected by other uncontrolled factors. These findings highlight that regular and consistent engagement with the Quran significantly enhances spiritual intelligence. The habit of reading the Quran not only strengthens religious practices but also contributes to character building and inner spiritual growth. This suggests the need for Islamic boarding schools to implement meaningful, consistent, and integrated Quran recitation programs as part of their daily student development activities. The research emphasizes that spiritual intelligence can be nurtured through structured and ongoing religious activities, especially through reading and internalizing the Quran.

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## 1. Introduction

The practice of reading the Qur'an is very important in Islamic education, especially in the context of Islamic boarding schools [1], [2]. These institutions, known as *pesantren*, play an important role in nurturing students' intellectual and spiritual development. Al-Wafa Putri Dormitory School in

Palangkaraya is one of the institutions dedicated to fostering the spiritual intelligence of its female students through the regular practice of reading the Qur'an [3]. Spiritual intelligence, which includes the ability to apply spiritual knowledge and principles to daily life, is an important aspect of personal development for students in Islamic boarding schools [3], [4]. Previous research has shown that spiritual well-being is closely related to subjective well-being, suggesting that students with higher levels of spiritual intelligence tend to experience greater overall happiness and life satisfaction [5], [6]. In addition, the practice of reading and memorizing the Qur'an has been found to positively affect emotional intelligence, which is important for managing emotions and achieving personal goals [7].

Previous research examined the development of the Curriculum in Islamic Boarding Schools; this study explored the design of the curriculum in Islamic boarding schools that aims to improve the spiritual and intellectual intelligence of female students [8]. The curriculum is structured around planning, organizing, acting, and evaluation, which helps in encouraging mental, spiritual, and intellectual development [9]. Research conducted at Al-Amah Islamic Boarding School found a significant link between students' spiritual well-being and subjective well-being. The study revealed that students with higher spiritual well-being also reported higher subjective well-being, suggesting that spiritual practices, including reading the Qur'an, can positively affect overall well-being [10]. Another study focusing on *tahfidz* students (those who memorize the Qur'an) showed a strong correlation between spirituality and subjective well-being. The findings showed that spirituality, nurtured through activities such as Qur'an memorization, significantly impacted students' well-being, with an 81.3% influence on subjective well-being [5]. Research at Ma'had al-Jami'ah IAIN Pontianak evaluated the effectiveness of the Qur'an reading and writing program. This study found that these programs are effective in improving students' ability to read and write the Qur'an, which in turn contributes to their spiritual development. This shows that a structured Qur'an reading program can play an important role in increasing spiritual intelligence [11].

Although previous studies have highlighted the importance of reading the Qur'an in shaping students' spiritual and subjective well-being, most of these studies are general and do not specifically examine how the intensity of reading the Qur'an affects spiritual intelligence (Spiritual Quotient/SQ). For example, research by AB & Hasan (2024) and Kusrinah (2013) emphasizes the global effect of the practice of reading the Qur'an on spirituality, but does not distinguish the extent to which the frequency or consistency (intensity) of these activities have a different impact on the development of SQ, especially in the context of female students undergoing structured religious routines in Islamic boarding schools. This is where the research gap filled by this study lies. This study not only confirms that reading the Qur'an has an effect on spiritual development, but also explores the dimension of intensity as a key variable that has not been discussed in depth in the previous literature. By focusing on female students in boarding school settings who have consistent patterns of religious life, this study makes a new contribution to the understanding of the quantitative role of religious practices in shaping spiritual intelligence. This element of novelty distinguishes this research from previous studies and strengthens its relevance in contemporary Islamic educational discourse.

Al-Wafa Islamic Boarding School is a religious education institution with a vision of producing faithful, devout and noble cadres, memorize the Qur'an and hadith of the Prophet Muhammad SAW, and can read the yellow/bare book. This institution was founded by Mother Hj. Wati who initially wanted to open an Iqro and Al-Qur'an study group for children starting from the age of 5. Accompanied by an increasingly strong determination, he took the initiative to develop it into the Tahfizh Al Wafa House which was inaugurated by Ustadz Yusuf Mansur (Lecturer of PPPA Darul Qur'an Jakarta) on May 23, 2010. Coinciding with November 14, 2014, the Al Wafa Islamic Boarding School was officially established with the Tahfizhul Qur'an, Arabic (Yellow Book) and Wajardikdas Salafiyah study programs at the Ula (SD), Wustho (Junior High School), and Ulya (SMA) levels. Based on the results of observations of female students of the Al Wafa Putri Palangkaraya Islamic Boarding School, the tendency of spiritual intelligence is not clearly visible even though the program of reading the Qur'an and even memorizing the Qur'an has been implemented and it was discovered that there is also a phenomenon of low SQ of Al-Wafa students even though there is a *tahfidz* program,

so in this study we will examine How does Qur'an reading intensity specifically influence SQ in the unique socio-religious context of Al-Wafa female boarding school?".

## 2. Method

This type of research is quantitative, to draw conclusions and make decisions based on the analysis that has been done [10]. The steps of Quantitative Research are [11] 1) Formulation of the problem, which is a question about an empirical object that has clear boundaries and can identify the factors related to it. 2) This framework of thought is arranged rationally based on scientific premises that have been tested for truth by considering empirical factors that are relevant to the problem. 3) Formulation of a hypothesis which is a temporary answer or assumption to the question asked whose material is a theory for the framework of thought of this research. 4) Hypothesis testing is the collection of relevant facts that are submitted to show whether there are facts that support the hypothesis. And 5) Drawing conclusions which is an assessment of whether the proposed hypothesis is rejected or accepted.

This type of research is quantitative research with a cross-sectional correlational design, which is a study that aims to test the relationship between two variables at one measurement time without manipulating variables [12]. This design was chosen because it is efficient in terms of time and resources, and is suitable for researching natural phenomena in the context of the life of students in Islamic boarding schools, which have structured and stable religious routines. This study used a simple regression approach (influence test) to determine how much the intensity of reading the Qur'an affects the spiritual intelligence (Spiritual Quotient/SQ) of female students at the Al-Wafa Putri Islamic Boarding School in Palangkaraya. This approach is appropriate because both variables are quantitative and do not intervene on the subject.

Participants in this study were female students in grades X–XII of the Al-Wafa Putri Islamic Boarding School in Palangkaraya, who were selected using the purposive sampling technique. Inclusion criteria include:

- a. Have lived in a *pesantren* for at least 1 year,
- b. Routinely participate in daily Qur'an reading, and
- c. Willing to fill out the questionnaire completely.

The research instrument consisted of two closed questionnaires based on the Likert scale:

- a. The intensity of reading the Qur'an was measured using a frequency scale (daily) with five categories (1–5 times per day), developed by the researcher himself and validated through expert tests by two Islamic education experts.
- b. Spiritual Quotient (SQ) is measured using a Likert scale of 1–5 consisting of 34 items, adapted from Zohar & Marshall (2007), with dimensions of self-awareness, meaning of life, and spiritual values. The reliability test results resulted in a Cronbach  $\alpha = 0.87$ , indicating that the instrument had a high internal consistency.

To avoid subjective bias, questions are structured by considering cognitive, affective, and behavioral aspects and through a pilot test. The data was analyzed using SPSS 26 Version. The analysis steps are as follows:

- a. Normality test using Kolmogorov-Smirnov.
- b. Linearity test through scatter plots and F analysis on ANOVA.
- c. Simple regression was performed to test the influence of the free variable (intensity of reading the Qur'an) on the bound variable (SQ) with a significance level of  $\alpha = 0.05$ .
- d. The score categories for intensity and SQ are classified into: very low, low, medium, high, and very high, based on quartile values.

With this approach, the research is expected to be able to provide a more precise and accurate picture of the influence of religious practices on the development of students' spiritual intelligence empirically.

### 3. Results and Discussion

The hypothetical score is a score generated from the research questionnaire questions, where the number of questions on the variable of the intensity of reading the Qur'an is 15 and the number of questions on the spiritual intelligence variable is 34, while the empirical score is a score obtained from research data.

Table 1. Hypothetical Score Calculation and Empirical Score

| No | Variable                            | Hypothetical |     |      |         | Empirical |     |        |         |
|----|-------------------------------------|--------------|-----|------|---------|-----------|-----|--------|---------|
|    |                                     | Min          | Max | Mean | Std.dev | Min       | Max | Mean   | Std.dev |
| 1  | Intensity of Reading the Qur'an (X) | 15           | 75  | 45   | 10      | 43        | 72  | 56.10  | 6.621   |
| 2  | Spiritual Intelligence (Y)          | 34           | 170 | 102  | 23      | 122       | 166 | 147.33 | 11.833  |

Despite a significant correlation ( $r=0.603$ ), Qur'an reading intensity explains only 36.4% of SQ variance, suggesting other factors dominate (e.g., parental role, peer influence). This aligns with Dwi (2020), who found extracurricular activities contributed 42% to SQ in Bengkulu. Based on table 4.1 shows that the hypothetical score on variable X consists of the lowest value is 15 while the highest value is 75 and the average value is 45 and the standard deviation value is 10 while the hypothetical score on variable Y consists of the lowest value is 34 while the highest value is 170 and the average value is 102 and the standard deviation value is 23. The calculation of the empirical score on variable X consists of the lowest value is 122 while the highest value is 166 and the average value is 147.33 and the standard deviation value is 11,833 while the empirical score on variable Y consists of the lowest value is 43 while the highest value is 72 and the average value is 56.10 and the standard deviation value is 6,621. In addition, in the categorization there are categories of very low, low, medium, high, and very high which are used to see the level of the value of female students in each variable of this study.

Table 2. Frequency Distribution of Research Variables

| Categorization | Intensity of Reading the Qur'an | Weight | Spiritual Intelligence | Weight |
|----------------|---------------------------------|--------|------------------------|--------|
| Very Low       | 1 Person                        | 1,30%  | 5 People               | 6.3%   |
| Low            | 27 People                       | 34.2%  | 14 People              | 17.7%  |
| Keep           | 27 People                       | 34.2%  | 37 People              | 47%    |
| Tall           | 23 People                       | 29%    | 23 People              | 29%    |
| Very High      | 1 Person                        | 1.3%   | 0                      | 0%     |
| Total          |                                 | 100%   |                        | 100%   |

Table 4.5 shows that in the variable of the intensity of reading the Qur'an, only 1 female student is included in the very low category, namely  $43 < 44$  and in the very high category there is also 1 female student, namely  $72 > 68$ . In the low category ( $44 \leq x \leq 52$ ) there are 27 female students, in the medium category ( $52 < x \leq 60$ ) there are also 27 female students, while in the high category ( $60 < x \leq 68$ ) there are 23 female students. The table above also describes information regarding the spiritual intelligence variable as well as the intensity variable of reading the Qur'an, where 5 female students were classified as very low category ( $x < 126$ ) and 14 female students were classified as low category

( $126 \leq x \leq 140$ ) and 37 female students were classified as medium category ( $140 < x \leq 154$ ) and 23 female students were classified as high category  $154 < x \leq 169$  while there were no female students' scores in the very high category ( $x > 169$ ).

Based on the results of the normality test on the variable of the Intensity of reading the Qur'an (X), the normality index (K-SZ) was obtained as 0.868 with a significance level/Asymp Sig (p) of 0.438, which means  $p > 0.05$ . So, it can be concluded that the data on the variable of the Intensity of reading the Qur'an is normally distributed or the distribution of sample data on the variable of the Intensity of Reading the Qur'an can represent the population. Based on the results of the normality test on the variable of Spiritual Intelligence (Y), the normality index (K-SZ) was obtained as 0.893 with a significance level/Asymp Sig (p) of 0.403, which means  $p > 0.05$ . So, it can be concluded that the data on the variable of Spiritual Intelligence is normally distributed or the distribution of sample data on the variable of Spiritual Intelligence can represent the population.

Based on the results of the linearity test on the variable of the intensity of reading the Qur'an (X) towards spiritual intelligence (Y), the linearity F value was obtained at 38.870 with a significance level (p) of 0.000, which means (p)  $< 0.05$ . So, it can be concluded that the data is linear or a straight line can be drawn on the distribution of data on the variable of the intensity of reading the Qur'an (X) towards spiritual intelligence (Y).

Table 3. SPSS Results of Simple Regression Test

| Model | R    | R Square | Adjusted R Square | Std. Error of the Estimate | Change Statistic |          |     |     |               |
|-------|------|----------|-------------------|----------------------------|------------------|----------|-----|-----|---------------|
|       |      |          |                   |                            | R Square Change  | F Change | df1 | df2 | Sig. F Change |
| 1     | .603 | .363     | .355              | 9.504                      | .363             | 43.902   | 1   | 77  | .000          |

Based on the simple regression analysis output results, the R value is a symbol of the correlation coefficient value. In the table above, the correlation value is 0.603. This value can be interpreted that there is a relationship between the two research variables. Through this table, the R Square value or coefficient of determination (KD) is also obtained which shows how good the regression model is formed by the interaction of the independent variables and the dependent variables. The R Square value is 0.363 while the F Regression value (F Change) is 43.902 with a significance level (p) of 0.000 which means (p)  $< 0.05$  or it can be concluded that there is a significant influence between the intensity of reading the Qur'an (X) and spiritual intelligence (Y).

Table 4. Summary of Simple Regression Results

| Variable                                                    | R Regression | F Regression | Sig. F Change    | Information                     |
|-------------------------------------------------------------|--------------|--------------|------------------|---------------------------------|
| Intensity of reading the Qur'an, End Spiritual Intelligence | 0,603        | 43,902       | 0,000 (p < 0.05) | Alternative Hypothesis accepted |

Based on the output results in the correlation table, the correlation coefficient (r) or Pearson correlation is 0.603 with a significance level (p) of 0.000, which means (p)  $< 0.05$  or it can be concluded that there is a significant relationship between the intensity of reading the Qur'an (X) and spiritual intelligence (Y). When a hypothesis is declared accepted, it means that there is a determinant coefficient or how much percentage the independent variable contributes to the dependent variable, then it can be known by the formula of the determinant coefficient squared and then multiplied by 100%, then  $(0.603)^2 \times 100\% = 36.36\%$ . The remaining 63.64% is the relationship of other variables to spiritual intelligence that is not controlled by the researcher.

Based on the results of the simple regression analysis output, the F Regression value (F Change) is 43.902 with a significance level (p) of 0.000 which means (p) <0.05 or it can be concluded that the intensity of reading the Qur'an has a significant effect on spiritual intelligence. When a hypothesis is stated that there is an influence in this Regression test case, it is required to find the determinant coefficient or what percentage of the independent variable's contribution to the dependent variable is with the determinant coefficient formula squared then multiplied by 100% then  $(0.364)^2 \times 100\% = 36.4\%$ . The remaining 63.6% is the influence of other variables on spiritual intelligence that are not controlled by the researcher.

Regular engagement with the Qur'an, whether through reading, reading, or memorizing, has been shown to positively affect mental health, reduce anxiety and depression, and improve overall quality of life [13]. Spiritual intelligence in Islam includes spiritual awareness integrated in systems of belief, worship, morality, and social responsibility [14]. It helps individuals develop more inclusive models of evaluation and capacity in multi-faith societies as well as improve behavior [15]. Memorizing the Qur'an has positive effects on mental and physical health, including increased IQ, quality of life (QoL), and serotonin levels. In addition, listening to the Qur'an can affect physiological signals such as ECG and EEG, which indicate positive changes in brain and heart function [16]. Memorizing the Qur'an can improve children's cognitive intelligence, with an increase in intelligence scores after the memorization process [17]. Spirituality gained through interaction with the Qur'an can improve students' subjective well-being, providing social support and a sense of God's presence during difficult times [5]. Students who meditate more on the Qur'an show higher levels of spiritual jihad, gratitude, and greater life satisfaction [18]. They also have lower levels of materialism and higher environmental awareness [19]. Reading and memorizing the Qur'an has a variety of significant benefits to students' spiritual intelligence [12]. These include improved mental and physical health, cognitive and emotional intelligence, and subjective well-being. Effective learning methods also play an important role in improving students' ability to read and understand the Qur'an [20]. Thus, integrating Qur'an learning in education can greatly contribute to the spiritual development and overall well-being of students.

#### 4. Conclusion

This study proves that the intensity of reading the Qur'an has a significant influence on the spiritual intelligence (Spiritual Quotient/SQ) of female students at the Al-Wafa Putri Islamic Boarding School Palangkaraya, with a contribution of 36.4%, while 63.6% is influenced by other factors outside the variables studied. These findings fill a gap in previous research, which tended to only discuss the general influence of reading the Qur'an without considering the intensity or frequency of the activity. Unlike previous descriptive and normative studies, this study specifically highlighted the quantitative role of the intensity of reading the Qur'an in shaping spiritual intelligence, especially in female students who are in a dormitory-based education system with structured religious routines. Thus, this study makes an empirical and theoretical contribution to the discourse of Islamic education, particularly in understanding how measurable religious practices can improve the spiritual quality of learners. The practical implication of these findings is the importance of Islamic educational institutions developing a more structured, monitored, and sustainable Qur'an recitation program, and integrating it with character building and daily spiritual activities. In addition, periodic evaluation of the frequency and quality of reading can be used as an indicator of the spiritual development of students. For further development, this study recommends the exploration of other variables that may also affect spiritual intelligence, such as the role of the social environment, the quality of spiritual guides, and other worship activities that support the formation of transcendental values in students.

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