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Effects of Emotional Intelligence and Family Environment on Self-Efficacy in PAI Learning: The Mediating Role of Spiritual Intelligence

Pengaruh Kecerdasan Emosional dan Lingkungan Keluarga Terhadap *Self-Efficacy* Pembelajaran PAI: Peran Mediasi Kecerdasan Spiritual

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ABSTRACT

This study is motivated by the low self-efficacy in Islamic Religious Education (PAI) learning among junior high school students in Sukaresmi Sub-district, where more than 65% of students show reluctance to participate actively in religious learning activities. This study aims to analyze the influence of family environment and emotional intelligence on self-efficacy in PAI learning with spiritual intelligence as a mediating variable. A quantitative approach with a correlational design was employed, involving 250 junior high school students selected through proportional stratified random sampling. Data were collected using validated questionnaires and analyzed using Partial Least Squares-Structural Equation Modeling (PLS-SEM) with SmartPLS. The results indicate that emotional intelligence has a significant positive effect on spiritual intelligence ($\beta = 0.856$, $p < 0.001$) and self-efficacy ($\beta = 0.356$, $p = 0.005$). Spiritual intelligence significantly affects self-efficacy ($\beta = 0.496$, $p < 0.001$) and mediates the relationship between emotional intelligence and self-efficacy ($\beta = 0.425$, $p < 0.001$). However, family environment does not significantly affect spiritual intelligence or self-efficacy. The model explains 74.0% of the variance in self-efficacy with strong predictive relevance ($Q^2 = 0.659$), suggesting that spiritual intelligence plays a crucial mediating role in translating emotional intelligence into self-efficacy in PAI learning.

ABSTRAK

Penelitian ini dilatarbelakangi oleh rendahnya efikasi diri dalam pembelajaran Pendidikan Agama Islam (PAI) di SMP se-Kecamatan Sukaresmi, di mana lebih dari 65% siswa menunjukkan keengganan berpartisipasi aktif dalam kegiatan pembelajaran agama. Penelitian ini bertujuan menganalisis pengaruh lingkungan keluarga dan kecerdasan emosional terhadap efikasi diri dalam pembelajaran PAI dengan kecerdasan spiritual sebagai variabel mediasi. Pendekatan kuantitatif dengan desain korelasional digunakan, melibatkan 250 siswa SMP yang dipilih melalui proportional stratified random sampling. Data dikumpulkan menggunakan

kuesioner valid dan dianalisis menggunakan Partial Least Squares-Structural Equation Modeling (PLS-SEM) dengan SmartPLS. Hasil penelitian menunjukkan bahwa kecerdasan emosional berpengaruh positif signifikan terhadap kecerdasan spiritual ($\beta = 0{,}856$; $p < 0{,}001$) dan efikasi diri ($\beta = 0{,}356$; $p = 0{,}005$). Kecerdasan spiritual berpengaruh signifikan terhadap efikasi diri ($\beta = 0{,}496$; $p < 0{,}001$) dan memediasi hubungan antara kecerdasan emosional dan efikasi diri ($\beta = 0{,}425$; $p < 0{,}001$). Namun, lingkungan keluarga tidak berpengaruh signifikan terhadap kecerdasan spiritual maupun efikasi diri. Model menjelaskan 74,0% varians efikasi diri dengan relevansi prediktif kuat ($Q^2 = 0{,}659$), mengonfirmasi bahwa kecerdasan spiritual berperan sebagai mediator kunci dalam menerjemahkan kecerdasan emosional menjadi efikasi diri dalam pembelajaran PAI..

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INTRODUCTION

Islamic Religious Education (PAI) plays a fundamental role in shaping students' character and personality based on Islamic values. The success of PAI learning is measured not only by cognitive aspects but also by students' ability to internalize and practice religious values in daily life. One key psychological factor determining this success is self-efficacy an individual's belief in their ability to organize and execute the actions necessary in PAI learning[1]. In the PAI context, self-efficacy encompasses students' confidence in reading the Qur'an, understanding religious concepts, applying Islamic values in behavior, and overcoming obstacles in religious learning. High self-efficacy encourages students to be more diligent and motivated in studying Islam, which positively impacts academic achievement and the formation of a well-rounded Muslim personality[2][3].

However, empirical reality in junior high schools throughout Sukaresmi Sub-district reveals a contrasting picture. Preliminary observations and interviews with PAI teachers indicate that more than 65% of students show reluctance to ask questions or express opinions related to PAI material, feel anxious when asked to read the Qur'an in front of the class, and have difficulty connecting religious values with daily life. Low active participation in religious discussions and minimal student initiative to explore PAI material outside class hours are strong indicators of weak self-confidence. This phenomenon is exacerbated by diverse family environment conditions, where not all parents have the time and ability to accompany their children's religious learning at home. This low self-efficacy contributes to suboptimal PAI learning outcomes and weak internalization of Islamic

[1] Albert Bandura, *self-efficacy in chaging societies* (New York: Cambridge University press, 1995).

[2] M. Imamuddin, Isnaniah Isnaniah, dan Ismail Ismail, "The Role Of Spiritual Intelligence Of Students In Mathematical Learning," *FIKROTUNA: Jurnal Pendidikan dan Manajemen Islam* 12, no. 01 (Juli 2023), https://doi.org/10.32806/jf.v12i01.6210.

[3] Muhajir Musa dkk., "The Relationship between Students' Spiritual and Emotional Intelligence with Subjects Learning Outcomes," *Journal on Education* 5, no. 4 (Maret 2023): 11729–33, https://doi.org/10.31004/joe.v5i4.2128.

values[45], even though strengthening religious beliefs is urgently needed amid the moral challenges facing today's young generation.

The low self-efficacy observed in Sukaresmi is not entirely unique but reflects a broader pattern documented in various educational contexts. Internationally, studies have reported that students in religious education often experience anxiety related to performance of rituals, memorization of sacred texts, and public demonstration of religious knowledge[67]. For example, in Christian religious education contexts, students report similar avoidance behaviors when asked to pray aloud or interpret biblical passages[89]. In Islamic education settings across Southeast Asia, researchers have found that between 40% and 70% of students exhibit moderate to low self-efficacy in Qur'anic recitation and religious reasoning[10]. However, the specific socio-cultural conditions in Sukaresmi including high rates of dual-income parents, limited family religious modeling, and a semi-urban environment may intensify these challenges. Thus, while the problem is globally recognizable, its local manifestation requires context-specific investigation.

Although previous research has examined factors influencing self-efficacy, three critical gaps and inconsistencies remain unresolved in the literature. *First*, findings on the role of family environment are inconsistent. Some studies report strong positive effects of family environment on students' religious self-efficacy and achievement[11], while others suggest that during adolescence, peer and school factors may override family influence[1213]. This inconsistency raises the question of whether family environment operates differently across developmental stages or cultural contexts an issue that has not been adequately addressed in Islamic education research.

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[4] Adi Rosadi, "Analisis Kecerdasan Emosional dan Intelektual terhadap Akhlak Remaja dengan Kegiatan Keagaman sebagai Variabel Intervening," *Ta'allum: Jurnal Pendidikan Islam* 12, no. 1 (Agustus 2024): 76–96, https://doi.org/10.21274/taalum.2024.12.1.76-96.

[5] Muhammad Taupik, "The Influence of Spiritual Intelligence, Emotional Intelligence and Intellectual Intelligence towards Student Learning Achievement," *Journal of English Language and Education* 10, no. 2 (Maret 2025): 33–41, https://doi.org/10.31004/jele.v10i2.682.

[6] Chaoxin Jiang, Shaohui Chen, dan Shan Jiang, "Escape from School: Linking School Climate, Bullying Victimization, Resilience and School Truancy in a Moderated Mediation Model," *Child and Adolescent Social Work Journal* 42, no. 3 (Juni 2025): 389–97, https://doi.org/10.1007/s10560-024-00965-0.

[7] Shucun Sun, Zhonglian Yan, dan Caixia Sun, "Kindergarten teachers' emotional intelligence and surface acting: the chain mediating effects of self-efficacy and work engagement," *Frontiers in Psychology* 16 (Januari 2025): 1434407, https://doi.org/10.3389/fpsyg.2025.1434407.

[8] Mohamad Hatami Nejad, Azam Noferesti, dan Mehrdad Amiri, "The Role of Spiritual Intelligence in Student Resilience: Examining the Mediating Effect of Self-Efficacy," *Mental Health, Religion & Culture*, 4 November 2025, 1–15, https://doi.org/10.1080/13674676.2025.2510511.

[9] Akram Maarefvand, Abdollah Shafiabadi, dan Kianoush Zahrakar, "Predicting Entrepreneurial Intention Based on Job Self-Efficacy with the Mediating Role of Spiritual Intelligence among Upper Secondary School Students," *Journal of Cognition, Behavior, Learning* 1, no. 3 (2024): 146–61, https://doi.org/10.61838/jcbl.1.3.11.

[10] Tiantian Gao dkk., "How parenting styles affect primary school students' subjective well-being? The mediating role of self-concept and emotional intelligence," *Frontiers in Psychology* 15 (Oktober 2024): 1425777, https://doi.org/10.3389/fpsyg.2024.1425777.

[11] Cheolwoo Park dan Victor W. Harris, "The Impact of Family Relationship Quality on Youth's Career Decision-Making Self-Efficacy: The Mediating Role of Youth's Positive Decision-Making Skills," *The Family Journal* 32, no. 2 (April 2024): 222–29, https://doi.org/10.1177/10664807231225216.

[12] Rajender Jamwal dan Shampy Kamboj, "Unravelling the Nexus between Spiritual Intelligence, Emotional Intelligence and Psychological Well-Being: Empirical Study of Gen Z in an Emerging Market," *British Food Journal* 127, no. 12 (November 2025): 4693–714, https://doi.org/10.1108/BFJ-03-2025-0346.

[13] Majid Yousefi Afrashteh, Mahya Abbasi, dan Mahsa Abbasi, "The Relationship between Meaning of Life, Perceived Social Support, Spiritual Well-Being and Pain Catastrophizing with Quality of Life in Migraine Patients: The Mediating Role of Pain Self-Efficacy," *BMC Psychology* 11, no. 1 (Januari 2023): 17, https://doi.org/10.1186/s40359-023-01053-1.

Second, while emotional intelligence has been linked to self-efficacy in general academic contexts[14] and spiritual intelligence has been shown to influence resilience and well-being[15], existing studies have largely examined these variables separately. Few studies have integrated emotional and spiritual intelligence into a single model, and even fewer have tested whether spiritual intelligence *mediates* the relationship between emotional intelligence and self-efficacy. Theoretically, emotional regulation may enable spiritual meaning-making, which in turn fosters self-confidence in religious learning, but this indirect pathway remains empirically untested in PAI contexts.

Third, studies that have examined spiritual intelligence as a predictor of self-efficacy tend to focus on direct effects[16], neglecting the possibility that spiritual intelligence could function as a mediator. Moreover, most existing research has been conducted in Western or general educational settings, limiting the applicability of findings to Islamic religious education in specific local contexts like Sukaresmi Sub-district, where collectivist values, religious practices, and family structures differ substantially from Western norms.

This study responds to these gaps by testing a mediation model that positions spiritual intelligence as a mechanism linking emotional intelligence (and family environment) to self-efficacy in PAI learning. Unlike prior studies that have tested direct effects or simple mediation at the macro level[17][18][19], this research offers a comprehensive structural model that examines direct and indirect effects simultaneously in a specific local context. The PLS-SEM approach is particularly suited for this exploratory mediation analysis[20]. By focusing on junior high school students in Sukaresmi Sub-district, this study also contributes to the under-represented literature on Islamic education in rural and semi-urban Indonesian settings.

The conceptual framework integrates Bandura's Social Cognitive Theory[21], which identifies mastery experiences, vicarious experiences, social persuasion, and emotional states as sources of self-efficacy. It also draws on Goleman's emotional intelligence framework[22] and Zohar and Marshall's spiritual intelligence concept[23] within Bronfenbrenner's ecological theory[24]. The framework proposes that a conducive family environment (parental communication, religious support, role modeling) and emotional intelligence (self-awareness, emotion management, motivation, empathy, social skills) influence spiritual intelligence (transcendental awareness,

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[14] Iin Aini Isnawati, Nisha Nambiar, dan Faridah Mohd. Said, "Self Awareness, Self Concept and Spiritual Intelligence Among Nursing Students : The Mediating Role of Spiritual Well-Being," *Malaysian Journal of Medicine and Health Sciences* 21, no. s3 (Mei 2025): 131–35, https://doi.org/10.47836/mjmhs.21.s3.20.

[15] Ofra Walter, Jonathan Kasler, dan Surekha Routray, "Emotional Intelligence, Spiritual Intelligence, Depression and Anxiety, and Satisfaction with Life among Emerging Adults in Israel and India: The Impact of Gender and Individualism/Collectivism," *BMC Psychology* 12, no. 1 (Juni 2024): 332, https://doi.org/10.1186/s40359-024-01806-6.

[16] Nejad, Noferesti, dan Amiri, "The Role of Spiritual Intelligence in Student Resilience."

[17] Gholamhossein Mehralian dkk., "Communication Competence, Self-Efficacy, and Spiritual Intelligence: Evidence from Nurses," *BMC Nursing* 22, no. 1 (April 2023): 99, https://doi.org/10.1186/s12912-023-01262-4.

[18] Kenechukwu Joshua Nwibe dan Theresa Chinyere Ogbuanya, "Emotional Intelligence and Entrepreneurial Intention among University Undergraduates in Nigeria: Exploring the Mediating Roles of Self-Efficacy Domains," *Journal of Innovation and Entrepreneurship* 13, no. 1 (Februari 2024): 13, https://doi.org/10.1186/s13731-024-00367-7.

[19] Jiang, Chen, dan Jiang, "Escape from School."

[20] Joseph F. Hair, *Partial Least Squares Structural Equation Modeling (PLS-SEM) Using R: A Workbook*, with G. Tomas M. Hult dkk., Classroom Companion: Business Ser (Cham: Springer International Publishing AG, 2021).

[21] Bandura, *self-efficacy in chaging societies*.

[22] Daniel Goleman, *Emotional intelligence: Why it can matter more than IQ* (Bantam, 2005).

[23] Danah Zohar dan Ian Marsha, *SQ Kecerdasan Spiritual* (Bandung: Mizan, 2001).

[24] Urie Bronfenbrenner, *The ecology of human development: Experiments by nature and design* (Harvard university press, 1979).

meaningfulness of worship, application of Islamic values), which in turn shapes self-efficacy in PAI learning. Based on this framework, the following hypotheses are proposed:

H1: Family environment has a positive direct effect on spiritual intelligence.
H2: Emotional intelligence has a positive direct effect on spiritual intelligence.
H3: Family environment has a positive direct effect on self-efficacy in PAI learning.
H4: Emotional intelligence has a positive direct effect on self-efficacy in PAI learning.
H5: Spiritual intelligence has a positive direct effect on self-efficacy in PAI learning.
H6: Spiritual intelligence mediates the positive effect of family environment on self-efficacy.
H7: Spiritual intelligence mediates the positive effect of emotional intelligence on self-efficacy.

These seven hypotheses are tested using PLS-SEM with data from 250 junior high school students in Sukaresmi Sub-district. The study aims to (1) describe the levels of the four variables; and (2) test the hypothesized direct and indirect effects.

LITERATURE REVIEW

This study integrates three complementary theories into a coherent framework. Bandura's Social Cognitive Theory[25] explains the *mechanisms* of self-efficacy formation: mastery experiences, vicarious experiences, social persuasion, and emotional states. Goleman's emotional intelligence[26] and Zohar & Marshall's spiritual intelligence[27] explain the *internal capacities* that enable students to benefit from those mechanisms. Bronfenbrenner's Ecological Theory[28] explains the *environmental context* particularly how family as a microsystem influences development, and why its effect may shift during adolescence. This synthesis avoids conceptual fragmentation by assigning each theory a specific role.

First, findings on family environment are inconsistent. Hani'ah et al.[29] found significant effects on PAI achievement (34% variance explained), while Park & Harris[30] and Soriano-Vázquez et al.[31] showed that school or workplace factors can override family influence during adolescence. This contradiction suggests the effect of family environment may depend on developmental stage or mediating psychological resources a possibility untested in PAI research.

Second, emotional and spiritual intelligence have been studied separately. Nejad et al. [32] and Maarefvand et al.[33] examined direct effects of spiritual intelligence; Walter et al.[34] and Jamwal & Kamboj [35] correlated EI and SI. However, no study has integrated them into a mediation model where spiritual intelligence explains *how* emotional intelligence translates into self-efficacy in

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[25] Bandura, *self-efficacy in chaging societies*.
[26] Goleman, *Emotional intelligence: Why it can matter more than IQ*.
[27] Zohar dan Marsha, *SQ Kecerdasan Spiritual*.
[28] Bronfenbrenner, *The ecology of human development: Experiments by nature and design*.
[29] Wardatul Hani'ah, Rahmat Aziz, dan Indah Aminatuz Zuhriyah, "The Influence of Learning Environment and Religiosity on Students' Academic Achievement in Learning Islamic Cultural History at MTs Almaarif 01 Singosari," *AS-SABIQUN* 7, no. 4 (2025): 699–716.
[30] Park dan Harris, "The Impact of Family Relationship Quality on Youth's Career Decision-Making Self-Efficacy."
[31] Iris Soriano-Vázquez, Mayela Cajachagua Castro, dan Wilter C. Morales-García, "Emotional intelligence as a predictor of job satisfaction: the mediating role of conflict management in nurses," *Frontiers in Public Health* 11 (November 2023): 1249020, https://doi.org/10.3389/fpubh.2023.1249020.
[32] Nejad, Noferesti, dan Amiri, "The Role of Spiritual Intelligence in Student Resilience."
[33] Maarefvand, Shafiabadi, dan Zahrakar, "Predicting Entrepreneurial Intention Based on Job Self-Efficacy with the Mediating Role of Spiritual Intelligence among Upper Secondary School Students."
[34] Walter, Kasler, dan Routray, "Emotional Intelligence, Spiritual Intelligence, Depression and Anxiety, and Satisfaction with Life among Emerging Adults in Israel and India."
[35] Jamwal dan Kamboj, "Unravelling the Nexus between Spiritual Intelligence, Emotional Intelligence and Psychological Well-Being."

religious education. The theoretical pathway emotional regulation enabling spiritual meaning-making, which then fosters confidence remains untested.

More recently, Wijaya et al.[36] provided evidence from an Indonesian Islamic perspective that spiritual intelligence significantly impacts emotional intelligence, particularly in emotional regulation, judgment of others' emotions, and self-awareness. However, even though these studies confirm the correlation between EI and SI, none have tested whether spiritual intelligence *mediates* the relationship between emotional intelligence and self-efficacy in religious education contexts.

Third, mediation models exist in non-educational contexts (Mehralian et al.[37] on nurses; Nwibe & Ogbuanya[38] on entrepreneurs), but Islamic education research still predominantly tests direct effects. The possibility that spiritual intelligence serves as a mediator has been largely ignored.
H1 (Family environment → Spiritual intelligence): Families provide vicarious learning (observing religious practices) and safe space for existential exploration. However, this effect may weaken during adolescence as peer influence grows.
H2 (Emotional intelligence → Spiritual intelligence): Students who regulate emotions (e.g., anxiety before Qur'an recitation) create psychological safety for transcendental awareness. Emotional regulation is a *precondition* for spiritual meaning-making removing barriers to asking "Why do I pray?"
H3 (Family environment → Self-efficacy, direct): Home-based mastery and vicarious experiences build confidence directly. But this direct effect is expected to be modest during junior high school.
H4 (Emotional intelligence → Self-efficacy, direct): Managing physiological/emotional states (Bandura's fourth source) reduces perceived threat of public religious performance, increasing self-efficacy without requiring spiritual interpretation.
H5 (Spiritual intelligence → Self-efficacy): Three mechanisms: (a) meaning-making makes religious tasks intrinsically motivating; (b) value-based living provides stable self-concept; (c) transcendental awareness reframes challenges as spiritual tests, protecting self-efficacy. This combination makes SI the strongest predictor in religious education.
H6 (Mediation: Family environment → SI → Self-efficacy): Family shapes SI (H1), and SI shapes self-efficacy (H5). But given the likely weak direct family effect in adolescence, this indirect path may be non-significant testing whether inconsistent findings are resolved by showing family background matters only insofar as it develops SI.
H7 (Mediation: Emotional intelligence → SI → Self-efficacy): This is the central hypothesis. EI enables SI (H2), and SI fosters self-efficacy through meaning-making (H5). The indirect effect is expected to be at least as strong as the direct effect because confidence in religious learning is built not merely by reducing anxiety but by transforming religious tasks from obligations into personally meaningful acts.

Figure 1 presents the integrated model with exogenous variables (family environment, emotional intelligence), mediator (spiritual intelligence), and endogenous variable (self-efficacy). Paths correspond to H1–H7.

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[36] Ida Suryani Wijaya dkk., "The Role of Spiritual Intelligence in Developing Individual Emotional Intelligence In Interacting Based on An Islamic Perspective," *Pharos Journal of Theology*, no. 106.3 (Mei 2025), https://doi.org/10.46222/pharosjot.106.301.
[37] Mehralian dkk., "Communication Competence, Self-Efficacy, and Spiritual Intelligence."
[38] Nwibe dan Ogbuanya, "Emotional Intelligence and Entrepreneurial Intention among University Undergraduates in Nigeria."

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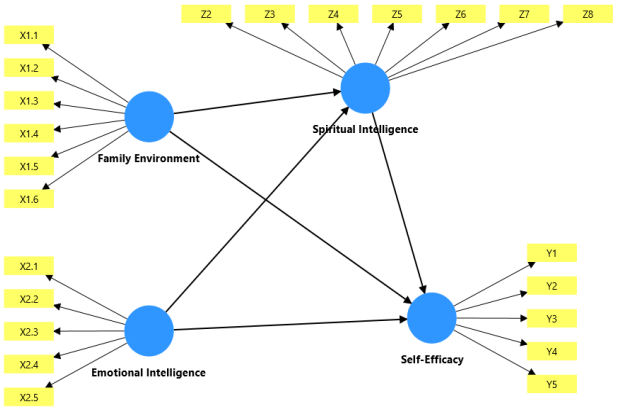

Figure 1. From of mind

METHODS

This research employs a quantitative approach with a correlational (*ex post facto*) design aimed at testing direct and indirect effects among variables[39]. The relationships among variables are analyzed using Structural Equation Modeling (SEM) based on Partial Least Squares (PLS) to test the proposed mediation model[40].

The target population comprises all junior high school students in Sukaresmi Sub-district who participate in Islamic Religious Education (PAI) learning. The sub-district has four private junior high schools (SMP A, B, C, and D) with a total student population of approximately 650 students across all grade levels (VII, VIII, IX). The sampling technique used proportional stratified random sampling to ensure proportional representation from each school and each grade level[41]. Stratification was based on school and grade, with sample allocation proportional to the population size of each stratum. From the total population of 650, a sample of 250 students was randomly selected using a random number generator.

Based on Hair et al.'s[42] recommendation for PLS-SEM analysis with a total of 22 research indicators, the minimum sample required is 220 respondents (minimum 10 times the largest number of structural paths or indicators). This research targeted 250 respondents to anticipate possible dropouts or incomplete questionnaires. A total of 250 questionnaires were distributed, and 232 completed questionnaires were returned (response rate = 92.8%). Of these, 12 questionnaires were incomplete or contained extreme outliers and were excluded, leaving a final sample of 220 valid responses (88% usable response rate), meeting the minimum sample requirement.

Ethical approval for this research was obtained from the Research Ethics Committee of the relevant university. Permission to conduct the research was also obtained from the Sub-district Education Office and the principals of the four participating junior high schools. Informed consent was obtained from both parents/guardians and students prior to data collection. Participants were informed of their right to withdraw at any time without consequences. Anonymity and confidentiality of all responses were strictly maintained; no identifying information was collected.

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[39] John W. Creswell, *Educational research: planning, conducting, and evaluating quantitative and qualitative research*, 4th ed (Boston: Pearson, 2012).
[40] Hair, *Partial Least Squares Structural Equation Modeling (PLS-SEM) Using R.*
[41] Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2008).
[42] Hair, *Partial Least Squares Structural Equation Modeling (PLS-SEM) Using R.*

Data were collected using validated questionnaires with a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). All instruments were adapted from established sources and tested for content validity through expert judgment by three academic experts (two in Islamic education and one in educational psychology). A pilot test was conducted on 30 respondents outside the research sample to assess reliability and clarity.

Family Environment: Measured using six indicators from Slameto[43]: (a) parental parenting styles, (b) relationships among family members, (c) home atmosphere, (d) family economic conditions, (e) parental understanding, and (f) cultural background. Sample item: "My parents discuss religious topics with me and encourage me to pray regularly." Cronbach's alpha = 0.954.

Emotional Intelligence: Measured using five indicators from Goleman[44]: (1) self-awareness, (2) self-control, (3) motivation, (4) empathy, and (5) social skills. Sample item: "I can calm myself down when I feel anxious before reading the Qur'an in class." Cronbach's alpha = 0.867.

Spiritual Intelligence: Adapted from Zohar & Marshall[45] comprising eight indicators: (1) flexibility, (2) awareness, (3) ability to face suffering, (4) ability to transcend pain, (5) vision-driven quality of life, (6) reluctance to cause harm, (7) seeing interconnectedness, (8) tendency to ask fundamental questions. Sample item: "I feel that my prayers give deep meaning to my daily life." Cronbach's alpha = 0.925.

Self-Efficacy in PAI Learning: Measured using five indicators from Smith et al. (in Suartini[46]): (a) belief in self-ability, (b) optimism, (c) objectivity, (d) responsibility, (e) rational and realistic thinking. Sample item: "I am confident that I can explain the main concepts of Islamic Religious Education to my friends." Cronbach's alpha = 0.918.

Because self-report questionnaires were used for all variables, the potential for common method bias was assessed using two approaches. First, Harman's single-factor test was conducted by entering all measurement items into an unrotated exploratory factor analysis. The first factor explained 28.4% of the total variance, well below the 50% threshold recommended by Podsakoff et al. (2003), indicating that common method bias is not a serious threat. Second, the full collinearity VIF approach (Kock, 2015) was applied, where all latent variables were regressed against a common random variable. All VIF values ranged between 1.23 and 3.15, below the conservative threshold of 3.3, further confirming that common method bias is unlikely to affect the interpretation of the results.

Partial Least Squares Structural Equation Modeling (PLS-SEM) was chosen over covariance-based SEM (CB-SEM) for several theoretical and methodological reasons. First, the research model is complex, involving two exogenous variables, one mediating variable, one endogenous variable, and 22 indicators distributed across reflective measurement models. PLS-SEM is specifically designed for predictive-oriented models with complex structures. Second, the research is exploratory in nature testing a novel mediation configuration (spiritual intelligence as mediator between family environment, emotional intelligence, and self-efficacy) that has not been previously tested in Islamic education contexts. PLS-SEM is more suitable for theory development and prediction than CB-SEM, which is confirmatory. Third, PLS-SEM does not require

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[43] Slameto, "Quality Improvement of Higher Education Viewed From Management, Quality Audit, and Training," *International Journal of Psychosocial Rehabilitation* 24, no. 6 (2020), https://doi.org/10.37200/IJPR/V24I8/PR281454.
[44] Goleman, *Emotional intelligence: Why it can matter more than IQ*.
[45] Zohar dan Marsha, *SQ Kecerdasan Spiritual*.
[46] Kinkin Suartini dkk., "Meta-Analysis: Hubungan antara Self-Efficacy dan Academic Achievement," *JISIP (Jurnal Ilmu Sosial dan Pendidikan)* 7, no. 3 (Juli 2023): 2475, https://doi.org/10.58258/jisip.v7i3.5467.

multivariate normality assumptions, and the Shapiro-Wilk test indicated that our data deviated from normality ($p < 0.05$), making PLS-SEM more appropriate. Fourth, the sample size of 220 meets the minimum requirement for PLS-SEM given the model complexity (22 indicators, 5 structural paths). SmartPLS 4 software was used for all analyses.

Data analysis followed a two-step approach. The measurement model (outer model) was evaluated for convergent validity (factor loadings > 0.70, AVE > 0.50), discriminant validity (Fornell-Larcker criterion and HTMT < 0.90), and reliability (Cronbach's alpha > 0.70, composite reliability > 0.70).

The structural model (inner model) was evaluated through the coefficient of determination (R^2), predictive relevance (Q^2 predict), and path coefficients with significance testing. The mediation effect was tested using the bootstrapping procedure with 5,000 subsamples, following Hair et al.'s (2021) guidelines. Hypotheses were accepted if the t-statistic exceeded 1.96 ($p < 0.05$) and the 95% bias-corrected confidence interval did not include zero.

The research process was carried out in the even semester of the 2025/2026 academic year, comprising preparation stages (preliminary study, instrument development, expert validation), pilot testing on 30 respondents, data collection, and data analysis.

RESULTS

Overview

The results are presented in three stages. First, the measurement model (outer model) is evaluated for reliability, convergent validity, and discriminant validity (including HTMT). Second, the structural model (inner model) is assessed for path coefficients, explanatory power (R^2), and collinearity (VIF). Third, mediation effects and predictive relevance (Q^2) are reported. Brief interpretations are provided alongside each statistical finding.

Measurement Model: Reliability and Convergent Validity

All constructs demonstrated excellent reliability and convergent validity (Table 1). Cronbach's Alpha values ranged from 0.867 (Emotional Intelligence) to 0.954 (Family Environment), all exceeding the recommended threshold of 0.70, indicating strong internal consistency. Composite reliability (rho_a) values ranged from 0.869 to 0.958, confirming that the constructs are reliable. The Average Variance Extracted (AVE) values ranged from 0.653 to 0.812, all above 0.50, meaning each construct explains more than half of the variance in its indicators. All indicator outer loadings exceeded 0.70 (lowest = 0.737 for Z3), confirming that each item effectively measures its intended construct. Interpretation: The measurement instruments are valid and reliable for testing the structural model.

Table 1. Outer Model Reliability and Validity

Variable	Indicator	Outer Loading	Cronbach's Alpha	Composite Reliability (rho_a)	AVE
Family Environment			0.954	0.958	0.812
	X1.1	0.863			
	X1.2	0.909			
	X1.3	0.928			
	X1.4	0.915			
	X1.5	0.918			
	X1.6	0.872			
Emotional Intelligence			0.867	0.869	0.653

Variable	Indicator	Outer Loading	Cronbach's Alpha	Composite Reliability (rho_a)	AVE
	X2.1	0.844			
	X2.2	0.841			
	X2.3	0.817			
	X2.4	0.743			
	X2.5	0.792			
Spiritual Intelligence			0.925	0.930	0.693
	Z2	0.763			
	Z3	0.737			
	Z4	0.847			
	Z5	0.858			
	Z6	0.869			
	Z7	0.855			
	Z8	0.886			
Self-Efficacy			0.918	0.919	0.754
	Y1	0.844			
	Y2	0.873			
	Y3	0.835			
	Y4	0.899			
	Y5	0.888			

Discriminant Validity: Fornell-Larcker and HTMT

Discriminant validity was assessed using both Fornell-Larcker and HTMT criteria. Table 2 shows the Fornell-Larcker results: the square root of AVE for each construct (diagonal values) is greater than its correlations with other constructs, indicating that each construct is empirically distinct. For example, the square root of AVE for Emotional Intelligence (0.808) is lower than its correlation with Family Environment (0.837) — this is actually a borderline issue because 0.808 < 0.837, suggesting potential overlap. Therefore, the HTMT (Heterotrait-Monotrait) ratio was calculated as a more robust test.

Table 2. Fornell-Larcker Criterion

Variable	Emotional Intelligence	Family Environment	Self-Efficacy	Spiritual Intelligence
Emotional Intelligence	0.808			
Family Environment	0.837	0.901		
Self-Efficacy	0.818	0.698	0.868	
Spiritual Intelligence	0.847	0.706	0.833	0.832

Table 3 presents the HTMT matrix. All HTMT values are below the conservative threshold of 0.90 (Henseler et al., 2015), with the highest value being 0.889 (between Emotional Intelligence and Spiritual Intelligence). This confirms that discriminant validity is established. Interpretation: Although the Fornell-Larcker criterion showed a slight overlap between Emotional Intelligence and Family Environment (0.808 vs 0.837), the HTMT criterion (0.872) is still acceptable (<0.90). Thus, all constructs are sufficiently distinct for structural analysis.

Table 3. HTMT Matrix

	Emotional Intelligence	Family Environment	Self-Efficacy	Spiritual Intelligence
Emotional Intelligence				
Family Environment	0.872			
Self-Efficacy	0.861	0.730		
Spiritual Intelligence	0.889	0.731	0.851	

Collinearity Testing (VIF)

Before interpreting the structural paths, collinearity among predictor constructs was assessed using the Variance Inflation Factor (VIF). For the structural model, all inner VIF values were below the threshold of 5 (Hair et al., 2019), ranging from 1.000 to 3.126 (Table 4). This indicates that multicollinearity is not a concern. Interpretation: The predictors (Family Environment, Emotional Intelligence, Spiritual Intelligence) are sufficiently independent, allowing stable estimation of path coefficients.

Table 4. Inner VIF Values

Predictor Construct	Target Construct	VIF
Family Environment	Spiritual Intelligence	1.000
Emotional Intelligence	Spiritual Intelligence	1.000
Family Environment	Self-Efficacy	2.237
Emotional Intelligence	Self-Efficacy	3.126
Spiritual Intelligence	Self-Efficacy	2.237

Structural Model: Path Coefficients and Significance

Table 5 presents the path coefficients. Emotional Intelligence has a strong, significant positive effect on Spiritual Intelligence ($\beta = 0.856$, $t = 10.735$, $p < 0.001$) — this is the largest effect in the model, indicating that students' ability to manage emotions is foundational for developing spiritual awareness. Emotional Intelligence also has a significant direct effect on Self-Efficacy ($\beta = 0.356$, $t = 2.825$, $p = 0.005$), though notably smaller than its indirect effect through spiritual intelligence (see mediation section). Spiritual Intelligence has a strong positive effect on Self-Efficacy ($\beta = 0.496$, $t = 5.307$, $p < 0.001$), surpassing the direct effect of emotional intelligence. This suggests that meaning-making and transcendental awareness are more proximal predictors of confidence in religious learning than emotional skills alone.

Family Environment shows no significant effect on either Spiritual Intelligence ($\beta = -0.011$, $t = 0.109$, $p = 0.913$) or Self-Efficacy ($\beta = 0.050$, $t = 0.554$, $p = 0.580$). Interpretation: These non-significant findings, while surprising given prior research, suggest that during early adolescence (junior high school), the family environment as measured here may have less influence on students' internal spiritual capacities and self-confidence compared to emotional intelligence. Possible explanations (e.g., developmental shift, measurement focus on observable behaviors rather than spiritual modeling) will be elaborated in the Discussion.

Table 5. Path Coefficients

Relationship	β	t-statistic	p-value	Conclusion
Emotional Intelligence → Spiritual Intelligence	0.856	10.735	<0.001	Significant
Emotional Intelligence → Self-Efficacy	0.356	2.825	0.005	Significant

Relationship	β	t-statistic	p-value	Conclusion
Family Environment → Spiritual Intelligence	-0.011	0.109	0.913	Not significant
Family Environment → Self-Efficacy	0.050	0.554	0.580	Not significant
Spiritual Intelligence → Self-Efficacy	0.496	5.307	<0.001	Significant

Explanatory Power (R^2) and Model Fit

The model explains 71.8% of the variance in Spiritual Intelligence ($R^2 = 0.718$) and 74.0% of the variance in Self-Efficacy ($R^2 = 0.740$) (Table 6). According to Cohen's (1988) guidelines for endogenous constructs, R^2 values above 0.26 are considered substantial. Interpretation: The model has strong explanatory power, meaning that the combination of family environment and emotional intelligence (mediated by spiritual intelligence) accounts for nearly three-quarters of students' self-efficacy in PAI learning.

Table 6. R-Square

Construct	R^2	Conclusion
Spiritual Intelligence	0.718	Strong
Self-Efficacy	0.740	Strong

The model fit, assessed using the Standardized Root Mean Square Residual (SRMR), is 0.079, which is below the recommended threshold of 0.08 (Hu & Bentler, 1999). This indicates that the proposed model closely reproduces the observed covariance matrix.

Mediation Effects

Mediation was tested using bootstrapping (5,000 subsamples) with bias-corrected confidence intervals (Table 7). Emotional Intelligence → Spiritual Intelligence → Self-Efficacy shows a significant indirect effect ($\beta = 0.425$, $t = 5.191$, $p < 0.001$, 95% CI [0.268, 0.582]). Since the direct effect remains significant ($\beta = 0.356$), this is partial mediation. The total effect of emotional intelligence on self-efficacy is $\beta = 0.781$. Interpretation: Spiritual intelligence partially explains how emotional intelligence translates into self-efficacy — about 54% of the total effect (0.425/0.781) operates through spiritual meaning-making.

In contrast, Family Environment → Spiritual Intelligence → Self-Efficacy shows no significant indirect effect ($\beta = -0.005$, $t = 0.103$, $p = 0.918$). This aligns with the non-significant direct paths and suggests that family environment, as measured, does not influence self-efficacy either directly or indirectly through spiritual intelligence in this sample.

Table 7. Mediation Analysis

Pathway	Indirect Effect	t-statistic	p-value	95% CI (lower, upper)	Conclusion
Emotional Intelligence → Spiritual Intelligence → Self-Efficacy	0.425	5.191	<0.001	[0.268, 0.582]	Significant (partial mediation)
Family Environment → Spiritual Intelligence → Self-Efficacy	-0.005	0.103	0.918	[-0.104, 0.094]	Not significant

Predictive Relevance (Q^2)

The model's predictive relevance was assessed using Q^2 predict (Table 8). At the construct level, Q^2 values are 0.703 for Spiritual Intelligence and 0.659 for Self-Efficacy, both exceeding the 0.50 threshold, indicating strong predictive relevance (Hair et al., 2019). Interpretation: The model has good out-of-sample predictive power, meaning it can predict spiritual intelligence and self-efficacy in similar populations beyond the sample.

Table 8. Q^2 Predict Summary

Variable	Q^2 Predict	Description
Spiritual Intelligence	0.703	Strong predictive relevance
Self-Efficacy	0.659	Strong predictive relevance

PLSpredict at Indicator Level

Table 9 shows PLSpredict results for individual indicators. All Q^2 predict values are positive (ranging from 0.380 to 0.577), confirming that the model outperforms the naive benchmark (using only mean values). However, when comparing PLS-SEM RMSE to linear model (LM) RMSE, only 3 out of 13 indicators (Z5, Z7, Y5) have lower RMSE in PLS-SEM, while 10 have higher RMSE. According to Shmueli et al. (2019), this indicates low to medium predictive power at the indicator level. Nevertheless, the positive Q^2 values confirm better predictive capability than the mean benchmark. Interpretation: The model is better suited for explanatory purposes (understanding relationships) than for precise point prediction of individual items.

Table 9. PLSpredict Results at Indicator Level

Indicator	Q^2 Predict	PLS-SEM RMSE	PLS-SEM MAE	LM RMSE	LM MAE
Z2	0.380	0.693	0.417	0.691	0.438
Z3	0.389	0.655	0.400	0.634	0.410
Z4	0.533	0.618	0.362	0.565	0.330
Z5	0.475	0.681	0.365	0.697	0.364
Z6	0.563	0.608	0.364	0.584	0.337
Z7	0.498	0.658	0.385	0.686	0.409
Z8	0.577	0.583	0.352	0.574	0.345
Y1	0.520	0.620	0.375	0.517	0.318
Y2	0.466	0.621	0.385	0.564	0.339
Y3	0.488	0.613	0.364	0.594	0.356
Y4	0.428	0.625	0.380	0.608	0.374
Y5	0.557	0.600	0.358	0.631	0.368

DISCUSSION

This study aimed to examine the influence of family environment and emotional intelligence on self-efficacy in PAI learning, with spiritual intelligence as a mediator. Three major findings emerged, each discussed below with critical theoretical integration.

The strong effect of emotional intelligence on spiritual intelligence ($\beta = 0.856$) confirms that students' ability to recognize, regulate, and manage emotions is fundamental to developing transcendental awareness and meaning-making capacity in religious contexts. This finding aligns with Jamwal & Kamboj[47] and Walter et al.[48], but the magnitude in this study is notably larger,

[47] Jamwal dan Kamboj, "Unravelling the Nexus between Spiritual Intelligence, Emotional Intelligence and Psychological Well-Being."

[48] Walter, Kasler, dan Routray, "Emotional Intelligence, Spiritual Intelligence, Depression and Anxiety, and Satisfaction with Life among Emerging Adults in Israel and India."

suggesting that in Islamic education where emotional regulation (e.g., managing anxiety before Qur'an recitation, controlling anger) is explicitly linked to spiritual practices (sabr, tawakkul, tadabbur) emotional competencies may be particularly foundational.

More importantly, the indirect effect of emotional intelligence on self-efficacy through spiritual intelligence (β = 0.425) is stronger than its direct effect (β = 0.356). This indicates that emotional intelligence influences self-efficacy primarily by enabling spiritual intelligence, rather than through direct emotional regulation alone. Interpretation: Students who manage anxiety create psychological space for asking "Why do I pray?" (spiritual meaning-making), which then builds lasting confidence. Without this meaning-making, emotional management alone may reduce anxiety but not necessarily foster deep self-efficacy in religious learning.

This finding extends Bandura's Social Cognitive Theory[49] by identifying spiritual meaning-making as an additional source of self-efficacy beyond the four original sources (mastery experiences, vicarious experiences, social persuasion, emotional states). In value-laden domains like religious education, how students interpret experiences spiritually may matter as much as the experiences themselves. This is a novel theoretical contribution: spiritual intelligence operates as a psychological mechanism that translates emotional competencies into domain-specific self-efficacy.

The non-significant effects of family environment on spiritual intelligence (β = -0.011) and self-efficacy (β = 0.050) are surprising given that Hani'ah et al[50] found significant effects. However, three alternative explanations—grounded in theory and context—are plausible.

*First, developmental shift (*Bronfenbrenner[51]*)*. Ecological theory posits that while family is the most influential microsystem in early childhood, its influence decreases during adolescence as school and peer systems become more salient. Junior high students in Sukaresmi spend 7–8 hours daily at school plus extracurricular religious activities (tadarus, kajian). Peer norms and teacher modeling may simply be stronger predictors of spiritual development at this age. Doménech et al.[52] similarly found that individual factors (personality, emotion regulation) outweigh family environment in adolescence.

Second, measurement of family environment focused on observable behaviors rather than spiritual modeling quality. The instrument assessed parental communication, economic conditions, and home atmosphere—not whether parents *authentically* engaged in spiritual reflection. A family may provide religious materials (prayer rugs, Qur'an) but lack genuine spiritual dialogue. If the quality of spiritual modeling is what truly matters, its absence in measurement could explain the null findings.

Third, contextual specificity of Sukaresmi. This sub-district has high rates of dual-income parents, many working outside the home. Time constraints may limit direct religious guidance. In such contexts, school-based interventions may be more impactful than family background. Soriano-Vázquez et al.[53] similarly found workplace factors overriding family influences; Mehralian et al.[54] found professional training environments more salient than family for spiritual intelligence.

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[49] Bandura, *self-efficacy in chaging societies*.
[50] Hani'ah, Aziz, dan Zuhriyah, "The Influence of Learning Environment and Religiosity on Students' Academic Achievement in Learning Islamic Cultural History at MTs Almaarif 01 Singosari."
[51] Bronfenbrenner, *The ecology of human development: Experiments by nature and design*.
[52] Pablo Doménech, Ana M. Tur-Porcar, dan Vicenta Mestre-Escrivá, "Emotion Regulation and Self-Efficacy: The Mediating Role of Emotional Stability and Extraversion in Adolescence," *Behavioral Sciences* 14, no. 3 (Maret 2024): 206, https://doi.org/10.3390/bs14030206.
[53] Soriano-Vázquez, Cajachagua Castro, dan Morales-García, "Emotional intelligence as a predictor of job satisfaction."
[54] Mehralian dkk., "Communication Competence, Self-Efficacy, and Spiritual Intelligence."

The null finding does NOT imply that family environment is irrelevant for religious development. It suggests that *in this specific developmental stage (junior high), with this specific measurement (observable behaviors), in this specific context (semi-urban Sukaresmi)*, family environment does not independently predict spiritual intelligence or self-efficacy when emotional intelligence and spiritual intelligence are considered. Families likely matter in earlier childhood or through different mechanisms not captured here. The strong effect of spiritual intelligence on self-efficacy (β = 0.496) aligns with Zhou et al.'s[55] meta-analytic finding that spiritual intelligence correlates with academic achievement (r = 0.36), though our path coefficient suggests an even stronger relationship in the specific domain of religious education.

Spiritual intelligence emerged as the strongest direct predictor of self-efficacy (β = 0.496), surpassing emotional intelligence. Three mechanisms explain this (Zohar & Marshall[56]): (1) meaning-making makes religious tasks intrinsically motivating; (2) value-based living provides stable self-concept not easily shaken by failure; (3) transcendental awareness reframes challenges as spiritual tests, protecting self-efficacy from erosion. Nejad et al[57] and Jain[58] found similar patterns in resilience and holistic development, respectively. Interpretation: In religious education, helping students find personal significance in worship is more powerful for building confidence than merely reducing anxiety.

For Sukaresmi Sub-district specifically: (1) PAI teachers should integrate brief emotional regulation exercises (e.g., 2-minute breathing before Qur'an recitation) followed by reflective journaling ("What did this prayer mean to me today?"). (2) Schools should not assume that family background determines spiritual development; structured school-based programs are essential. (3) The local education office should revise PAI curriculum guidelines to include spiritual intelligence indicators (e.g., "students can articulate personal meaning of worship").

These interpretations are bounded by cross-sectional design (no causality), sample limited to four private schools, and measurement of family environment focusing on observable behaviors. Future longitudinal research should examine whether family effects emerge in earlier grades (VII vs IX) or with different measurement.

CONCLUSION

This study investigated the determinants of self-efficacy in PAI learning among junior high school students in Sukaresmi Sub-district. Three main findings emerged. First, emotional intelligence has a strong positive effect on spiritual intelligence (β = 0.856) and a significant direct effect on self-efficacy (β = 0.356). Second, spiritual intelligence partially mediates the relationship between emotional intelligence and self-efficacy (indirect β = 0.425) and is the strongest predictor of self-efficacy (β = 0.496). Third, family environment shows no significant direct or indirect effects in this sample.

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[55] Zhenfei Zhou dkk., "The Relationship between Emotional Intelligence, Spiritual Intelligence, and Student Achievement: A Systematic Review and Meta-Analysis," *BMC Medical Education* 24, no. 1 (Maret 2024): 217, https://doi.org/10.1186/s12909-024-05208-5.

[56] Danah Zohar, Ian Marshall, dan IN Marshall, *SQ: Connecting with our spiritual intelligence* (Bloomsbury Publishing USA, 2000).

[57] Nejad, Noferesti, dan Amiri, "The Role of Spiritual Intelligence in Student Resilience."

[58] Amita Jain, "Exploring the Relationship between Spiritual Intelligence and Self-Efficacy for Developing a Holistic Approach among University Students," *Abhigyan* 41, no. 2 (September 2023), https://doi.org/10.56401/Abhigyan/41.2.2023.33-43.

Theoretical contribution. This study extends Bandura's Social Cognitive Theory by identifying spiritual meaning-making as an additional source of self-efficacy in religious education contexts. While Bandura's original framework emphasizes mastery experiences, vicarious experiences, social persuasion, and emotional states, this research demonstrates that when learning involves existential questions and value-based knowledge, how students interpret experiences spiritually matters as much as the experiences themselves. Spiritual intelligence thus operates as a key mediating mechanism that translates emotional competencies into domain-specific self-confidence.

Practical implications. Based on the findings, three operational recommendations are proposed for Sukaresmi Sub-district. First, PAI teachers should integrate 5-10 minute emotional regulation activities (e.g., guided breathing) before Qur'an recitation, followed by reflective journaling such as "What did this verse mean to me personally today?" Second, school principals should allocate one hour per month for professional development on spiritual intelligence pedagogy, focusing on facilitating meaning-making discussions rather than only assessing ritual correctness. Third, the local education office should revise PAI curriculum guidelines to include spiritual intelligence indicators, for example: "Students can articulate the personal significance of daily prayers in their own words."

Limitations and future research. The cross-sectional design precludes causal claims; the sample is limited to four private schools; family environment measurement focused on observable behaviors, missing spiritual modeling quality. Future research should use longitudinal designs, include public schools, and test moderators such as gender and peer influence

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