

The Influence of Islamic Learning and Parental Support on Students' Religious Moral through Emotional Intelligence

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Abstract

This study aims to analyze Islamic Learning and Parental Support for Students' Religious Morals in MAN 1 Ngawi. A quantitative approach was used with the survey method, which was conducted retrospectively to test the construction of the Student Religious Moral variable. This research applied a probability sampling method to select a sample of 278 from 300 students at MAN 1 Ngawi. Data collection was done through Google Forms. Data analysis used Partial Least Squares Structural Equation Modeling (PLS-SEM). The results showed that all indicators met the requirements of validity and reliability. Islamic Learning and Parental Support significantly impacted Students' Religious Morals. Emotional Intelligence mediates the relationship between Islamic Learning and parental support with Student Religious Morals. The study concluded that Islamic Learning and Parental Support contribute significantly to Students' Religious Morals. The role of emotional intelligence in mediating the influence of Islamic learning and parental support on students' religious morals has essential implications in religious education and the formation of children's moral character. These implications highlight that the ability to understand and manage emotions can influence learning acceptance, while parental support can strengthen the process of forming religious morals. Suggestions and recommendations include contextual studies that influence the development of students' emotional intelligence in Islamic Learning and Parental Support that supports the formation of Students' Religious Morals.

Keywords: emotional intelligence, Islamic learning, parental support, PLS-SEM, religious morals

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A. Introduction

The reality of education in Indonesia has many problems related to the religious morals of the nation's generations, especially students. Students' religious morals are human behavior following the rules, expectations, and customs of a particular society. Morals are harmony between human actions and attitudes with laws and inner norms. Morals are human behavior based on self-awareness of behavior based on the standards that apply around it (Ain et al., 2021; Komalasari & Yakubu, 2023). Degradation of students' religious morals, especially in cases of bullying, violence at school, and disrespect towards teachers. Many previous studies have shown a correlation between low religious morals and negative behavior. For example, students who have a low level of religious involvement are more likely to be involved in bullying behavior at school according to research data (Kurbanova, 2023; Susilawati et al., 2022). Likewise, data from research by Krishnan & Awang (2020) and Kurnanto *et al.* (2023) shows that students with weak religious morals are more likely to show disrespect toward authority, including teachers.

Factors that can influence the formation of students' religious morality include the family taught by parents, self-awareness, school environment, peers, personal experiences, social media, religious education, and cultural values held by the community where students live. These factors are supported by research data conducted by Tambak *et al.* (2021) regarding the factors that influence the formation of students' religious morals, namely understanding religious concepts, application of moral values in behavior, participation in religious activities, attitudes toward morals, and religious values, involvement in religion-based community services, spiritual experiences, the role of parents, inner awareness.

Instilling religious morals in students through habituation is a process that requires a holistic and consistent approach. This method involves integrating religious values in every aspect of school life, such as daily interactions between teachers, students, and parents. By setting good examples and facilitating open discussions about religious values, students can gain a deeper understanding and apply these values in their daily lives. This statement is supported by research data conducted by Adibusholih et al. (2023) and Daulay et al. (2021), that religious morals over time will be easily instilled in students using habituation methods. This habituation can be done continuously, and consistently, and takes a long time. It can be done through the learning process at school/madrasah. To instill these morals, apart from being based on factors from inside and outside the school, namely Parental Support. Parental support in forming morals is critical because they are the first role models for children and play a role in teaching values, ethics, and correct behavior. Through education, positive encouragement, and open communication, parents can help children understand the difference between good and evil and become responsible and empathetic individuals. This statement is supported by research data by Forster & Van De Werfhorst (2019) and Mamarasulovich (2022), which shows that the factors that influence moral formation are the degree of harmonization of parental relationship models, environmental factors, which include direct social influence on humans, level of reasoning, and education.

Efforts to influence the formation and development of students' religious morals consist of external factors, namely educational factors, especially in learning moral beliefs. This statement is supported by research data by Ain et al. (2021), and Komalasari & Yakubu (2023) revealed that religious education dramatically influences the process of forming religious morals. Parental factors are also very

influential in forming religious morals because parents are the closest people to their children. This statement is supported by research data from Adibussholih et al. (2023) and Daulay et al. (2021), that the role of parents has an essential position in shaping their children's morals. Additionally, internal factors in the form of inner awareness or emotional intelligence also influence the formation of religious morals. This statement aligns with research data from Hakim (2022) and Jannah (2023), which reveal that emotional intelligence in humans is very influential in forming students' religious morals. The author conducted this research to explore how religious education and parental support, as well as emotional intelligence on good morals or religious morals of class XII students at Madrasah Aliyah Negeri 1 Ngawi,

B. Literature Review

The Influence of Islamic Learning on Emotional Intelligence and Students' Religious Morals.

Islamic Learning on Emotional Intelligence and Student's Religious Morals has great urgency for many reasons, namely strengthening self-awareness, developing four abilities to manage emotions, increasing resilience, strengthening morality and ethics, improving social relationships, and spiritual growth (Kurbanova, 2023; Mansir & Karim, 2020). Thus, the study of creed and morals has great urgency in developing the emotional and moral intelligence of the religious individual. This not only shapes the individual's character but also contributes to forming a moral and harmonious society as a whole, deepening individuals' relationship with God and strengthening their spiritual values (Hariandi et al., 2021; Lubbadah, 2020). It provides a source of calm, hope, and meaning in life, positively affecting religious, emotional, and moral intelligence. Regarding the continuity between the concept and the results of previous research, we formulate the following hypothesis:

H-DIR1&3: Islamic Learning Influences Emotional Intelligence and the Formation of Students' Religious Morals.

The influence of Parental Support on Emotional Intelligence and Students' Religious Morals.

Parental support is of great urgency in developing emotional intelligence and the religious morals of students or their children. There are several reasons why parental influence is so significant, namely behavioral models, direct teaching, fostering healthy emotional relationships, and support in overcoming emotional challenges in their lives, and parents are the primary source of support in overcoming such challenges (Krishnan & Awang (2020) and van Adrichem et al. (2020). Teaching religious values, practicing them in daily life, and explaining the importance of religious morality provide opportunities to practice empathy and tolerance to help develop their emotional intelligence and reinforce Students' Religious Morals. In the context of respecting diversity, the long-term influence of religious behavior patterns, values, and practices taught by parents often remain embedded in children's personalities well into adulthood (Arif et al., 2021; Daulay et al., 2021). Regarding the continuity between the concept and the results of previous research, we formulate the following hypothesis:

H-DIR2&4: Parental Support affects Emotional Intelligence and the formation of Students' Religious Morals.

The influence of Emotional Intelligence on Students' Religious Morals.

Emotional Intelligence has great urgency towards Students' Religious Morals for many reasons: recognition and management of emotions, individuals can better understand the impact of moral actions and understand how emotions can affect their moral behavior, empathy and social engagement, moral decision making, self-awareness, and reflection, effective conflict management includes the ability to control intense emotions, communicate effectively, and seek solutions that are just and moral, spiritual growth (Kurnanto et al., 2023; Parinussa et al., 2023). Thus, emotional intelligence is essential in strengthening the Students' Religious morals. By integrating deep emotional understanding with the moral values taught by religion, individuals can develop a more thoughtful, responsible, and moral attitude in living their lives (Ain et al., 2021; Komariah & Nihayah, 2023). Regarding the continuity between the concept and the results of previous research, we formulate the following hypothesis:

H-DIR5: Emotional Intelligence influences the formation of Students' Religious Morals.

Mediating Role Emotional Intelligence on the Positive Influence of Islamic Learning and Parental Support of Students' Religious Morals.

The mediating role of emotional intelligence has great urgency in optimizing the positive influence of creed and moral learning and the Parental support of religious morals. This is because there are important reasons, namely emotional management in learning, strengthening engagement and motivation, developing empathy and social connections, conflict management and collaboration (Desai & Sathiyaseelan (2020) and Nasriddinovich (2022), balance and adaptation skills, and strengthening parent-child relationships. Thus, the mediating role of emotional intelligence is vital in optimizing the positive influence of creed and moral learning and the Parental support of religious morals (Fox et al., 2022; Tabroni & Romdhon, 2022). Through good understanding and management of emotions, individuals can practice religious values in their daily lives more effectively and strengthen spiritual relationships with God and fellow human beings. Regarding the continuity between the concept and the results of previous research, we formulate the following hypothesis:

H-IND1&2: Emotional Intelligence mediates the positive influence of Islamic Learning and Parental Support on Students' Religious Morals.

C. Method

1. Research Design

This research applies a quantitative approach with survey research methods (Apriliani et al., 2023; Putra et al., 2022; Widayanto et al., 2021). The survey method was chosen because this study aimed to retrospectively examine the construction of students' Students' Religious Morals variables. This research design uses an explanatory and correlational approach using Partial Least Squares Structural Equation Modelling (PLS-SEM) which is an approach used to explore the relationship between variables in a conceptual model. PLS-SEM is a multivariate statistical method used to analyze the relationship between latent or measured variables in a structural model. By using this approach, this research combines explanatory and correlational elements to better understand the complexity of the relationships between variables in a conceptual model.

PLS-SEM allows researchers to test models holistically, including identifying cause-and-effect relationships and correlation relationships between variables, thereby providing a deeper understanding of the observed phenomenon. This research uses probability sampling with random sampling techniques. This research applies a probability sampling method to select a sample of 278 from 300 students at MAN 1 Ngawi.

2. Data Collection and Research Instruments

The data collection technique used in this research is a five-variable questionnaire. Research design with an explanatory and correlational approach to determine the relationship between independent variables Islamic Learning (X1) and Parental Support (X2), mediation Emotional Intelligence (Z), and dependent variables Students' Religious Morals (Y). This research uses a Likert scale consisting of 4 alternative answers from strongly agree to disagree (Daryono et al., 2020; Widyastuti et al., 2023). Data collection was carried out using a survey method via Google Forms. Research instrument variables are shown in Table 1.

Table 1. The Construct of the Research Variables

No	Variable	Indicator	Constructs	References
1	Islamic Learning (X ₁)	Experience in everyday life	IL1	(Adiyono & Pratiwi, 2021; Rahmawati et al., 2022; Susilawati et al., 2022; Tabroni & Romdhon, 2022; Taufik, 2020; Zafi et al., 2021)
2		Appreciation of religious values	IL2	
3		Observance of religious teachings	IL3	
4		Commitment to moral principles	IL4	
5		Respect for diversity	IL5	
6		Moral problem solving	IL6	
7		Understanding religious teachings	IL7	
8	Parental Support (X ₂)	The teaching of religious values	PS1	(Azhar et al., 2020; Fox et al., 2022; Purnama et al., 2022; Pusparini et al., 2022; van Adrichem et al., 2020; Zimmermann et al., 2022)
9		Good example	PS2	
10		Character building	PS3	
11		Assistance in worship	PS4	
12		Education of tolerance and respect for differences	PS5	
13		Surveillance and guidance	PS6	
14	Students' Religious Morals (Y)	Respect for truth and justice	SRM1	(Adibussolih et al., 2023; Daulay et al., 2021; Hariandi et al., 2021; Kurbonova, 2023;
15		Perseverance in facing trials	SRM 2	
16		Moral integrity and consistency	SRM 3	

No	Variable	Indicator	Constructs	References
17		Maintenance of a good relationship with God	SRM 4	Mamarasulovich, 2022)
18		Adherence to Religious Teachings	SRM 5	
19		Appreciation for spiritual wisdom	SRM 6	
20		Responsibility for obligations	SRM 7	
21	Emotional Intelligence (Z)	Recognize your own emotions	EI 1	(Ain et al., 2021; Arif et al., 2021;
22		Understanding of moral principles	EI 2	Drigas & Papoutsi, 2021;
23		Empathy and social care	EI 3	Krishnan & Awang, 2020;
24		Ability to manage one's own emotions	EI 4	Lubbadeh, 2020; Mansir & Karim,)
25		Optimism	EI 5	
26		Harnessing one's own emotions	EI 6	
27		Self-motivated ability	EI 7	
28		The ability to recognize the emotions of others	EI 8	

3. Data Analysis

Statistical analysis of this research uses the PLS-SEM measurement technique. The outer model testing stage is a measurement model testing stage that aims to prove the validity and estimate the reliability of indicators and constructs. Several requirements that must be met are the indicator loading factor ($\lambda > 0.70$), and the reflective construct AVE (> 0.50) (Apriliani et al., 2023; Daryono et al., 2024; Fauzan et al., 2023; Supriyanto et al., 2022). Reliability estimates use Cronbach Alpha, Rho_A, and CR values (> 0.70). The goodness of fit model testing stage aims to test the predictive power of the model and the feasibility of the model. The criteria that must be met include predictive relevance to see the predictive power of the model on the blindfolding output (Daryono et al., 2023; Hariyanto et al., 2022). The inner model testing stage is to test the significance of the direct (H-DIR₁₋₅) and indirect effects (the mediating role of H-IND₁₋₂).

D. Findings

1. PLS-SEM Analysis: Evaluation of Structural Model (Outer Model)

Evaluation of measurement models is very important to ensure that the indicators used to measure latent constructs or variables are by the research objectives and have good quality. Examining construct validity is the primary goal of measuring model evaluation. Analyzing the relationship between the indicator and the measured construct can ensure that the indicator truly reflects the intended aspect of the construct. By analyzing factor loadings, reliability, and

discriminant validity, researchers can decide which indicators should be included in the analysis and which should be omitted.

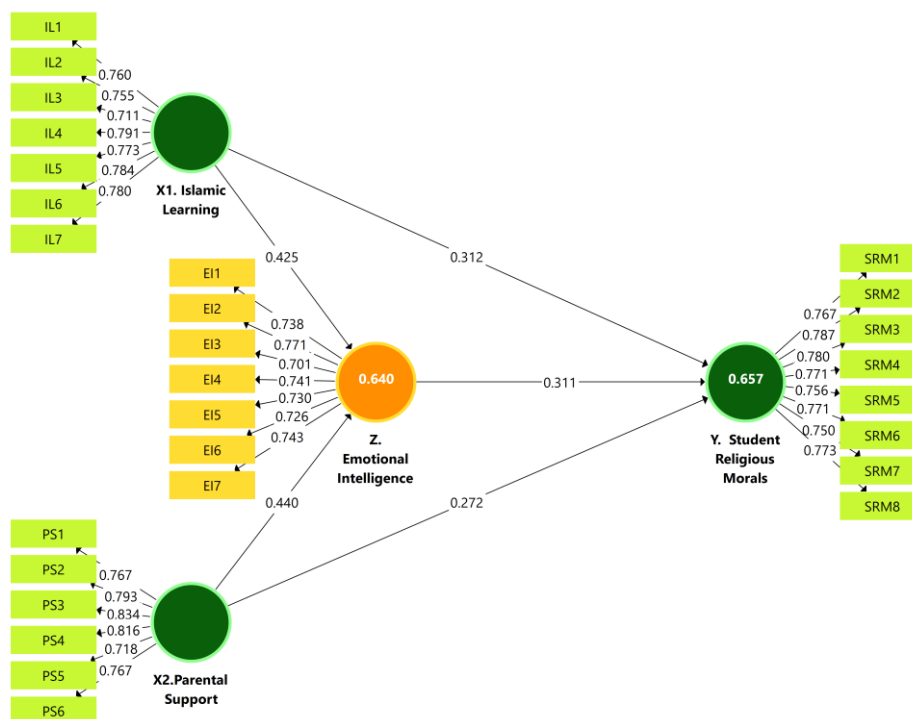


Figure 1. Evaluation of the Measurement Model

Based on Table 2, the overall loading factor value for each sub-variable is >0.70 (0.701 - Observance of religious teachings 0.834 - Ability to manage one's own emotions). This can be interpreted as meaning that the level of correlation between sub-variables and variables that can be explained is 70.10% to 83.40%. The Average Extracted Variance (AVE) value for each variable has a value of >0.50 (0.542 - Emotional Intelligence (Z) to 0.614- Parental Support (X₂). So it can be concluded that each sub-variable and variable in the instrument in the research model has supported the validity requirements convergent. Based on the loading factor coefficient value, the most dominant statement item in measuring character is the Ability to manage one's own emotions of 0.834 (SRM4). This can be interpreted that the Guidance construct can Ability to manage one's own emotions by 83.40%. Meanwhile, the weakest item is the Observance of religious teachings was 0.701 (IL3 = 70.10%).

Convergent validity in PLS-SEM indicates how well the indicators or manifestation variables used to measure the construct correspond to the actual construct. The higher the convergent validity, the better the measurement quality of the construct. Researchers can test the consistency between indicators used to measure the same construct by measuring convergent validity. Convergent validity helps ensure that the interpretation of PLS-SEM analysis results truly reflects the construct you want to measure. This is important to ensure the accuracy and reliability of research findings. Table 1 below shows the results of convergent validity, reliability, and AVE testing on the PLS algorithm output.

Table 2. Outer Model: Convergent Validity and Reliability

No	Variables	Constructs	Conver Validity		Consistency Reliability		
			FL (λ >0,70)	AVE (>0,50)	CA (α >0,70)	rho_A (φ >0,70)	CR (δ >0,70)
1	X1. Islamic Learning	IL1	0.738	0.586	0.882	0.885	0.908
2		IL2	0.771				
3		IL3	0.701				
4		IL4	0.741				
5		IL5	0.730				
6		IL6	0.726				
7		IL7	0.743				
8	X2. Parental Support	PS1	0.760	0.614	0.874	0.874	0.905
9		PS2	0.755				
10		PS3	0.711				
11		PS4	0.791				
12		PS5	0.773				
13		PS6	0.784				
14	Y. Student Religious Morals	SRM1	0.780	0.592	0.901	0.902	0.921
15		SRM2	0.767				
16		SRM3	0.793				
17		SRM4	0.834				
18		SRM5	0.816				
19		SRM6	0.718				
20		SRM7	0.767				
21	Z.Emotional Intelligence	EI1	0.767	0.542	0.859	0.860	0.892
22		EI2	0.787				
23		EI3	0.780				
24		EI4	0.771				
25		EI5	0.756				
26		EI6	0.771				
27		EI7	0.750				
28		EI8	0.773				

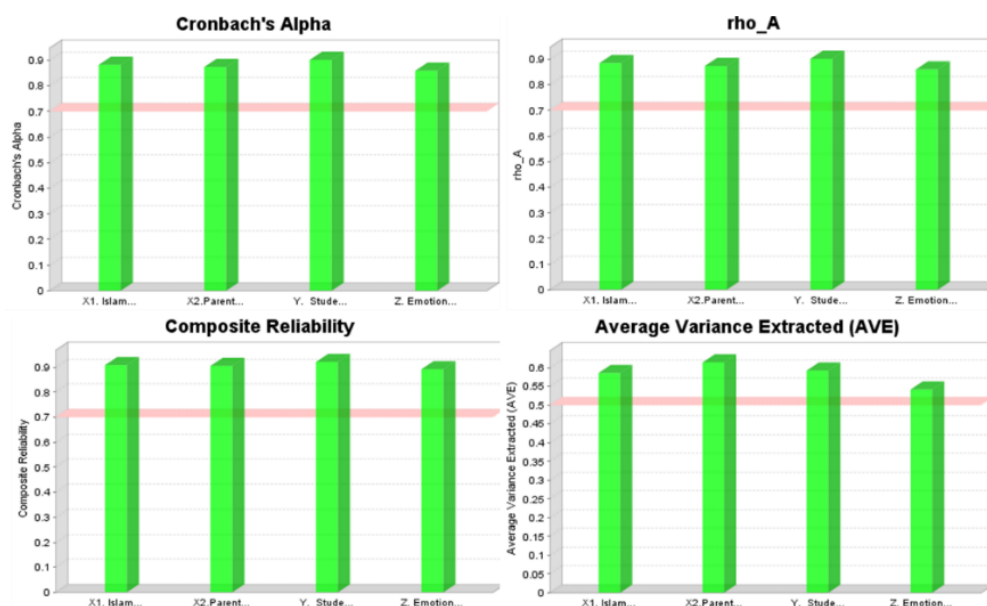


Figure 2. Visualise output internal consistency reliability

The Fornell-Larcker test is one of the methods used in Partial Least Squares Structural Equation Modeling (PLS-SEM) to evaluate the discriminant validity of the constructs in a model. This test aims to ensure that the different constructs in the model can be distinguished from each other. This is done by comparing the variance explained by the construct with the variance explained by other constructs in the model. If the variance explained by a construct is greater than the variance explained by another construct, then the construct has good discriminant validity. Based on the table below, the correlation between Islamic Learning (X_1) → Islamic Learning of 0.765, which is greater than the correlation value for Emotional Intelligence (Z) → 0.738 with other variables Student Religious Morals → 0.735; Parental Support → 0.712. And so on for assessing correlation with other variables

Table 3. Discriminant Validity: The Fornell Larcker

Variables	X ₁	X ₂	Y	Z
X ₁ . Islamic Learning	0.765			
X ₂ . Parental Support	0.712	0.783		
Y. Student Religious Morals	0.735	0.725	0.769	
Z. Emotional Intelligence	0.738	0.742	0.743	0.736

One of the main purposes of HTMT testing is to measure discriminant validity in the model. HTMT is used to examine the extent to which the constructs measured by different indicators represent the same or different constructs in the model. HTMT is also useful for assessing multicollinearity between constructs in the model. Multicollinearity can occur when constructs are strongly related to each other, which can cause problems in the estimation and interpretation of results in SEM analysis. HTMT testing for all dimensions has a value of <0.90 (0.799 to 0.850). So it can be concluded that Fornell-Larcker and

HTMT on the correlation of all variables in this research data instrument fulfill the discriminant validity test in measuring the increase in Student Religious Morals. Figure 2 is a visualization of the output results from the HTMT test

Table 4. Discriminant Validity: The HTMT

Variables	X ₁	X ₂	Y	Z
X ₁ . Islamic Learning				
X ₂ . Parental Support	0.799			
Y. Student Religious Morals	0.821	0.810		
Z. Emotional Intelligence	0.838	0.850	0.841	

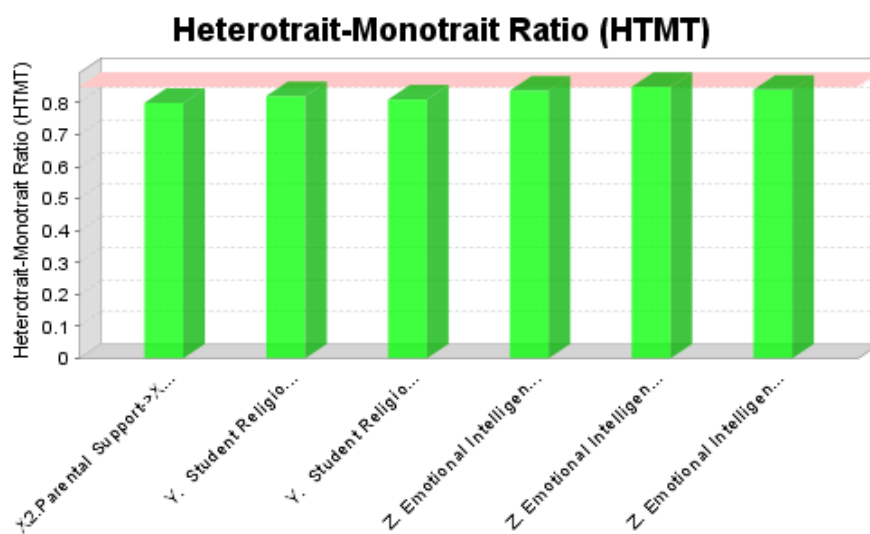


Figure 3. Output Results of HTMT Testing

2. PLS-SEM Analysis: Evaluation of Structural Model (Inner Model)

Structural evaluation in testing on PLS-SEM has the main objective, namely to assess the prediction accuracy of the proposed model. This is done by evaluating the extent to which the model can explain variations in empirical data and predict endogenous variables well. Overall, structural evaluation aims to improve understanding of the phenomenon studied in the research context. By analyzing the relationships between variables, researchers can identify the factors that contributed to the phenomenon and develop deeper insight into the dynamics involved

R² (Coefficient of Determination) provides an overview of how well the PLS-SEM model explains variation in the observed endogenous variables (constructs). The higher the R² value, the greater the proportion of variation in the construct that the model can explain. R² allows comparison between different PLS-SEM models. Researchers can use R² values to compare the effectiveness of different models in explaining variation in observed constructs. Based on Table 5, the R² coefficient on the Student Religious Morals of 0.657, which means that the Islamic Learning, Parental Support, and Emotional Intelligence variables influence the Student Religious Morals variable by 65.70%

and the remaining 34.30% is influenced by other external variables research model.

Table 5. Measurement of Structural Model: R², f², Q²

Variables	R ²		F ²		Construct Cross-Validated(Q ²)					
	Value	Decision	Y	Z	SOO	Redundancy		Communality		Predictive Power
			Value	Value		SSE	Q ²	SSE	Q ²	Strong
X ₁	-	-	0.112	0.247	1,939	1,939	-	1,077	0.444	Strong
X ₂	-	-	0.084	0.264	1,662	1,662	-	906	0.454	Strong
Y	0.657	Moderate	-	-	2,216	1,370	0.382	1,160	0.476	Strong
Z	0.640	Moderate	0.102	-	1,939	1,284	0.337	1,191	0.385	Strong

f² (effect size) is one of the measures in PLS-SEM to evaluate the strength of the effect of latent variables on the observed construct. Specifically, f² measures the predictive power of a latent variable against a particular construct in the model. More specifically, f² is calculated by dividing the square of the latent variable regression loading on a particular construct by the amount of residual error (error variance) from that construct. The results provide an idea of how much the latent variable contributes to explaining variation in the observed construct. f² helps in determining how significant the contribution of latent variables is to the observed construct. f² allows comparison between the contributions of several latent variables to the same construct. so that it can be known and determine which latent variables have the strongest influence on the observed construct. So the output effect size shows that the most dominant variable in influencing Students' Religious Morals is Islamic Learning (f² = 0.112 in the small category) and the weakest variable is Parental Support (f² = 0.084) in the small category.

The next test by looking at the predictive relevance value (Q²) aims to validate the predictive ability of the model according to the reality in the field. Based on the table above, all Q² values exceed the cut point (greater than zero). The results of calculating the predictive relevance of Q² obtained values of 0.337 to 0.382 on the Redundancy Construct Crossvalidated and 0.385 to 0.476 on the Communality Construct Crossvalidated. So the model in measuring Student Religious Morals as a whole can explain the model analysis by 33.70% to 47.60% of the phenomenon studied. The results of both procedures show that Student Religious Morals have strong predictive power.

3. PLS-SEM Analysis: Evaluation of Structural Model (Inner Model)

One of the main goals of hypothesis testing is to examine the relationships between variables in a proposed model. This is done by analyzing the strength and significance of the relationships between the variables identified in the model. Direct effect evaluation allows researchers to test the consistency between empirical findings and the theory that supports the model. Furthermore, this test analyses the significance of the mediation effect in the research model. This is important for understanding the mechanisms underlying relationships between variables and how certain variables can mediate or change relationships between other variables.

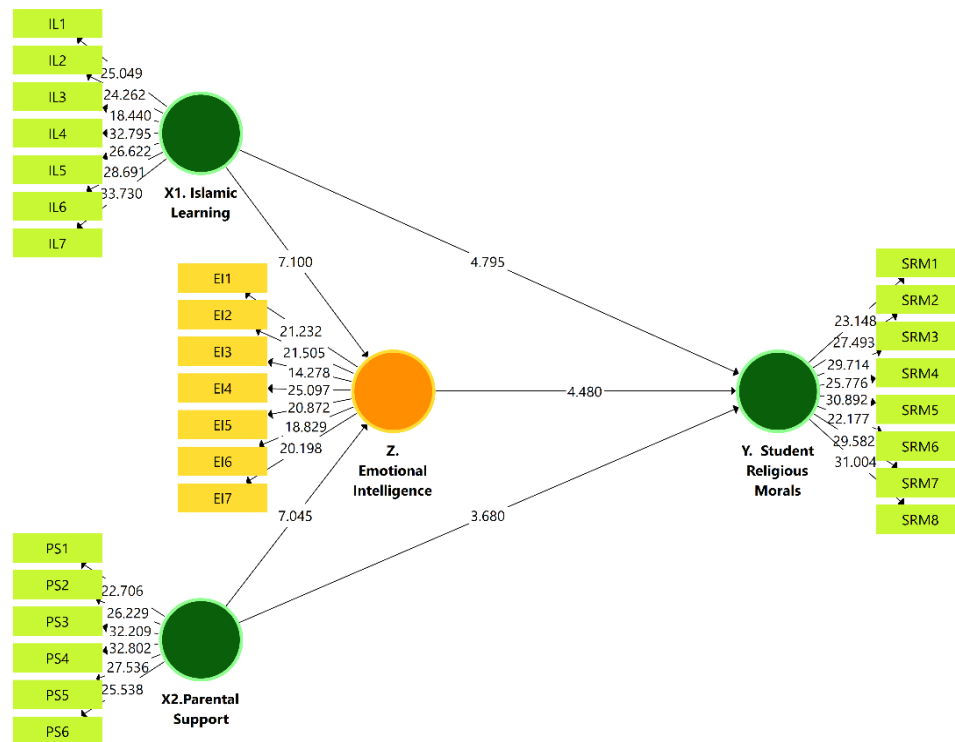


Figure 4. Path Analysis

A hypothesis can be accepted with significant criteria if it has a T-statistic value above 1.96. Meanwhile, the hypothesis can be accepted with a positive or negative influence if the β -value coefficient results indicate a positive or negative direction of influence. Based on Table 6, the hypothesis H-DIR₁ (Islamic Learning (X₁) → Students' Religious Morals (Y)) obtained β -values = 0.312 and ρ -values = 0.000 (<0.05). This shows that the variable Islamic Learning has a positive, significant Student's Religious Morals (Y). This can be interpreted that when the variable Islamic Learning (X₁) increases then Student Religious Morals will also increase significantly.

Table 6. Results of Path Coefficient: Direct Effects

Hyp.	Path Analysis	β -values (+/-)	SDV	T- Statistics (>1,96)	ρ -Values (<0,05)	Decision
H-DIR ₁	X ₁ . Islamic Learning -> Y. Student Religious Morals	0.312	0.065	4.795	0.000	Accepted
H-DIR ₂	X ₁ . Islamic Learning -> Z. Emotional Intelligence	0.425	0.060	7.100	0.000	Accepted
H-DIR ₃	X ₂ . Parental Support -> Y. Student Religious Morals	0.272	0.074	3.680	0.000	Accepted
H-DIR ₄	X ₂ . Parental Support -> Z. Emotional Intelligence	0.440	0.062	7.045	0.000	Accepted

Hyp.	Path Analysis	β -values (+/-)	SDV	T- Statistics (>1,96)	ρ -Values (<0,05)	Decision
H- DIR ₅	Z. Emotional Intelligence - > Y. Student Religious Morals	0.311	0.069	4.480	0.000	Accepted

In hypothesis H-DIR₂ (Islamic Learning (X₁) → Emotional Intelligence (Z)) obtained β -values = 0.425 and ρ -values = 0.000 (<0.05). This shows that the variable Islamic Learning (X₁) has a positive, significant effect on Emotional Intelligence (Z). This can be interpreted that when the variable Islamic Learning (X₁) increases then the Emotional Intelligence variable will also increase significantly. In the H-DIR₃ hypothesis (Parental Support (X₂) → Students' Religious Morals (Y)) obtained β -values = 0.272 and ρ -values = 0.000 (<0.05). This shows that Parental Support (X₂) has a positive and significant effect on Student Religious Morals (Y). This can be interpreted as meaning that when the Parental Support (X₂) increases, the Student Religious Morals variable will also increase and vice versa.

In the H-DIR₄ hypothesis (Parental Support (X₂) → Emotional Intelligence (Z)) obtained β -values = 0.440 and ρ -values = 0.000 (<0.05). This shows that Parental Support (X₂) has a positive and significant effect on Emotional Intelligence (Z). This can be interpreted that when the Parental Support (X₂) increases, the Emotional Intelligence variable will also increase and vice versa. In the H-DIR₅ hypothesis Emotional Intelligence (Z) → Students' Religious Morals (Y) obtained β -values = 0.311 and ρ -value = 0.000 (<0.05). This shows that Emotional Intelligence has a positive and significant effect on Students' Religious Morals (Y). This can be interpreted that when the Emotional Intelligence variable increases, the Students' Religious Morals variable will also experience an increase and vice versa.

Table 7. Results of Path Coefficient: Indirect Effects

Hyp.	Path Analysis	β - Values (+/-)	T- Statistic (>1,96)	ρ - Values (<0,05)	Decision	Mediating Role
H-IND1	X ₁ . Islamic Learning -> Z. Emotional Intelligence -> Y. Student Religious Morals	0.132	3.686	0.000	Accepted	Partial Mediation
H-IND2	X ₂ . Parental Support -> Z. Emotional Intelligence -> Y. Student Religious Morals	0.137	3.010	0.000	Accepted	Partial Mediation

Based on Table 7, in the H-IND₁ hypothesis, the results of testing the mediating effect of the Emotional Intelligence (Z) can be concluded that there is a positive (β -values = 0.135) and significant (T-statistic 3,686>1.96 and ρ -value 0.000<0.05) influence.) between the Islamic Learning (X₁) and Students' Religious Morals (Y) factors. So H-IND₁ stated, "There is a positive and significant influence on the role of Emotional Intelligence in mediating the Islamic Learning

on Students' Religious Morals ". In the H-IND₂ hypothesis, the results of testing the mediating effect of the Emotional Intelligence variable (Z) can be concluded that there is a positive (β -values = 0.137) and significant (T -statistic 3.010 > 1.96 and ρ -value 0.000 < 0.05) influence between the factors. Parental Support (X₂) on Students' Religious Morals (Y). So, H-IND₂ states "There is a positive and significant influence on the role of Emotional Intelligence in mediating Parental Support on Students' Religious Morals ".

E. Discussion

Islamic Learning on Students Students' Religious Morals can involve several indicators that can provide an overview of moral creed learning focusing on developing understanding, appreciation, and practice of moral values based on certain religious teachings or beliefs. The results revealed that an important indicator in measuring the learning of morals on Students' Religious morals is the understanding of religious teachings. So this indicator measures the extent to which students can explain religious teachings related to morals such as commandments and prohibitions in the religion and deeply held moral principles. This research is consistent with Taufik (2020) and Zafi et al (2021) that indicators of understanding religious teachings can encourage students to understand the principles, beliefs, teachings, and values contained in certain religious teachings.

The results of this study highlight the importance of indicators of religious values in measuring the Islamic Learning creeds which is the process by which a person internalizes and permeates moral and spiritual values contained in certain religious teachings or beliefs. This research is consistent with Tsoraya et al (2022) and Zimmermann et al (2022) that indicators of appreciation of religious values can permeate and internalize the moral values taught by their religion or belief. The appreciation of religious values is not just conceptual knowledge or understanding but is a deep and continuous process in one's life. It involves spiritual experience, self-reflection, and a commitment to implementing religious values in actions and attitudes of daily life.

Parental Support on Students' Religious Morals can involve several indicators that can give an idea that Parental Support is very important in the formation of Students' Religious Morals in guiding their children. The results revealed that an important indicator in measuring the Parental Support Students' Religious Morals assistance in worship. So that this indicator can encourage parents to help guide their children in carrying out religious worship. This research is consistent with Forster & Van De Werfhorst (2019) and Hakim (2022) that the indicator of mentoring in parental worship has a very important role, parents must be able to provide an understanding of the meaning and also the purpose of each worship performed.

The results of this study highlight the importance of supervisory and guidance indicators in measuring Parental Support to Students' Religious Morals formation. Parents play an active role in directing children in daily activities, including school activities, play, and social interaction. They give direction and encouragement to children to do good and useful things. This study is consistent with Lubbadah (2020) and Tabroni & Romdhon (2022) that indicators of supervision and guidance provide encouragement by parents to always supervise and guide children's behavior according to the religious moral values taught, and provide advice and direction when children face difficult moral situations.

Emotional intelligence on Students' Religious Morals can involve several indicators that can give a picture of a person's ability to understand, appreciate, and make the right moral decisions in various situations. The results revealed that an important indicator in measuring the emotional intelligence of religious citizens is an understanding of moral principles. So this indicator measures the extent to which students can understand the moral principles underlying their religious teachings and can apply them in various life situations, both personal and social. This research is consistent with Drigas & Papoutsi (2021) and Tsoraya et al (2022) that indicators of understanding moral principles guide a person to guide individual behavior in social interaction and decision-making. These principles form the basis for moral values held by individuals and society at large.

The results of this study highlight the importance of indicators of empathy and social care in measuring emotional intelligence in encouraging moral formation. It has an important role in forming positive and mutually supportive relationships in society. They are also an important aspect in the development of good character and in promoting moral values such as compassion, respect for diversity, and social justice. This research is consistent with Ain et al (2021) and Komalasari & Yakubu (2023) that indicators of empathy and social care are two interrelated and important concepts in forming healthy relationships between individuals and building an inclusive society, of course, to instill the spirit of empathy and concern between others to build good Students' Religious morals for individuals.

Students' Religious morals are markers or clues used to evaluate the extent to which a person or a group practices and internalizes moral values associated with certain religious beliefs and teachings. The results of this study revealed that the most important indicator in measuring Students' Religious morals is moral integrity and consistency, this indicator includes the extent to which a person pays attention to religious moral values in daily life with consistency. This research is consistent with Hariandi et al (2021) and Nasriddinovich (2022) that these indicators of moral integrity and consistency include integrity in action and point decisions as well as loyalty to religious moral principles even in challenging situations. Moral integrity and consistency are interrelated and mutually reinforcing. When a person has high moral integrity, they will be more likely to act consistently by the moral values they hold. Conversely, moral consistency can measure the extent to which a person practices integrity in their behavior over time. The results highlight the importance of indicators of maintaining a good relationship with God in measuring one's religious morals. The level of devotion and relationship a person maintains with God or the strength that matches their religious beliefs can be an important indicator of a religious brand. This research is consistent with Mamarasulovich (2022) and van Adrichem et al (2020) that the indicator of maintaining a good relationship with God is an important aspect of the spiritual and moral life of a person who has religious beliefs. It involves efforts to strengthen and maintain the spiritual bond between individuals and God according to their religious beliefs.

F. Conclusion

Research on the influence of emotional intelligence as a mediator between Islamic Learning and Parental Support for Students' Religious Morals has important implications for religious education and the formation of children's moral character. These implications include developing holistic learning programs, strengthening parental support in developing children's emotional intelligence, integrating

emotional intelligence in the religious education curriculum, training teachers, and increasing collaboration between schools and parents. Suggestions for future research include longitudinal studies, the development of valid measuring tools, comparative studies, in-depth qualitative research, intervention studies, participatory research, and contextual studies that consider cultural, religious, and social factors. A holistic and multidimensional approach in emotional intelligence research in moral aqidah learning and parental support can provide a more comprehensive understanding of the factors that influence students' moral and spiritual development.

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