



Exploring Islamic Extracurricular Mediation: The Impact of Islamic Religious Education Learning and Peers on Spiritual Quotient

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Abstract

This study aims to examine the effect of Islamic religious education learning and peers on students' spiritual quotient and the mediating role of Islamic extracurriculars in the relationship between the two variables. This research used a quantitative survey method with a purposive sampling technique. Data collection employed a Likert scale, and data analysis utilized PLS-SEM. The sample in this study was 41 students at SMPN 2 Ponorogo. The results demonstrated that Islamic religious education learning exerted a positive but insignificant influence on students' spiritual quotient. On the other hand, peers and Islamic extracurriculars had a positive and significant influence on the spiritual quotient. The implications of the study indicate that Islamic religious learning needs to be supported by extracurricular activities and religious programs in schools. Research recommendations include strengthening extracurricular programs, regular monitoring, and increasing the involvement of learners who do not participate in extracurricular activities. This is expected to improve the overall spiritual quotient of all learners.

Keywords: Spiritual Quotient, Islamic Religious Education Learning, Peers, Islamic Extracurricular, PLS-SEM

A. Introduction

Education is an effort that plays a significant role in developing the potential of every human being to prepare themselves to face the challenges of life in the future. Today, the 21st-century civilization is transforming the field of science and technology in a more modern direction (Saada, 2021; Taufik, 2020). The two sides of the modern direction provide convenience and drown humans in adversity, causing negative effects. News of criminality, social media crimes, and various delinquencies in adolescents are familiar. The occurrence of these events is because their souls have not been able to respond to the progress of the times (Taufik, 2020; Tolchah, 2019).

In this research, the quotient is discussed in depth, which is a source of guidance for other quotients that facilitate dialog between reason and emotion, namely the spiritual quotient. A spiritual quotient is a quotient that can build the whole self. It is a perfect ability to compromise reason and culture in examining matters relating to divinity so that with this ability, one can live life by interpreting every small piece of its life as meaningful worship, including in overcoming life's challenges. In addition, ideally, a good level of spiritual quotient will lead to movement toward positive development and good self-control (Aziz et al., 2021; Mulawarman et al., 2024).

In this millennial era, intellectual quotient (IQ) is not enough to support one's career success. This is because the intellectual quotient must be aligned with the emotional quotient (EQ) and spiritual quotient (SQ). The thing that needs to be considered in developing spiritual quotient in students is how efforts to instill the value of Islamic religious education values in life, selective of environmental influences, especially peers, where children spend more time with their friends than their parents. The provision of various religious support programs in the school environment as a means of developing students' spiritual quotient, such as extracurricular activities, needs to be conducted (Hakim, 2022; Karlina, 2024). On the other hand, several factors hinder the cultivation of spiritual quotient in students, one of which is the existence of rapid social change. This change emphasizes material success and egoism and only seeks pleasure and an out-of-bounds lifestyle, thus causing a dehumanization process (Tarip, 2020; Tolchah, 2019). Lack of mastery in improving the spiritual quotient of students in schools can be a big problem that results in the spiritual behavior of students. This results in moral deviations in the school environment.

Based on the results of the pre-survey, it was revealed that some students still had poor character and morals, both at school and outside of school, indicating their low spiritual quotient. Learning outcomes from examinations are more emphasized in assessing the achievement of current Islamic education goals. It denotes a lack of attention to the development of spiritual quotient. The current school culture is also more likely to focus on each other's learning outcomes from the academic side only, or intellectual quotient has not prioritized emotional and spiritual development. It is still limited to a theory that has not yet reached implementation. In line with the research, Komariah and Nihayah (2023) stated that the lack of optimal achievement of Islamic religious education learning objectives in the aspects of IQ, EQ, and SQ will harm students. If high IQ and EQ are not balanced with spiritual quotient, a person's personality will be imbalanced. The social environment will be affected by the implications of this (Hasriadi et al., 2023; Komariah & Nihayah, 2023).

Karimullah et al. (2022) and Komariah and Nihayah (2023) have shown that effective learning of Islamic religious education learning can significantly increase spiritual quotient. In Islamic education, they will learn about sharia values, moral values, worship practices, and spiritual reflection. Islamic religious education learning is conscious guidance by educators towards the physical and spiritual development of students towards the formation of the main personality. Islam brings basic values that can be a filter as well as a barrier to all the negative impacts of changing times. It also encourages children to process into a generation with character and morals. Supported by research, Lafrarchi (2020), Tirri (2023), and Ucan (2019) asserted that cultivating spiritual quotient must be done by teachers, especially Islamic Religious Education teachers, by looking at directed behavioral changes. In the goal of directed behavior change that can be carried out well by students, an educator needs to apply strategies in cultivating spiritual quotient through learning so that students are truly fostered in their development through learning.

To improve their spiritual quotient, students must support the development process by participating in Islamic extracurricular activities at school. Various Islamic extracurricular activity programs affect the development of spiritual quotient. This extracurricular activity is also a solution and a place to deepen Islamic knowledge as well as internalize it due to the limited hours of religious lessons in class (Karlina, 2024). According to Kusuma et al. (2023), one of the steps to improve spiritual quotient is to involve children in religious activities. The process of implementing and fostering Islamic extracurricular activities that

are consistent and serious facilitates the development of spiritual quotient. Thus, extracurricular religious activities can encourage the effectiveness of Islamic religious education learning goals.

B. Method

This study applied a quantitative approach with survey research methods. This research design used an explanatory and correlational approach utilizing Partial Least Squares Structural Equation Modeling (PLS-SEM), which is an approach used to explore the relationship between variables in a conceptual model (Apriliani et al., 2023; Atoulloh et al., 2024; Kamila et al., 2024; Mukaromah et al., 2024). PLS-SEM is a multivariate statistical method used to analyze the relationship between latent or measured variables in a structural model (Faidah et al., 2024; Nurdian et al., 2024; Pratiwi et al., 2024). By using this approach, this research combined explanatory and correlational elements to better understand the complexity of the relationships between variables in a conceptual model (Khoiriyah et al., 2023; Putri & Daryono, 2024; Soimah et al., 2024). PLS-SEM also 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 phenomena (Prihastuti & Daryono, 2024; Saifudin et al., 2024). In addition, this study employed non-probability sampling with purposive sampling techniques, carried out to select part of the population, where the criteria chosen were those who followed the Islamic extracurricular as the fulfillment of the mediation variable indicator. The sample in this study was 41 students at SMPN 2 Ponorogo.

The data collection technique used a questionnaire with four variables. The independent variables included Islamic religious education learning (X_1) and peers (X_2), the mediator variable was Islamic extracurriculars (Z), and the dependent variable was spiritual quotient (Y). This study used a Likert scale consisting of five alternative answers from never (1) to always (5) (Daryono et al., 2020; Supriyanto et al., 2022). Data collection was carried out using a survey method via Google Forms.

Islamic religious education learning (X_1) consists of aspects of morals, physical, worship, intellect, teacher's role, spiritual, social, faith, teaching methods and approach, and student activity (Hasriadi et al., 2023; Lafrarchi, 2020; Pallathadka, 2023; Saada, 2023; Supena, 2021; Taufik, 2020). Meanwhile, peers (X_2) comprise aspects of self-adjustment, relationship interaction, character quality, intimacy intensity, pro-social behavior, tolerance, supportive behaviors,

interpersonal, and provides competency (Aderibigbe, 2023; Chen et al., 2022; Hadi & Alfiasari, 2023; Lorijn et al., 2022; Mudzkiyyah et al., 2022).

Islamic extracurricular (Z) is made of aspects of sincerity and seriousness, responsibility, improving the quality of faith, Islam, and knowledge, activeness, actualizing religious values, enthusiasm, channelize interests and talents, and attendance frequency (Karlina, 2024; Ma'ruf et al., 2023; Mahdia & Aisyah, 2024; Massi & Zaenuri, 2022; Tarip, 2020). In addition, spiritual quotient (Y) encompasses aspects of character building, star principle, mission statement, self-controlling, personal strength, social strength, zero mind process, and self-awareness created (Aziz et al., 2021; Kazemi et al., 2022; Mulawarman et al., 2024; Puspitacandri, 2020; Tirri, 2023).

Furthermore, the statistical analysis of this research used 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 >0.70 and the reflective construct AVE >0.50 (Daryono et al., 2024; Fauzan et al., 2023; Supriyanto et al., 2022). Besides, reliability estimates used Cronbach Alpha, Rho_A, and CR values >0.70 . 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; Widyastuti et al., 2023). The research hypothesis consists of two: direct and indirect influences. The inner model testing stage was to test the significance of the direct (H-DIR₁₋₅) and indirect effects (the mediating role of H-IND₁₋₂). The research hypotheses were formulated as follows:

H-DIR₁: Islamic religious education learning affects increasing spiritual quotient.

H-DIR₂: Peers affect increasing the spiritual quotient.

H-DIR₃: Islamic religious education learning affects increasing Islamic extracurriculars.

H-DIR₄: Peers affect increasing Islamic extracurriculars.

H-DIR₅: Islamic extracurriculars affect increasing the spiritual quotient.

H-IND₁: Islamic extracurriculars mediate the positive relationship between Islamic religious education learning and spiritual quotient.

H-IND₂: Islamic extracurriculars mediate the positive relationship between peer influence and spiritual quotient.

C. Results and Discussion

Evaluation of measurement models is vital to ensure that the indicators used to measure latent constructs or variables are in accordance with the research objectives and have good quality. As such, 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, the researchers could decide which indicators should be included in the analysis and which should be omitted.

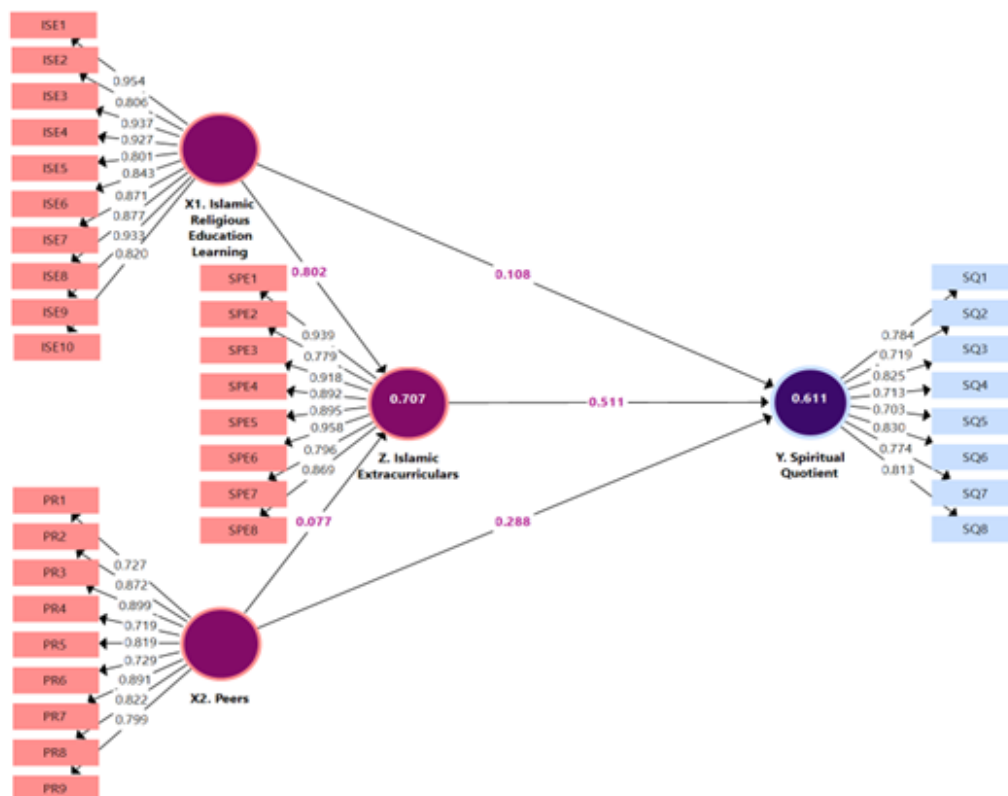


Figure 1. Evaluation of the Measurement Model

The convergent validity measurement used a factor loading value limit of 0.70. The overall loading factor value of each sub-variable was >0.70 (0.719 - intimacy intensity to 0.958 - enthusiasm). This can be interpreted that the level of correlation between sub-variables and variables could be explained by 71.90% to 95.80%. The most dominant statement item in measuring spiritual quotient was the enthusiasm construct of 0.958 (SPE6). This can measure a spiritual quotient of

95.80%. In comparison, the weakest item was the intimacy intensity construct of 0.719 or 71.90% (PR4). The value of Average Extracted Variance (AVE) in each variable had a score of >0.50 (0.596 – spiritual quotient (Y) to 0.780 – Islamic extracurricular (Z). Thus, it can be concluded that each sub-variable and variable in the instrument in the research model supported the requirement of convergent validity. The internal consistency reliability output revealed that all variables had CA values (0.904 to 0.967), rho A (0.921 to 0.969), and CR (0.921 to 0.971). Therefore, it can be concluded that the internal consistency of the instrument's reliability in three aspects had a value of >0.70. In other words, it had good reliability in measuring students' spiritual quotient.

Further, the Fornell Larcker value is explained by looking at the correlation value of the latent variable itself with the correlation variable of other latent variables. Based on **Table 1**, the correlation value of spiritual quotient (Y) → spiritual quotient had a value of 0.772, greater than the correlation value of Islamic religious education learning (X1) with other variables (peers → 0.571; Islamic extracurricular → 0.732; and Islamic religious education learning → 0.672) and so on for the assessment of correlation to other variables.

Table 1. Discriminant Validity: The Fornell Larcker

Variable	X1	Z	X2	Y
Islamic religious education learning (X₁)	0.879			
Islamic Extracurricular/ROHIS (Z)	0.838	0.883		
Peers (X₂)	0.473	0.456	0.811	
Spiritual Quotient (Y)	0.672	0.732	0.571	0.772

In **Table 2**, one of the main purposes of HTMT testing is to measure the validity of discriminants in the model. HTMT is used to check the extent to which constructs measured by different indicators represent the same or different constructs in the model. HTMT is also useful for assessing multicollinearity between constructs in models. Multicollinearity can occur when constructs are strongly interrelated, which can lead to problems in the estimation and interpretation of results in SEM analysis. It was revealed that the HTMT value in all dimensions had a value of <0.90 (0.455 to 0.869). Hence, it can be concluded that Fornell-Larcker and HTMT, on the correlation of all variables in this research data instrument, met the discriminant validity test in measuring the increase in spiritual quotient.

Table 2. Discriminant Validity: The HTMT

Variable	X1	Z	X2	Y
Islamic religious education learning (X ₁)				
Islamic extracurricular (Z)	0.869			
Peers (X ₂)	0.478	0.455		
Spiritual quotient (Y)	0.680	0.753	0.562	

Structural evaluation in testing on PLS-SEM has the main objective of assessing the accuracy of the predictions 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 phenomena studied in the context of research. By analyzing the relationships between variables, researchers can identify the factors that contribute to the phenomenon and develop deeper insights into the dynamics involved.

Table 3. Measurement of Structural Model: R², f², Q²

Variable	R ²		f ²		Q ²		Power
	Value	Decision	Value	Decision	a*	b*	
SQ (Y)	0.611	Moderate	-	-	0.316	0.475	Strong
ISE (X ₁)	-	-	0.009	Small	-	0.709	Strong
PR (X ₂)	-	-	0.162	Medium	-	0.558	Strong
SPE (Z)	0.707	Substantial	0.196	Medium	0.533	0.702	Strong

*a = Redundancy, b = Communality

Based on **Table 3**, R² efficiency in the spiritual quotient variable obtained a value of 0.611. This can be interpreted as Islamic religious education learning, peers, and Islamic extracurriculars affected the spiritual quotient variable by 61.10%, and other variables outside the research model influenced the remaining 38.90%. Thus, the output effect size indicates that the most dominant variable in influencing students' spiritual quotient was Islamic extracurricular (f² = 0.196 in the medium category, while the weakest variable was Islamic learning (f² = 0.009) in the small category. As a result, the output effect size denotes that the most dominant variable in influencing spiritual quotient was the Islamic extracurricular.

By looking at the value of predictive relevance (Q²), the next test aimed to validate the predictive capabilities of the model by reality in the field. Based on **Table 3**, all Q² values exceeded the intersection point (greater than zero). The results of the calculation of predictive relevance Q² obtained values of 0.316 to 0.533 in Redundancy Construct Crossvalidated and 0.475 to 0.709 in Communality Construct Crossvalidated. In other words, the model in measuring spiritual

quotient as a whole could explain the analysis of the model by 31.60% to 70.90% of the phenomenon studied. The results of both procedures showed that the spiritual quotient has strong predictive power.

Additionally, one of the main purposes of hypothesis testing is to examine the relationships between variables in the 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 theories that support the model. In addition, this test analyses the significance of the mediating effect in the research model. It is important to understand the mechanisms underlying relationships between variables and how certain variables can mediate or change relationships between other variables.

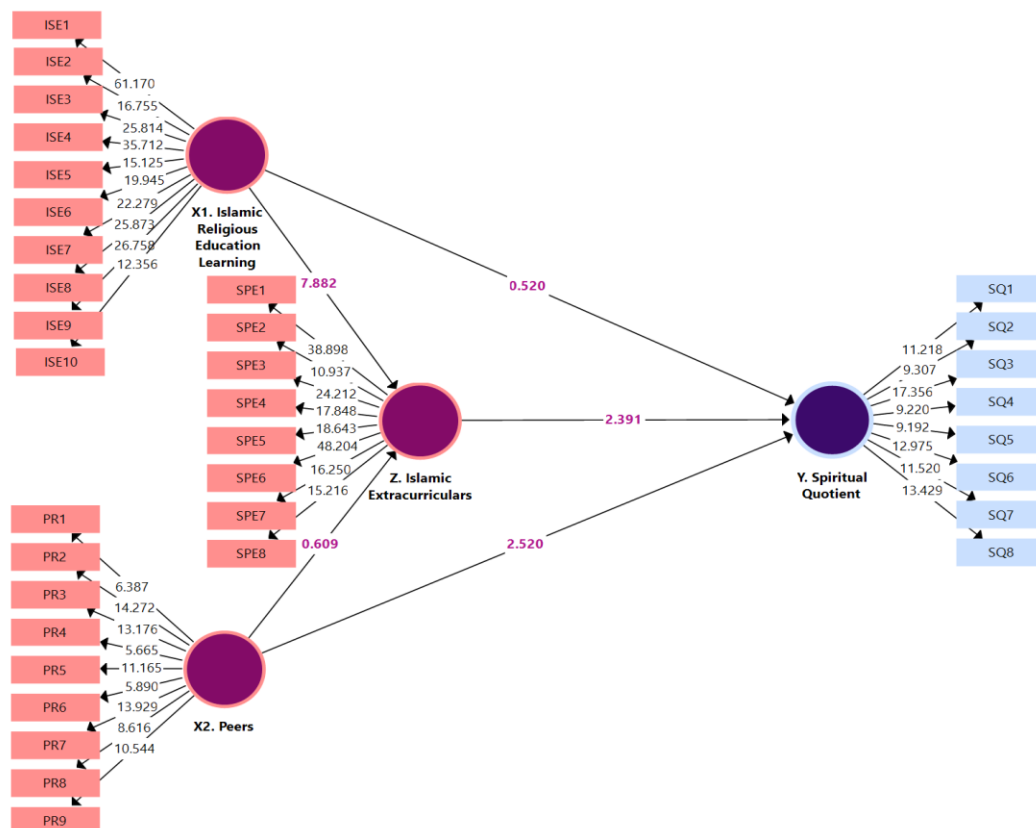


Figure 2. The Measurement Model

The hypothesis can be accepted with significant criteria if it has a statistical T value above 1.96. The hypothesis can be accepted with a positive or negative influence if the acquisition of the value of the B-values coefficient shows the direction of positive or negative influence. Based on **Table 4**, in the **H-DIR1**, Islamic religious education learning (X1) → spiritual quotient (Y) obtained a value of β -

values = 0.108 and P-values = 0.604 (0.05). This indicates that the variable of Islamic religious education learning (X1) had a positive but not significant effect on the spiritual quotient (Y). This can also be interpreted that when the learning variable of Islamic religious education learning (X1) increases, the variable of spiritual quotient will also increase but not significantly. In the **H-DIR2** hypothesis, peers (X2) → spiritual quotient (Y) obtained a value of β -values = 0.288 and P-values = 0.012 (0.05). This denotes that peers (X2) exerted a positive and significant effect on the spiritual quotient (Y). This can be interpreted that when peers (X2) increase, the spiritual quotient variable will also increase and vice versa.

Table 4. Results of Path Coefficients: Direct Effect

Hyp.	Path Analysis	β -Values (+/-)	Sample Mean	SDV	T-Statistics (>1,96)	P-Values (<0,05)	Decision
H-DIR ₁	ISE → SQ	0.108	0.105	0.208	0.520	0.604	Rejected
H-DIR ₂	PR → SQ	0.288	0.290	0.114	2.520	0.012	Accepted
H-DIR ₃	ISE → SPE	0.802	0.784	0.102	7.882	0.000	Accepted
H-DIR ₄	PR → SPE	0.077	0.106	0.126	0.609	0.543	Rejected
H-DIR ₅	SPE → SQ	0.511	0.507	0.214	2.391	0.017	Accepted

Based on **Table 5**, in the **H-IND1** hypothesis, the results of testing the mediating effect of the Islamic extracurricular (Z) variable can be concluded that there is a positive (β -values = 0.410) and significant (T statistic 2.407 >1.96 and P-values 0.016 <0.05) sign between Islamic religious education learning factors (X1) and spiritual quotient (Y). Hence, H-IND1 states, "There is a positive and significant influence on the role of Islamic extracurricular in mediating Islamic religious education learning on spiritual quotient." In the **H-IND2** hypothesis, the results of testing the mediating effect of the Islamic extracurricular (Z) variable can be concluded that there is a positive (β -values = 0.039) and insignificant (T statistic 0.520 <1.96 and P-values 0.603 > 0.05) value between the peers' factor (X2) and spiritual quotient (Y). Thus, H-IND2 states, "There is a positive but not significant influence on the role of Islamic extracurricular in mediating peer factors on spiritual quotient."

Table 5. Results of Path Coefficient: Indirect Effects

Hyp.	Path Analysis	β -Values (+/-)	T-Statistics (>1,96)	P-values	Decision	Mediating Role
H-IND ₁	ISE → SPE → SQ	0.410	2.407	0.016	Accepted	Full Mediation
H-IND ₂	PR → SPE → SQ	0.039	0.520	0.603	Rejected	No Mediation

The results of this study demonstrated that learning Islamic religious education exerted a positive influence on increasing the spiritual quotient of

students. However, it did not significantly increase. This research is consistent with the research of Tolchah (2019), which states that learning Islamic religious education learning does not significantly increase spiritual quotient because classroom learning is more limited to delivering theory by teachers, so learning is not effective enough to provide sufficient opportunities for students to understand and practice the concepts taught in the real-world context (Kazemi et al., 2022; Taufik, 2020). However, this is not in line with research conducted by Hakim (2022), stating that learning Islamic religious education learning can increase the spiritual quotient when students understand a theory; students then internalize and apply their knowledge in life to realize morals that religious values. This is also stated by Aripin and Nurdiansyah (2022) that the accuracy of teachers in applying methods and approaches in the learning process is to optimize the delivery of material that can be received by students effectively (Supena, 2021; Ucan, 2019).

Interaction and support from peers not only enrich the spiritual experience of learners but also form a supportive community in the development of the child's spiritual quotient. The results of this study indicated that the strongest indicator in measuring peer influence was the character quality indicator, so children need to be selective in making friends and determining their circle of friends. This statement agrees with the research by Agustanti and Astuti (2023) that peer groups must be people with good character, behavior, and study habits. Peers can be a source of social support, strong commitment, and dedication support so that they can be an inspiration and motivation for students in the process of development (Zhang et al., 2024). Consistent with research, Nie et al. (2022) asserted that interaction with peers can support personal and spiritual growth, becoming a mutually supportive and open environment for children. Through discussions, shared reflections, and joint activities oriented toward spiritual values, learners can experience significant spiritual growth.

However, it is not in line with the research (Lorijn et al., 2022), which states that peers do not have a significant influence in improving children's spiritual quotient. High intensity of familiarity with peers without restrictions will potentially cause negativity. Negative behavior of at-risk peers can result in the child imitating such behavior or engaging in adverse activities. As such, children need to pay attention to related boundaries in peer associations (Chen et al., 2022; Setiawati, 2020). This statement aligns with the research of Mudzkiyyah et al. (2022), stating that self-adjustment has the potential to require children to adjust to their social environment. Thus, children who do not have a strong character will

be influenced by each other's attitudes, behaviors, and bad habits. Hence, children must build and establish healthy relationships and facilitate positive interactions with peers, which can help prevent negative impacts that may arise from each other (Chen et al., 2022; Putriningsih & Kusumaningrum, 2022).

The spiritual quotient of participants could be significantly improved if supported by non-learning activities in class, such as extracurricular and religious programs at school. The results of this study showed that the most powerful indicator in measuring Islamic extracurriculars was enthusiasm for participating in activities. When children have high enthusiasm, they tend to have strong motivation and interest from within, without any coercion and pressure from outside (Kristianto et al., 2023). Supported by research by Ma'ruf et al. (2023), enthusiasm helps children remain consistent in following every activity. When they feel enthusiastic about something, they will be more disciplined in carrying out the duties and obligations that are their responsibility. Research by Massi and Zaenuri (2022) stated that seriousness and sincerity in participating in children's extracurricular activities will help build a strong character and more confidence in one's abilities and potential so that the opportunity to participate in Islamic extracurricular activities is greater, aiming to achieve goals and improve the quality of the final results, accomplished in improving the spiritual quotient of students (Tarip, 2020; Tirri, 2023).

Based on the results of the research above, it can be concluded that learning Islamic religious education does not have a significant impact if there is no support for internalization and actualization of religious values through Islamic extracurriculars in schools. The delivery of theory alone by teachers in class and limited learning time have less influence on the development of students' spiritual quotient (Hasriadi et al., 2023; Mahdia & Aisyah, 2024; Tolchah, 2019). On the other hand, peers have a significant impact on improving the spiritual quotient of learners. This is because peers play a vital role in providing acceptance and recognition as well as support to individuals. Its presence can affect the development of learners, especially their spiritual quotient (Aderibigbe, 2023; Agustanti & Astuti, 2023; Putriningsih & Kusumaningrum, 2022). In addition, Islamic extracurricular also has a significant influence on the spiritual quotient of students; the existence of this forum with a supportive environment is an opportunity to deepen religious knowledge, worship practices, knowledge sharing, and positive relationship interactions to encourage the development of students' spiritual quotient.

D. Conclusion

Research on Islamic extracurricular activities uncovered a significant positive impact on students' spiritual quotient by enhancing their understanding and application of Islamic teachings in daily life. Participation in these activities allows students to internalize and actualize Islamic values through reflection, discussion, and interaction, leading to strengthened spiritual well-being and better application of these values in various life contexts. To further improve the spiritual quotient, the study recommends strengthening extracurricular programs with a holistic approach, periodic monitoring for program evaluation, and providing alternative activities for students not involved in extracurriculars. Schools should also enhance Islamic religious education through discussions, seminars, and the use of technology and social media to reach all students.

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