

# The Influence of Religious Understanding, Family Environment, and Emotional Intelligence on Students' Religious Practices

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## ABSTRACT

The phenomenon behind this study is the lack of consistency in students' worship behavior despite having received Islamic Religious Education at school. This condition shows that students' worship behavior is not only influenced by religious understanding, but also by family environment and internal psychological factors. This study aims to analyze the relationship and influence of religious understanding, family environment, and emotional intelligence on students' worship behavior. The research was conducted at MTs Al-Muttaqin Pekanbaru with a population of 66 students, who were also used as samples through total sampling technique. This study is a field survey with a correlational quantitative approach. Data collection was conducted using a Likert scale questionnaire, namely a questionnaire on religious understanding (10 items), family environment (10 items), emotional intelligence (10 items), and students' worship behavior (10 items). Data analysis was performed using correlation and multiple regression tests. The results showed that religious understanding had a positive and significant relationship with students' worship behavior ( $r = 0.634$ ;  $p < 0.05$ ), family environment also showed a positive and significant relationship ( $r = 0.549$ ;  $p < 0.05$ ), and emotional intelligence had the strongest relationship with students' worship behavior ( $r = 0.829$ ;  $p < 0.05$ ). The regression analysis results show that religious understanding, family environment, and emotional intelligence simultaneously have a significant effect on students' worship behavior with a coefficient of determination of  $R^2 = 0.714$ , which means that 71% of the variation in students' worship behavior can be explained by these three variables. This study is expected to serve as a basis for the development of integrated student worship guidance through the strengthening of cognitive, family, and emotional intelligence aspects.

## 1. INTRODUCTION

Worship behavior is one of the key indicators of the success of Islamic religious education because it reflects the internalization of religious values in the form of concrete practices carried out consciously and consistently. In the context of formal education, Islamic religious education aims not only to enhance students' religious understanding but also to foster religious attitudes and consistent worship habits in daily life (Majid & Andayani, 2020). Therefore, the quality of students' religious behavior serves as a crucial benchmark for evaluating the effectiveness of religious education in schools. This study focuses on simultaneously testing three primary predictor variables of madrasah students' worship behavior—religious understanding, family environment, and emotional intelligence—within a comprehensive and integrated model. However, various empirical findings indicate that students' worship behavior does not yet fully align with their level of religious understanding. Students often possess good cognitive religious knowledge but do not demonstrate consistency in performing both obligatory and recommended acts of worship (Suyadi, 2019). This situation indicates a gap between the cognitive and affective-

behavioral aspects of Islamic religious education, meaning that learning objectives have not been optimally achieved. Theoretically, religious behavior is influenced by internal and external factors that interact with one another. Religious understanding serves as the cognitive foundation that shapes an individual's awareness of the meaning and obligations of religious practice (Santrock, 2021). However, religious understanding alone is not always sufficient to encourage religious behavior if it is not supported by a conducive social environment and good self-management skills. The family environment is an external factor that plays a strategic role in shaping students' religious behavior. The family serves as the primary educational environment that provides continuous modeling, habituation, and reinforcement of religious values (Lickona, 2018). Religious parenting styles and the intensity of parental involvement in religious upbringing have been shown to influence the consistency of religious practice among children and adolescents. In addition, emotional intelligence, as an internal psychological factor, plays a role in determining students' ability to exercise self-control, manage their emotions, and motivate themselves to consistently practice religious values. Individuals with good emotional intelligence tend to be able to maintain positive behaviors, including religious practices, even when facing emotional stress and various environmental influences (Goleman, 2016).

Several previous studies have examined the factors that influence students' worship behavior in isolation. Hidayat and Syahidin (2018) found that religious understanding positively correlates with students' religiosity; however, their study measured only the knowledge aspect without integrating internal psychological factors. Utami and Hakim (2021) demonstrated that the family environment significantly influences adolescents' religious practices, but they did not include the emotional intelligence variable in their model. Yusuf and Nurihsan (2018) emphasized the crucial role of emotional intelligence in adolescents' adaptive behavior, yet did not specifically link it to religious practices in madrasahs. Suyadi (2019) identified a gap between cognitive and behavioral aspects in Islamic religious education, but did not explore its predictive factors simultaneously. Sukmadinata (2022) emphasizes the importance of integrating cognitive, affective, and environmental factors in shaping student behavior; however, his study is theoretical in nature and has not yet been empirically tested in the context of madrasahs. Based on a review of the aforementioned previous studies, there is an unanswered research gap, namely: the absence of research that simultaneously examines the influence of religious understanding, family environment, and emotional intelligence as an integrated model on the religious practices of madrasah students in Indonesia. Most previous studies have only examined one or two variables separately, thus failing to describe the relative contributions of each variable and their interactions within a comprehensive analytical framework. This study aims to address this gap by integrating these three factors into a multiple regression model tested empirically. Referring to the research problems and gaps outlined above, the research questions to be addressed in this study are: (1) Is there a significant relationship between religious understanding and students' religious behavior at MTs Al-Muttaqin Pekanbaru? (2) Is there a significant relationship between family environment and students' religious behavior at MTs Al-Muttaqin Pekanbaru? (3) Is there a significant relationship between emotional intelligence and students' worship behavior at MTs Al-Muttaqin Pekanbaru? (4) Do religious understanding, family environment, and emotional intelligence simultaneously have a significant effect on students' worship behavior at MTs Al-Muttaqin Pekanbaru?

This study is of high significance and urgency because it offers a theoretical contribution in the form of an integrated empirical model that illustrates the interaction of cognitive, social, and psychological factors in shaping students' religious practices. In practical terms, the findings of this study can serve as a foundation for educators, counselors, and madrasah administrators in designing more holistic strategies for fostering religious practices. If this issue is addressed,

schools can develop guidance programs that not only strengthen religious knowledge but also actively involve families and foster students' emotional intelligence, resulting in worship behaviors that are more stable, consistent, and rooted in deep self-awareness.

## 2. METHODS

This study employs a quantitative research method with a correlational approach, aiming to examine the relationship and influence among religious understanding, family environment, and emotional intelligence on students' worship behavior. This study is classified as a field survey, since data were collected directly from respondents through the distribution of research instruments. The research was conducted at MTs Al-Muttaqin Pekanbaru. The population of this study comprised all 66 students of MTs Al-Muttaqin Pekanbaru. Given the relatively small population size, all members were included as the research sample using the total sampling technique, resulting in a sample of 66 students. This approach was adopted to ensure that the research findings could comprehensively represent the condition of the entire population. Data collection was conducted using Likert scale questionnaires developed based on indicators of each research variable. The religious understanding instrument consisted of 10 statement items, the family environment instrument consisted of 10 items, the emotional intelligence instrument consisted of 10 items, and the students' worship behavior instrument consisted of 10 items. Prior to use, all instruments were tested for their feasibility through validity and reliability testing.

### Validity Test

Instrument validity was tested using the Pearson Product Moment correlation technique, by correlating the score of each item with the total variable score. A statement item was declared valid if its correlation coefficient was greater than the r-table value and had a significance value of less than 0.05.

**Table 1. Validity of the Religious Understanding Measurement Instrument**

Item	Validity (r)	p	Valid
X1.1	0.731	0.00	Valid
X1.2	0.686	0.00	Valid
X1.3	0.589	0.00	Valid
X1.4	0.774	0.00	Valid
X1.5	0.698	0.00	Valid
X1.6	0.743	0.00	Valid
X1.7	0.755	0.00	Valid
X1.8	0.771	0.00	Valid
X1.9	0.706	0.00	Valid
X1.10	0.610	0.00	Valid

Based on the Table 1 shows that all statement items (X1.1–X1.10) have significant correlation coefficients with a significance value of  $p < 0.05$ . Item correlation values ranged from 0.589 to 0.774, indicating that all items accurately measured the religious understanding aspect; therefore all items were declared valid and suitable for use in the study.

**Table 2. Validity of the Family Environment Measurement Instrument**

Item	Validity (r)	p	Valid
X2.1	0.670	0.00	Valid
X2.2	0.718	0.00	Valid
X2.3	0.674	0.00	Valid
X2.4	0.616	0.00	Valid
X2.5	0.653	0.00	Valid
X2.6	0.563	0.00	Valid

X2.7	0.803	0.00	Valid
X2.8	0.682	0.00	Valid
X2.9	0.783	0.00	Valid
X2.10	0.543	0.00	Valid

Result Table 2 shows that all items of the family environment instrument (X2.1–X2.10) have significant correlation values with  $p < 0.05$ . The correlation coefficients ranged from 0.543 to 0.803, indicating that each statement item adequately represented the family environment construct; therefore all items were declared valid.

**Table 3. Validity of the Emotional Intelligence Measurement Instrument**

Item	Validity (r)	p	Valid
X3.1	0.762	0.00	Valid
X3.2	0.776	0.00	Valid
X3.3	0.774	0.00	Valid
X3.4	0.747	0.00	Valid
X3.5	0.830	0.00	Valid
X3.6	0.661	0.00	Valid
X3.7	0.637	0.00	Valid
X3.8	0.737	0.00	Valid
X3.9	0.706	0.00	Valid
X3.10	0.612	0.00	Valid

Based on Table 3 shows that all statement items of the emotional intelligence instrument (X3.1–X3.10) have significant correlation values with  $p < 0.05$ . The relatively high correlation values indicate that the instrument effectively measured aspects of students' emotional intelligence, such as emotional regulation, empathy, and self-motivation; therefore all items were declared valid and suitable for subsequent analysis.

**Table 4. Validity of the Students' Worship Behavior Measurement Instrument**

Item	Validity (r)	p	Valid
Y1.1	0.808	0.00	Valid
Y2.2	0.852	0.00	Valid
Y3.3	0.803	0.00	Valid
Y4.4	0.625	0.00	Valid
Y5.5	0.785	0.00	Valid
Y6.6	0.750	0.00	Valid
Y7.7	0.755	0.00	Valid
Y8.8	0.722	0.00	Valid
Y9.9	0.661	0.00	Valid
Y10.10	0.679	0.00	Valid

The validity test results for the students' worship behavior instrument showed that all items (Y1.1–Y10.10) have significant correlation coefficients with  $p < 0.05$ . The obtained correlation values indicate that each item accurately measured the consistency and practice of students' worship; therefore all items were declared valid and suitable for use in the study.

### Reliability Test

Reliability testing was conducted to determine the consistency level of the research instruments using Cronbach’s Alpha coefficient. An instrument was declared reliable if its Cronbach’s Alpha value exceeded 0.70, indicating a good level of reliability.

**Table 5. Reliability of Research Measurement Instruments**

Alat Ukur	Number of Items	Cronbach’s Alpha
Religious Understanding Measurement Instrument	10	0.888
Family Environment Measurement Instrument	10	0.859
Emotional Intelligence Measurement Instrument	10	0.895
Students’ Worship Behavior Measurement Instrument	10	0.910

Based on Table 5, all research instruments showed Cronbach’s Alpha values above 0.80, namely religious understanding at 0.888, family environment at 0.859, emotional intelligence at 0.895, and students’ worship behavior at 0.910. These values indicate that all measurement instruments have a very high level of reliability, and are therefore consistent and dependable in measuring each research variable. The collected data were analyzed using descriptive and inferential statistical techniques with the assistance of SPSS software. Descriptive statistical analysis was used to describe the characteristics of respondents and the tendencies of each research variable, while inferential statistical analysis was used to test the relationships and influences between variables through correlation and multiple regression tests. The results of the analysis were subsequently used as the basis for drawing conclusions in accordance with the established research objectives.

## 3. RESULTS AND DISCUSSION

### RESULTS

This section presents the research findings obtained through the process of data processing and analysis. Data were analyzed using descriptive and inferential statistical approaches to describe the condition of respondents, the tendencies of each research variable, and the relationship and influence of religious understanding, family environment, and emotional intelligence on students’ worship behavior. The analysis results are presented in tabular form and interpreted systematically in accordance with the research objectives.

#### Demographic Characteristics of Respondents

This study involved 66 student respondents from MTs Al-Muttaqin with diverse demographic characteristics. Understanding the diversity of respondent characteristics is important as it can provide broader context for the research findings.

**Table 6. Respondents’ Gender**

Gender	F	%
Female	66	100.0

Table 6 presents information on the demographic profile of students. The results show that all respondents were female, totaling 66 individuals or 100%. This indicates that the study used a gender-homogeneous sample. The all-female respondent composition reflects the characteristics of the class selected as the research sample through purposive sampling technique. Although this gender homogeneity limits the generalizability of findings to male students, prior research

suggests that female students tend to exhibit more structured learning characteristics and are more responsive to variations in learning methods.

**Table 7. Frequency of Hobby Demographics**

Hobby	F	%
Reading	10	15.2
Sports	31	47.0
Arts	25	37.9
Total	66	100.0

Based on Table 7, the majority of students have sports as their hobby (47.0%), followed by arts (37.9%) and reading (15.2%). The dominance of sports and arts activities suggests that most students tend toward physical and creative activities, which potentially supports the development of discipline, self-control, and emotional balance relevant to the formation of worship behavior.

**Table 8. Frequency of Ethnicity Demographics**

Ethnicity	F	%
Malay	21	32.8
Minang	27	42.2
Batak	7	10.9
Javanese	9	14.1
Total	64	100.0

Based on Table 8, respondents came from diverse ethnic backgrounds, with the Minang (42.2%) and Malay (32.8%) groups being the largest. This diversity reflects the cultural heterogeneity of students, which may potentially influence religious values, family habits, and patterns of worship habituation instilled from an early age.

**Table 9. Frequency of Parents' Occupation Demographics**

Occupation	F	%
Self-employed	34	53.1
Private Sector	16	25.0
Civil Servant	13	20.3
Total	63	100.0

Based on Table 9, the majority of respondents came from families where parents worked as self-employed (53.1%), followed by private sector employees (25.0%) and civil servants (20.3%). This variation in occupational background reflects differences in the socioeconomic status of families, which may potentially influence parenting patterns, the intensity of parental accompaniment, and family support for the formation of students' worship behavior.

Frequency of Research Variable Levels. Analysis of research variable levels provides a picture of the distribution of respondents across each level category (low, medium, and high) for each variable studied. Understanding these variable levels is important as it provides information about the actual condition of Islamic Religious Education learning at MTs Al-Muttaqin.

**Table 10. Frequency of Religious Understanding Variable**

Religious Understanding	F	%
Low Level (Score 10-23)	-	-
Medium Level (Score 24-37)	3	4.5
High Level (Score 38-50)	63	95.5
Total	66	100.0

Based on Table 10, as many as 63 students (95.5%) were in the high-level category, while 3 students (4.5%) were in the medium category, and no students were in the low category. These results indicate that the majority of students already possess good religious understanding,

encompassing knowledge and appreciation of religious teachings as the foundation for performing worship behavior.

**Table 11. Frequency of Family Environment Variable**

Family Environment	F	%
Low Level (Score 24-37)	-	-
Medium Level (Score 24-37)	3	4.5
High Level (Score 38-50)	63	95.5
Total	66	100.0

The analysis results of Table 11 show that the family environment variable was dominated by the high-level category at 95.5%, while 4.5% were in the medium category and no respondents were in the low category. This finding indicates that the family environment of students generally provides strong support for religious guidance and worship habituation.

**Table 12. Frequency of Emotional Intelligence Variable**

Emotional Intelligence	F	%
Low Level (Score 24-37)	-	-
Medium Level (Score 24-37)	8	12.1
High Level (Score 38-50)	58	87.9
Total	66	100.0

Based on Table 12, as many as 58 students (87.9%) were in the high-level category and 8 students (12.1%) were in the medium category, with no respondents in the low category. These results indicate that students' emotional intelligence is generally good, although a small proportion of students still require strengthening in emotion management and self-control.

**Table 13. Frequency of Students' Worship Behavior Variable**

Students' Worship Behavior	F	%
Low Level (Score 24-37)	-	-
Medium Level (Score 24-37)	7	10.6
High Level (Score 38-50)	59	89.4
Total	66	100.0

Table 13 results show that 59 students (89.4%) were in the high-level category and 7 students (10.6%) were in the medium category, with no students in the low category. These findings indicate that students have generally performed worship consistently, although a small proportion of students have not yet fully optimized all aspects of worship practice.

Description of Research Variables. Descriptive statistical analysis provides a more detailed picture of the mean values and standard deviations (SD) for each research variable. The mean value indicates the general tendency of respondents on each variable, while the standard deviation indicates the level of variation or data dispersion.

**Table 14. Descriptive Statistics of Variables**

Variable	Mean	SD
Religious Understanding	2.95	.20
Tingkat Family Environment	2.95	.20
Tingkat Emotional Intelligence	2.87	.33
Tingkat Students' Worship Behavior	2.89	.31

Based on Table 14, the mean values for religious understanding and family environment were each 2.95, emotional intelligence was 2.87, and students' worship behavior was 2.89, with relatively small standard deviations. These values indicate that all four variables were in the high

category and had homogeneous data distribution, suggesting that respondents tended to have relatively uniform perceptions and conditions regarding the variables studied.

**Correlation Analysis Between Variables**

Pearson Product Moment correlation analysis was conducted to determine the strength and direction of the relationship between the independent variables and the dependent variable. Understanding the relationships between variables is important for identifying the factors that contribute to the development of students’ worship behavior.

**Table 15. Correlation Between Variables**

Independent Variable	Worship Practice		
	r	p	Significance
Religious Understanding	0.634	0.00	Significant
Family Environment	0.549	0.00	Significant
Emotional Intelligence	0.829	0.00	Significant

Based on Table 15, the correlation test results show that religious understanding had a positive and significant relationship with students’ worship behavior ( $r = 0.634$ ;  $p < 0.05$ ), family environment also showed a positive and significant relationship ( $r = 0.549$ ;  $p < 0.05$ ), and emotional intelligence demonstrated the strongest relationship with worship behavior ( $r = 0.829$ ;  $p < 0.05$ ). These findings indicate that the higher the three independent variables, the higher the students’ worship behavior.

**Regression Analysis**

Multiple regression analysis was conducted to determine the influence of the independent variables on the dependent variable both simultaneously and partially. This analysis provides a deeper understanding of the contribution of each variable in explaining the variation in students’ worship behavior as well as the dynamics of causal relationships between variables.

**Table 16. Regression.**

Independent Variable	Worship Practice				
	B	Std. Error	$\beta$	t	Sig
Religious Understanding	.207	.104	.175	1.995	.050
Family Environment	.110	.091	.100	1.209	.231
Emotional Intelligence	.626	.092	.661	6.781	.000
$R^2 = 0.714$ (71%) with $F_{(3,62)} = 51.601$ and $p < 0.05$					

Based on Table 16, the regression analysis results show that simultaneously, religious understanding, family environment, and emotional intelligence had a significant effect on students’ worship behavior with an  $R^2$  value of 0.714, meaning that 71% of the variation in worship behavior can be explained by the three variables. Partially, emotional intelligence had the most dominant influence on worship behavior ( $\beta = 0.661$ ;  $p < 0.05$ ), while religious understanding had a significant effect at the boundary level ( $p = 0.050$ ), and family environment did not have a significant partial effect. This indicates that the internal factor of students’ emotion management is the primary determinant in the formation of worship behavior.

**DISCUSSION**

Based on the research findings presented above, this discussion will analyze the main findings in depth by linking them to relevant theories and prior research. The discussion is organized systematically in accordance with the research objectives, namely examining the relationship and influence of religious understanding, family environment, and emotional intelligence on students’ worship behavior at MTs Al-Muttaqin Pekanbaru.

### **Religious Relationship Between Religious Understanding and Students' Worship Behavior**

The correlation analysis results show that religious understanding had a positive and significant relationship with students' worship behavior ( $r = 0.634$ ;  $p < 0.05$ ). These findings indicate that the higher the level of students' religious understanding, the more consistent their worship performance in daily life. The correlation strength in the moderate-to-strong category indicates that religious understanding is an important factor in the formation of worship behavior, although it is not the sole determining factor. This finding is consistent with Kohlberg's cognitive moral development theory, which states that cognitive understanding of moral and religious values is the foundation for the formation of consistent moral behavior (Santrock, 2021). In the context of Islamic education, religious understanding encompasses knowledge of *aqidah*, *sharia*, and *akhlak* that forms the basis of students' awareness of the obligation to perform worship. When students deeply understand the meaning, wisdom, and purpose of worship, they tend to have stronger intrinsic motivation to perform worship consistently. However, the research results also show that although 95.5% of students were in the high religious understanding category, 10.6% of students were still in the medium worship behavior category. This phenomenon confirms the finding of Suyadi (2019) that there is a gap between the cognitive and affective-behavioral dimensions of Islamic religious education. Good religious understanding is not always followed by consistent worship behavior unless supported by other factors, such as a conducive environment and adequate self-management skills. The partial regression analysis results show that religious understanding had a significant effect at the boundary level on students' worship behavior ( $\beta = 0.175$ ;  $p = 0.050$ ). The relatively low beta coefficient value indicates that although religious understanding has a positive contribution, its influence on worship behavior is weaker compared to emotional intelligence. This indicates that religious understanding serves as an important cognitive foundation, but needs to be strengthened by internal psychological factors and external support in order to optimally promote worship behavior. This finding has important implications for Islamic Religious Education teaching practice in madrasah. Learning must not stop at the knowledge transfer aspect alone, but must be continued with the internalization of values through habituation, role modeling, and strengthening of students' intrinsic motivation. Majid and Andayani (2020) affirm that effective Islamic religious education is education that can integrate cognitive, affective, and psychomotor aspects in a balanced manner to produce individuals who not only understand religious teachings but also practice them in real life.

### **Family Relationship Between Family Environment and Students' Worship Behavior**

The research results show that family environment had a positive and significant relationship with students' worship behavior ( $r = 0.549$ ;  $p < 0.05$ ). This moderate correlation strength indicates that family environment conditions, including religious parenting styles, parental role modeling, and family support for religious practices, contribute to the consistency of students' worship behavior. This finding affirms the strategic role of the family as the primary educational environment in shaping children's religious character. Lickona (2018) explains that the family is the place where moral and religious values are first instilled through processes of modeling, habituation, and reinforcement. Parents who consistently perform worship and involve children in religious activities provide concrete examples that children can easily internalize. In addition, warm religious communication and emotional support from parents can strengthen children's motivation to perform worship without coercion. Descriptive data show that 95.5% of students came from families in the high category, meaning most parents had provided strong support for their children's religious guidance. The diversity in parents' occupational backgrounds, with the majority working as self-employed (53.1%), did not hinder the creation of a religious family environment. This indicates that the quality of the family environment is not

solely determined by socioeconomic status, but more by parental commitment and awareness in educating children religiously.

However, the partial regression analysis results show that family environment did not have a significant partial effect on students' worship behavior ( $\beta = 0.100$ ;  $p = 0.231$ ). This finding is interesting to examine further as it contrasts with the correlation test results that showed a significant relationship. This phenomenon can be explained through multiple regression analysis, where the influence of family environment becomes non-significant when tested together with other variables, particularly emotional intelligence which has a dominant influence. This indicates that although the family environment provides a foundation for worship habituation from an early age, the effectiveness of that habituation depends greatly on the internal readiness of students to manage themselves and maintain worship behavior independently. During adolescence, students begin to develop independence and autonomy in decision-making, so the role of the family becomes more facilitative than directive. In this context, emotional intelligence becomes an important mediator that determines whether the values instilled by the family can be maintained when students face emotional and social challenges outside the family environment. Utami and Hakim (2021) found that the influence of family environment on adolescents' worship behavior tends to decline as peer influence and broader social environment increase. Therefore, the family environment needs to be reinforced through the development of students' internal capabilities, particularly emotional intelligence, so that students can maintain consistent worship behavior even when outside direct parental supervision.

#### **Emotional Relationship Between Emotional Intelligence and Students' Worship Behavior**

The most prominent finding in this study is the very strong relationship between emotional intelligence and students' worship behavior ( $r = 0.829$ ;  $p < 0.05$ ). This correlation strength is the highest among the three independent variables studied, indicating that emotional intelligence plays a central role in determining the consistency of students' worship behavior. The partial regression analysis results further reinforce this finding, where emotional intelligence had the most dominant influence on worship behavior ( $\beta = 0.661$ ;  $p < 0.05$ ). Goleman (2016) defines emotional intelligence as an individual's ability to recognize their own and others' emotions, motivate themselves, manage emotions well, and build effective social relationships. In the context of worship behavior, emotional intelligence plays an important role in helping students control negative impulses, overcome laziness, manage internal conflicts, and maintain intrinsic motivation to perform worship consistently despite facing various challenges and temptations. Students with high emotional intelligence tend to manage time well, prioritize in daily life, and are not easily influenced by social environments that do not support religious practice. They are also better able to understand the spiritual meaning behind worship, so they perform worship not merely out of obligation or external pressure, but based on awareness and spiritual needs that grow from within. Research data indicate that 87.9% of students have emotional intelligence in the high category, while 12.1% were in the medium category. Notably, the percentage of students with medium emotional intelligence (12.1%) nearly aligns with the percentage of students with medium worship behavior (10.6%). This further affirms the close relationship between emotional intelligence and worship behavior consistency. Students with lower emotional intelligence tend to experience difficulty maintaining worship behavior, even though they have good religious understanding and come from religious family environments.

This finding is consistent with the research of Yusuf and Nurihsan (2018) which stated that emotional intelligence is an important predictor of adaptive behavior and consistency in upholding believed values. In the context of Islamic education, developing emotional intelligence can be done through various strategies, such as reflective learning, spiritual guidance, self-management training, and the habituation of dhikr (remembrance of God) and muhasabah (self-reflection) that help students recognize and manage their emotional state. The diversity of student hobbies dominated by sports activities (47%) and arts (37.9%) can also serve as capital for developing emotional intelligence. Sports activities teach discipline, self-control, and perseverance, while arts activities develop emotional sensitivity and healthy self-expression. Both types of activities can be integrated into student development programs as a medium for developing emotional intelligence that supports the formation of worship behavior.

### **Simultaneous Influence of Religious Understanding, Family Environment, and Emotional Intelligence terhadap Perilaku Students' Worship Behavior**

The multiple regression analysis results show that simultaneously, religious understanding, family environment, and emotional intelligence had a significant effect on students' worship behavior with a coefficient of determination of  $R^2 = 0.714$  ( $F = 51.601$ ;  $p < 0.05$ ). The  $R^2$  value of 0.714 indicates that 71% of the variation in students' worship behavior can be explained by the three independent variables, while the remaining 29% is influenced by other factors not examined in this study. This finding confirms that worship behavior is the result of complex interactions between cognitive factors (religious understanding), social factors (family environment), and internal psychological factors (emotional intelligence). No single factor can fully explain students' worship behavior. Instead, these three factors complement and reinforce one another in shaping consistent worship behavior. Religious understanding provides a cognitive foundation in the form of knowledge of religious teachings, laws, and the wisdom of worship. Family environment provides a social context in the form of role modeling, habituation, and emotional support. Meanwhile, emotional intelligence provides internal capabilities in the form of self-control, intrinsic motivation, and resilience in facing challenges. These three components work synergistically in shaping consistent and sustainable worship behavior. Mulyasa (2017) explains that effective character education must integrate the aspects of knowing, feeling, and acting. In the context of worship guidance, knowing is represented by religious understanding, feeling by emotional intelligence, and acting by worship behavior itself, with family environment serving as the social context that facilitates all three aspects. This study provides empirical evidence supporting the importance of a holistic approach in students' worship guidance. However, it should be noted that there remains 29% of worship behavior variation that cannot be explained by the three variables in this study. Other factors that may have an influence include school environment, teacher role modeling, peer influence, digital media exposure, physical health conditions, and spiritual factors such as personal religious experiences and closeness to Allah SWT. Future research is recommended to explore these factors in order to obtain a more comprehensive understanding of the determinants of students' worship behavior.

## **4. CONCLUSION**

Based on the research findings and discussion outlined above, the conclusions of this study are formulated in accordance with the research questions posed. First, there is a positive and significant relationship between religious understanding and students' worship behavior at MTs Al-Muttaqin Pekanbaru ( $r = 0.634$ ;  $p < 0.05$ ). This finding confirms that a good understanding of religion contributes to increased consistency in religious behavior, although its influence is partial and requires support from other factors. Second, there is a positive and

significant relationship between the family environment and students' religious behavior ( $r = 0.549$ ;  $p < 0.05$ ). A religious family environment has been shown to play a role in fostering the habit of worship from an early age, although in multiple regression analysis its influence was not statistically significant on its own due to the dominance of emotional intelligence. Third, emotional intelligence has the strongest relationship with students' religious behavior ( $r = 0.829$ ;  $p < 0.05$ ) and is the most dominant predictor ( $\beta = 0.661$ ;  $p < 0.05$ ). Students' ability to regulate emotions, self-motivate, and manage themselves internally was found to be the primary determinant of the consistency of religious practices in daily life. Fourth, religious understanding, family environment, and emotional intelligence simultaneously have a significant effect on students' religious behavior with a coefficient of determination  $R^2 = 0.714$ , meaning that 71% of the variation in students' religious behavior can be explained by these three variables together. For future research, it is recommended that the study be expanded to include other factors, such as the role of the school environment, teachers' exemplary behavior, or the influence of digital media on students' religious practices. Additionally, the use of qualitative approaches or mixed-methods research could be considered to gain a deeper understanding of the processes underlying the development of religious practices. For future research, it is recommended that the study be expanded to include other factors, such as the role of the school environment, teacher role modeling, or the influence of digital media on students' religious behavior. Furthermore, the use of qualitative approaches or mixed-methods research may be considered to gain a deeper understanding of the process by which religious behavior is formed.

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