THE ROLE SOCIAL SUPPORT AND SPIRITUAL INTELLIGENCE ON STUDENTS' MORALITY IN ISLAMIC STUDENTS: PLS-SEM ANALYSIS

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Abstract

This study aims to explore the role of social support and spiritual intelligence in the moral development of students in the Islamic educational environment. The background of this research is based on the importance of moral values in character formation for students, especially in the context of Islamic education which emphasizes morals and ethics. The method used is a quantitative approach with PLS-SEM analysis, involving 40 students as research subjects. Data were collected through a questionnaire designed to measure the variables of social support, spiritual intelligence, and morality. The research results show that there is a significant positive relationship between social support and spiritual intelligence on the improvement of students' morality. These findings indicate that good social interactions and the development of spiritual intelligence can strengthen the moral values taught in class. The implications of this research suggest the need for the integration of social support programs into the Islamic education curriculum to enhance students' character. Recommendations for future research include exploring other factors that may influence students' morality and conducting longitudinal studies to understand moral changes over time. This research is expected to contribute to the development of more holistic and character-based education.

Keywords: Moral, PLS-SEM, Spiritual intelegence, Social support

INTRODUCTION | مقدمة

Social support is an individual who has almost the same mindset, age, status or position. Social Support can also be defined as children with the same age maturity level where these children form a group in which there are reciprocal activities such as providing information, so it can be concluded that Social support is children who have the same age maturity and mindset. and within it, reciprocal activities occur that can influence behavior and beliefs. If you look at the definition of Social Support, it exists and happens to children at any level, whether elementary/ islamic elementary school, Junior high school/ islamic junior high school, or senior high school/ islamic senior high school, the only difference is their way of thinking.

This is also expressed by Sarmila et al. (2023) opinion, that students can spend time with their friends, so the amount of time spent will affect a student's learning achievement. If a child's Social Support always does positive things, the child will also do positive things. Vice versa, if their Social Support likes to do negative things, then children will also be carried away in doing these negative things. The importance of Social Support will influence several good things such as behavior, speech, and even spiritual intelligence (Suardikhab, 2019).

This opinion in line with Suhifatullah et al. (2021) observations in their research paper, that Social Support can influence a child's spiritual intelligence in acting or responding to an event that occurs in a student's condition. Spiritual intelligence is intelligence that is based on oneself which is connected to wisdom outside the ego or conscious soul. Spiritual intelligence makes humans truly intellectually intact beings who can help humans heal and develop themselves as a whole. According to another opinion, spiritual intelligence is the basis for the growth of self-esteem, values, morality and a sense of belonging. Spirituality is the belief in the existence of non-physical powers that are greater than human powers that are directly related to God. Spiritual intelligence can also be interpreted as an individual's ability to relate deeply and harmoniously with God, fellow humans, and their conscience (Suardikhab, 2019).

People who have spiritual intelligence, where the person understands the existence and power of God, will feel careful in carrying out all good deeds towards themselves and others, both in the family, school and community. Anwar et al. (2020) To be a good person and want to always do good deeds, you need a guideline, namely Akhlak. Akhlak can be interpreted as a subtle encouragement to always love virtue and truth or personality. According to Ibnu Maskawiyah, Morals are a state of the self or soul that encourages a person to carry out actions happily without being preceded by thinking because it has become a habit (Amri et al., 2019).

The word moral is often equated with the words ethics, akhlak and character, ethics if equated means with akhlak. Because ethics comes from the Greek word meaning habit, according to philosophy, ethics is the science that investigates what is good and what is bad by paying attention to human actions as far as the mind can know. One of the educational phenomena that has and often occurs in the world of education in Indonesia today is the low morale of students towards a teacher (Khaidir & Suud, 2020). One example is student brawls which are caused by several factors, both internal and external. In the educational context, interactions between individuals and their Social Support have a significant impact on the development of personality, including spiritual and moral intelligence. The study of moral beliefs plays an important role in forming the basis of individual values and morality, so understanding the role of Social Support in this context is very important (Aydin, 2020).

First, the role of Social Support in developing spiritual intelligence in Islamic Studies plays an important role in shaping a person's spiritual understanding and awareness. Interaction between Social Support can broaden an individual's insight into spiritual values and existential meaning in life. (Hajar et al., 2021) Discussion, reflection, and sharing spiritual experiences with Social Support can help strengthen an individual's beliefs and connection with the dimensions of their spirituality. Apart from that, in a moral context, Social Support also has a significant influence. They become a mirror of a person's behavior and actions. Through social interactions with Social Support, individuals learn empathy, tolerance and mutual respect. Social Support can also provide constructive input about behavior that follows the moral values taught in Islamic Studies. (Amati et al., 2018)

The relevance of the role of Social Support in the development of spiritual and moral intelligence is becoming increasingly important in the current educational context (Fauzi, 2019). School is not only a place to gain academic knowledge, but also to form a quality personality. Therefore, educators need to pay attention to interactions between students and create a learning environment that supports collaboration, dialogue and mutual reflection. To achieve comprehensive moral learning goals, strengthening the role of colleagues in the learning process is a necessity. Collaboration between students in pursuing a spiritual and moral life journey will strengthen the values taught in class and produce individuals who are more empathetic,

responsible and have noble character (Amri et al., 2019).

Islamic education plays a very important role in shaping the character and morals of students. In this context, spiritual intelligence and social support become two factors that can influence the moral development of students. Spiritual intelligence, which includes understanding and appreciation of spiritual values, as well as social support, which involves positive interactions and relationships with the social environment, is expected to contribute to the formation of good moral behavior. However, despite the numerous studies discussing spiritual intelligence and social support separately, there remains a significant research gap in linking these three elements—spiritual intelligence, social support, and student morality—in the context of Islamic education.

This gap becomes increasingly relevant considering the moral challenges faced by today's youth, including in the context of Islamic education. Previous research has not comprehensively explored how social support can facilitate the development of spiritual intelligence and, in turn, influence students' morality. Therefore, this study aims to fill this gap by exploring the relationship between social support, spiritual intelligence, and students' morality in the context of Islamic studies. Thus, the results of this research are expected to provide deeper insights into the importance of integrating these three elements into the Islamic education curriculum to shape better student character.

METHOD | منهج

This research uses a quantitative research design with a correlational approach. This design was chosen to analyze the relationship between independent variables, namely Spiritual Intelligence, Moral, and Social Support, and the dependent variable, namely Islamic Studies. This approach allows researchers to systematically explore and measure the influence of these variables. The sample in this study consists of 40 students selected using the random sampling method. The inclusion criteria for sample selection are students who are enrolled in educational institutions and are still active in learning. The exclusion criteria include students who are not active in learning activities. The sample selection process was carried out by inviting students to participate through announcements in class (Anggarini et al., 2024; Saifudin et al., 2024). Data collection was carried out using a survey method via questionnaire. The measurement uses a 5-point Likert scale measurement, namely from 1 = strongly disagree, to 5 = strongly agree (Muazamsyah et al., 2024). Research instrument variables are shown in Table 1.

Table 1. Constructs of Research Variable

Variable	Indicator	Contruct	Reference
Spiritual Intelligence (X1)	Self-awareness	SI1	(Haryanto et al., 2020; Mustofa, 2018; Puspitacandri et al., 2020; Skrzypińska, 2021; Supriyanto et al., 2019)
	Empathy	SI2	
	Emotional Balance	SI3	
	Wisdom	SI4	
	Calm	SI5	
	Purpose and Meaning of Life	SI6	
Student Morality (X2)	Honor	ML1	(Alimron et al., 2023; Khaidir & Suud, 2020; Rahman & Huda, 2023; Rohana, 2019; Tabroni & Romdhon, 2022;)
	Discipline	ML2	
	Cooperation	ML3	
	Virtue	ML4	
	Honesty	ML5	
	Patience	ML6	
	Tolerance	ML7	
	Openness	SS1	(Amati et al., 2018; Aran & Nayebkabir, 2018; Avriarno et al.,

Social Support (Z)	Empathy	SS2	2022; Fauzi, 2019; Hajar et al., 2021; Nisa, 2018; Sarmila et al., 2023)
	Trust	SS3	
	Faithfulness	SS4	
	Effective communication	SS5	
	Cooperation	SS6	
	Value	SS7	
	Avoid negative behavior	SS8	
Islamic Studiess (Y)	Understanding of faith	IS1	(Mansir et al., 2020; Nasrulloh & Syafiuddin, 2022; Ru'iya & Masduki, 2022; Sitepu et al., 2022; Thoyyibah, 2023)
	Worship practice	IS2	
	Development of noble Akhlak	IS3	
	Moral awareness	IS4	
	Involvement in social activities	IS5	
	Tolerance and appreciation of differences	IS6	
	Self reflection	IS7	
	Social Responsibility	IS8	

The questionnaire used in this study has undergone a rigorous validation process. Before being used, the questionnaire was tested on 20 students who were not included in the main sample. This trial aims to assess the clarity, relevance, and accuracy of the instrument (Saputra et al., 2024). The results of the trial indicate that all questionnaire items have a validity score above 0.70 and a reliability measured using Cronbach's Alpha reaching 0.85, which shows that the instrument is reliable (Muazamsyah et al., 2024). After the initial trial, the questionnaire was revised based on feedback from the participants. These revisions included simplifying several questions and adding explanations to enhance respondents' understanding. The final questionnaire consists of 30 items covering aspects of Spiritual Intelligence, Moral, Social Support, and Islamic Studies, measured using a 5-point Likert scale, from 1 (strongly disagree) to 5. (strongly agree).

RESULT | نتائج

Evaluation of Measurement Models

Based on Table 2, the value obtained from the overall factor loading on each sub-variable is >0.70 (0.771 self-awareness to 0.987 social responsibility). This means that the level of relationship between sub-variables and variables that can be explained is 77.71% to 98.70%. The Average Extracted Variance (AVE) value for each variable obtained a value of >0.50 (0.625-Spiritual Intelligence (X1) against 0.690- Islamic Studies (Y). So, it can be concluded that each sub-variable and variable in the instrument in The research model is relevant to the requirements of convergent validity. In the Spiritual Intelligence variable (X1) the highest value in measuring Islamic Studies (Y) is Construct 70%. Meanwhile, the weakest sub-variable is X1.5 in the "Serenity" sub-variable with a value of (0.722 or 72.20 %)

In the Moralsub-variable (X2), the highest sub-variable in measuring the success of X2 is the ML7 construct (0.864) in the "Tolerance" indicator so this sub-variable influences educational regulations by 86.40%. Meanwhile, the lowest sub-variables in measuring X2 are ML1 and ML5 (0.722 or 72.20%) with the sub-variables "Honor" and "Honesty". For Social Support (Z), the highest sub-variable in measuring the success of Islamic Studies (Y) is the IS5 construct (0.854) in the "Effective Communication" variable. So the Effective Communication subvariable can measure the success of the student character variable (Y) at 85.40%. Meanwhile, the sub-variable with the lowest measurement is IS8 (0.711 or 71.10%) with the sub-variable "Avoiding Negative

Behavior". In the student character variable (Y), the highest sub in measuring the success of Islamic Studies is the IS1 construct (0.889) in the sub variable "Understanding of Aqidah". So the Understanding of Aqidah sub can measure success at 88.90%. while the weakest sub-variable is IS2 (0.781) with the statement "Practice of Worship".
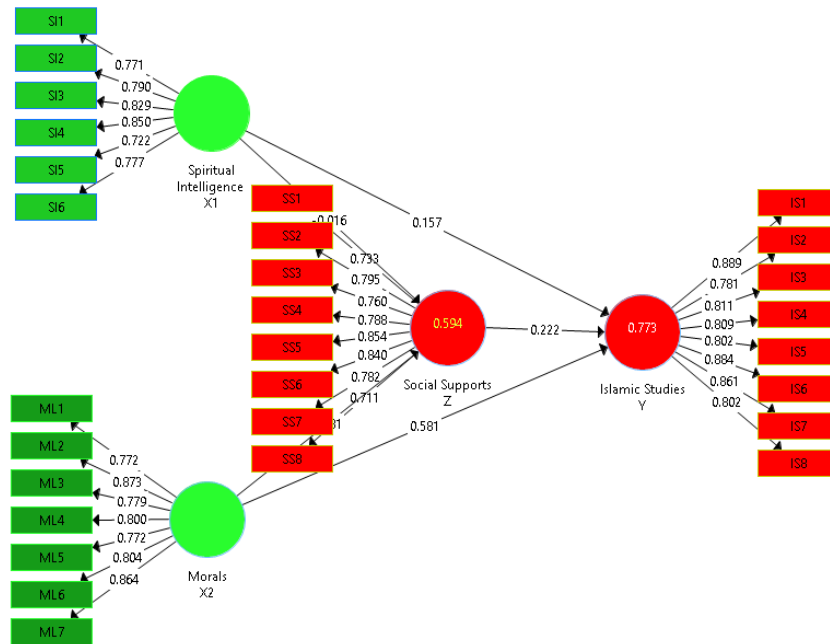

Figure 1. Evaluation of Measurement Model

Table 2. Measurement validity and Consistent Reliability

| Variable | Contruct | Contruct | | Reference | | |
		FL (>0.70)	AVE (>0.50)	CA (>0.70)	Rho A (>0.70)	CR (>0.70)
Spiritual Intelligence (X1)	SI1	0,771	0,625	0,880	0,888	0,909
	SI2	0,790				
	SI3	0,890				
	SI4	0,850				
	SI5	0,722				
	SI6	0,777				
Student Moraality (X2)	ML1	0.772	0,656	0,912	0,915	0,930
	ML2	0,873				
	ML3	0,779				
	ML4	0,800				
	ML5	0,772				
	ML6	0,804				
	ML7	0,864				
Social Support (Z)	SS1	0,733	0,615	0,910	0,916	0,927
	SS2	0,795				
	SS3	0,760				
	SS4	0,788				
	SS5	0,854				
	SS6	0,840				
	SS7	0,782				
	SS8	0,711				
Islamic Studiess (Y)	IS1	0,889	0,690	0,936	0,940	0,947
	IS2	0,781				
	IS3	0,811				
	IS4	0,809				
	IS5	0,802				
	IS6	0,884				
	IS7	0,861				
	IS8	0,802				

In addition to construct validity testing, reliability consistency testing was also estimated which was measured using 3 approaches. The results of the research model reliability testing are shown in Table 2. The SmartPLS output results in Table 2 show that all constructions have CA values (0.912-(X2) to 0.880-(X1), rho_A (0.915-(X2) to 0.88-spiritual intelligence (X1), and CR (0.930-Student Moraality(X2) to 0.909-spiritual intelligence (X1) as a whole, namely >0.70). The correlation value of the latent variable, with the correlation value of other latent variables. Based on Table 3 in the Fornell-Larcker test correlation value of Spiritual Intelligence (X1) ÿ Spiritual Intelligence (X1) has a value of 0.810 which is greater than the value of educational regulations (X2) with other variables (X2'n 0.691; Z 'n 0.861; Y 'n 0.770). And so on to assess the correlation with other variables. Table 4 HTMT testing for all dimensions has a value of <0.90 (0.757 to 0.803).

Table 3. discriminant Validity: Formell Lacker

Variable	X1	X2	Z	Y
X1 Spiritual Intelligence	0,810			
X2 Student Morality	0,691	0,791		
Z Social Support	0,861	0,675	0,831	
Y Islamic Studies	0,770	0,524	0,752	0,784

Table 4. discriminant Validity: Hetorotralt-Monotralt Ratio (HTMT)

Variable	X1	X2	Z	Y
X1 Spiritual Intelligence				
X2 Student Morality	0,757			
Z Social Support	0,816	0,724		
Y Islamic Studies	0,814	0,568	0,803	

Structural Model Quantification

Based on Figure 1, the Social Support variable (Z) obtained an R² value of 0.594. This means that the two variables measuring Student Moraality belief learning together influence 59.40% and the remaining 40.60% is influenced by other variables outside the research model. Furthermore, the Islamic Studies variable (Y) obtained an R² value of 0.773. This means that the four variables measuring spiritual intelligence (X1), and others are outside the research model.

Table 5. Measurement Coefficient Input R^2

Variable	R Square	Percentage	Decision
Z Social Support	0,594	59,40%	
Y Islamic Studies	0,773	77,30%	

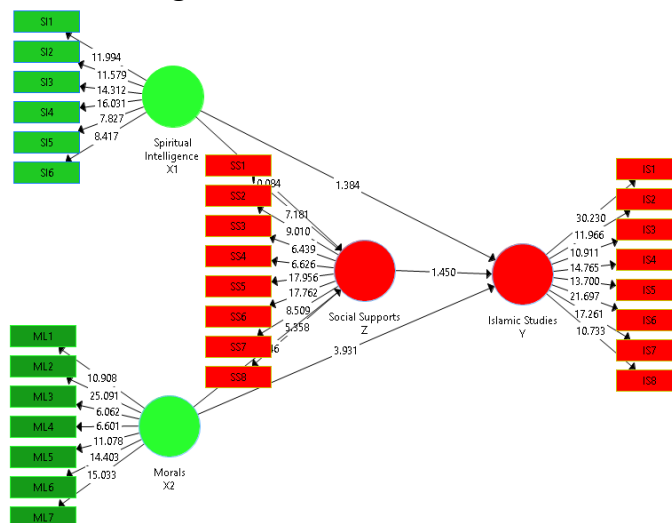## Path Analysis and Hypotesis Testing

Figure 2. Evaluation of Direct Effects

Based on Table 6, a hypothesis can be accepted with significant criteria if it has a T-statistic value above 1.96. Meanwhile, the hypothesis can be accepted that there is a positive or negative influence if the B-value coefficient results show the direction of the influence is positive or negative. In the hypothesis H2 (Spiritual Intelligence (X1) Islamic Studies (Y1) the B-value = 0.157, T-statistics = 1.394 (>1.96) and P-value = 0.164 (>0.05). Intelligence Factor Variable Spiritual (X1) has a positive and insignificant effect on student character (Y), so it can be concluded that this variable shows a positive (acceptable) influence but does not show a significant relationship between the two variables. This can be interpreted as meaning that when the Spiritual Intelligence variable (X1) increases, the Islamic Studies variable (Y) does not increase and vice versa.

Table 6. Direct Influence Path Coefficient Results

Hip.	Analysis Pathway	B-Value (+/-)	SDV	T-Statistic (>1,96)	P-Value (>0,05)	Decision
H1	(X1) SI → IS (Y)	0,157	0,112	1,394	0,164	Rejected
H2	(X2) SM → IS (Y)	0,581	0,154	3,774	0,000	Accepted
H3	(X1) SI → SS (Z)	-0,016	0,187	0,083	0,934	Rejected
H4	(X2) SM → SS (Z)	0,781	0,106	7,392	0,000	Accepted
H5	(Z) SS → IS (Y)	0,222	0,160	1,390	0,165	Rejected

In hypothesis H4 (Mortals (X2) 'n Islamic Studies (Y) obtained B-value = 0.581 (positive decimal), T-statistic = 3.774 (>1.96) and P-value = 0.000 (<0.05). The Student Moraality variable (X2) has a positive and significant effect on Student Moraality Akidah Lessons (Y), so it can be concluded that the data for these two variables accepts the hypothesis, this can be interpreted that when the Student Moraality variable (X2) experiences an increase then the Islamic Studies variable (Y) will also experience an increase and vice versa.

The biggest influence on the student character variable (Y) is that it has a positive and significant influence on the Student Moraality variable (X2) which gets a B-value = 0.781 (positive decimal), then Student Moraality(X2) which gets a B-value of 0.581. The next positive influence is in the Social Support Friends variable (Z) which has a B-value = 0.222 and the last positive influence is in the Spiritual Intelligence variable (X1) with a B-value = 0.157. while the smallest influence is found in the self-competence factor (X1) with B-value = -0.016 which has a negative influence.

Table 7. Path Coefficient Results: Indirect Effect

Hip.	Analysis Pathway	B-Value (+/-)	T-Statistik (>1,96)	P-value (>0,05)	Decision	The Role of Mediation
H-IND6	(X1) SI → (Z) SS → (Y) IS	-0,003	0,066	0,947	Reject	No Mediation
H-IND7	(X2) SM → (Z) SS → (Y) IS	0,195	1,336	0,182	Reject	No Mediation

In Hypothesis H-IND6, the results of testing the experience of worship on the Islamic Studies variable (Y) can be concluded as negative (B-value=-0.003) and not significant (T-value=0.066 >1.96 and P-Values= 0.947<0.05) effect. between spiritual intelligence factors (X1) and Social Support (Z) on Islamic Studies (Y). So H-IND6 states "There is a negative and insignificant influence between the factors of spiritual intelligence (X1) and Social Support (Z) on the teaching Islamic Studies (Y)" cannot be accepted. It can be seen that there is a direct influence on hypothesis H1, namely spiritual intelligence (X1) learning moral beliefs (Y) has a positive and insignificant influence with B-value = 0.157. So, the B-value between H-IND6 as an indirect effect is smaller than H1 as a direct effect. It can be concluded that the role of a mediator in the spiritual intelligence variable (X1) is not needed in increasing the influence of Islamic Studies (Y).

In the H-IND7 hypothesis, the results of testing the influence of Islamic Studies (Y) can be concluded that there is a positive (B-value=0.195) and not significant (T-value=1.336 >1.96 and P-value=0.182<0.05) influence between Student Moraality factors (X2) and Social Support (Z) on Islamic Studies (Y). so that H-IND7 which states "There is a positive and insignificant influence between the factors of educational regulations (X2) and Islamic boarding school culture (Z) on the teaching of Islamic Studies (Y)" the hypothesis is rejected. It can be seen that there is a direct influence on hypothesis H2 with a B-value = 0.581, namely Student Moraality(X2) on Islamic Studies (Y) have a positive and significant influence with a B-value = 0.195. So, the ÿ value between HIND7 as an indirect influence is smaller than H2 as a direct influence. It can be concluded that the role of the mediator in Islamic Studies variable (Y) is not necessary to increase or reduce the negative impact of the influence of the moral belief variable (X2) on Islamic Studies (Y).

DISCUSSION | مناقشة

The positive but not significant influence of Spiritual Intelligence on Islamic Studies

In this study, it was found that spiritual intelligence has a positive influence on Islamic Studies, although the influence is not significant. The concept of spiritual intelligence encompasses an individual's ability to understand and appreciate the non-material aspects of life, which should contribute to a deeper understanding of Islamic values. The urgency of this finding lies in the importance of developing spiritual intelligence within the context of Islamic education, which can help students internalize religious teachings. However, the analysis results show that although there is a positive relationship, other factors may be more dominant in influencing students' learning outcomes. Comparison with previous research, such as that conducted by Anwar et al. (2020), shows that spiritual intelligence is often recognized as an important factor, but these insignificant results indicate the need for further research to understand the more complex dynamics. The implication of this research is the need for a more holistic approach in Islamic education, which not only focuses on spiritual intelligence but also on other factors that can influence learning. In conclusion, although spiritual intelligence has the potential to contribute to Islamic Studies, its insignificant influence indicates that more variables need to be considered to achieve optimal results.

The positive and significant influence of Student Morality on Islamic Studies

This research shows that student morality has a positive and significant influence on Islamic Studies, which underscores the importance of morality in the context of religious education. The concept of student morality encompasses the ethical values and behaviors expected from students in their daily lives, which is highly relevant in Islamic education. The urgency of this finding is that the development of student morality should be the main focus in the Islamic education curriculum, as strong morality can enhance the understanding and application of religious teachings. The analysis results show that students with high morality tend to be better at understanding and applying Islamic values. In comparison with previous research, such as that conducted by Mansir et al. (2020), these results align with the finding that morality plays an important role in the character formation of students. The implication of this research is the need for the integration of moral values in every aspect of learning, so that students not only learn theory but also apply it in real life. In conclusion, the positive and significant influence of student morality on Islamic Studies emphasizes that moral education should be an integral part of Islamic education.

The negative but insignificant effect of Spiritual Intelligence on Social Support

The research results indicate that spiritual intelligence has a negative but insignificant effect on social support, raising questions about the relationship between these two variables. The concept of spiritual intelligence is often associated with an individual's ability to interact positively with their social environment, making this result quite surprising. The urgency of this finding is the need for a deeper understanding of how spiritual intelligence can influence social interactions, especially in the context of Islamic education. Although the influence is negative, the analysis results indicate that other factors may play a more significant role in shaping social support among students. In comparison with previous research, as expressed by Suardikhab (2019), where spiritual intelligence is expected to enhance social support, these results indicate that the relationship is not always linear. The implication of this research is the need for a more comprehensive approach in understanding the factors that influence social support, including social and environmental aspects. In conclusion, although spiritual intelligence does not show a significant influence on social support, this research opens up space for further exploration of the dynamics between these two variables.

The positive but not significant influence of Student Morality on Social Support.

In this study, it was found that student morality has a positive but not significant influence on social support, indicating that although student morality can contribute to social support, its influence is not strong enough to be statistically recognized. The concept of student morality encompasses the ethical values and behaviors expected from students, which should be able to create a positive social environment. The urgency of these findings is the importance of building strong morality among students to create better social support. However, the analysis results show that other factors, such as the social environment and interactions among students, may have a greater influence in shaping social support. In comparison with previous research, these results align with findings that show morality does not always correlate with social support. The implication of this research is the need for more effective strategies in building social support among students, which not only relies on morality but also on positive social interactions. In conclusion, although student morality has a positive influence, its insignificance indicates that more factors need to be considered to understand social support among students.

The positive and significant influence of Social Support on Islamic Studies

This research reveals that social support has a positive and significant impact on Islamic Studies, indicating that social support can strengthen the understanding and application of Islamic values among students. The concept of social support encompasses various forms of support provided by peers, family, and other social environments, which are crucial in the educational context. The urgency of these findings is that a supportive social environment can enhance students' motivation and engagement in religious education. The analysis results show that students with strong social support tend to perform better in understanding and applying Islamic teachings. In comparison with previous research, as revealed by Hajar et al. (2021), these results align with the finding that social support plays an important role in religious education. The implication of this research is the need to create a supportive social environment in Islamic schools, so that students feel supported in their learning process. In conclusion, the positive and significant influence of social support on Islamic Studies underscores the importance of social support in religious education.

The mediating role of Social Support is negative but not significant in the influence of Spiritual Intelligence on Islamic Studies.

The research results indicate that social support acts as a negative but insignificant mediator in the influence of spiritual intelligence on Islamic Studies. This indicates that although spiritual intelligence is expected to enhance social support, its influence is not strong enough to significantly affect students' learning outcomes. This mediation concept is important to understand, as it shows that the relationship between spiritual intelligence and Islamic Studies might be more complex than previously thought. The urgency of these findings is the need for further research to explore other factors that may influence this relationship. In comparison with previous studies, these results indicate that the role of mediation is not always positive, and in some cases, it can function the other way around. The implication of this research is the need for a more holistic approach in understanding the relationship between spiritual intelligence, social support, and learning outcomes. In conclusion, although social support acts as a mediator, this negative and insignificant influence indicates that more variables need to be considered to understand the dynamics of the relationship between spiritual intelligence and Islamic Studies.

The mediating role of Social Support is positive but not significant on the influence of Student Morality on Islamic Studies.

In this study, it was found that social support acts as a positive but insignificant mediator in the influence of student morality on Islamic Studies. This indicates that although student morality can contribute to social support, its influence on learning outcomes is not strong enough to be statistically recognized. This mediation concept is important because it shows that social support can help students understand and apply Islamic values, albeit not significantly. The urgency of these findings is the need for a deeper understanding of how social support can influence students' learning processes. In comparison with previous research, these results align with findings that indicate social support can play a role in education, but does not always produce significant effects. The implication of this research is the need for more effective strategies in building social support among students, which can enhance their morality and learning outcomes. In conclusion, although social support acts as a positive mediator, its insignificance indicates that more factors need to be considered to understand the relationship between student morality and Islamic Studies

CONCLUSSION | خاتمة

This research has investigated the role of Social Support and Spiritual Intelligence in shaping students' moral values in the Islamic education environment. The analysis results show that both variables have a significant positive influence on the moral development of students. These findings underscore the importance of social support from the surrounding environment, including peers and educators, as well as the development of spiritual intelligence as key factors in shaping students' character and moral values. This, education should not only focus on academic aspects but also on holistic moral and spiritual development.

The practical implications of this research are highly relevant for educators and policymakers. Educators are advised to create a learning environment that supports positive and collaborative social interactions. Activities that encourage discussion, reflection, and sharing of spiritual experiences can enhance students' moral awareness. Additionally, training for educators on how to integrate moral and spiritual values into daily teaching is also very important. Policymakers need to consider policies that support programs focused on the

character and moral development of students, as well as creating an inclusive and supportive school environment.

For further research, it is recommended to explore the role of other mediators that may influence the relationship between Spiritual Intelligence, Social Support, and students' moral values. Research can consider factors such as family influence, learning experiences, or peer group dynamics. By gaining a deeper understanding of these variables, it is hoped that more effective strategies can be found to enhance students' moral values in Islamic education. More comprehensive research will contribute significantly to the development of theories and practices in education that are oriented towards character building.

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