The Effect of Emotional Intelligence and PAI Learning on Religious Behavior in SMA Adabiah 1 Padang, Indonesia

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Abstract

This study aims to determine the effect of emotional intelligence and Islamic religious education learning on the religious behavior of students at SMA Adabiah I Padang. It is a field research (field research) using a quantitative approach and correlational methods with a population of all students in class XI and Class XII with the proportionate stratified random sampling technique, to obtain a sample of 86 students. Data were collected using a questionnaire and documentation and analysis techniques using the analysis requirements test, classical assumption test, and hypothesis testing. The results showed that first, emotional intelligence had a positive and significant influence on the Religious Behavior of Students at SMA Adabiah I Padang. This can be seen based on the value of the regression coefficient (b1) or slope of 0.504, and the value of Fount (28.606) is greater than Ftable (3.94), and the significance value (0.000) is smaller than the value of $\alpha = 0.05$. While the contribution of Emotional Intelligence (X1) to religious behavior (Y) is 0.254 or 25.4%, secondly, Islamic Religious Education Learning has a positive and significant influence on the Religious Behavior of Students at SMA Adabiah I Padang. This can be seen based on the regression coefficient (b2) or slope of 0.0435, and the value of Fcount (22.293) is greater than Ftable (3.94), and the significance value (0.000) is smaller than the value of $\alpha = 0.05$. While the contribution of Islamic Religious Education Learning to Religious Behavior is 0.21 or 21%, the three Emotional Intelligence and Learning Islamic Religious Education together

(simultaneously) have a positive and significant influence on the Religious Behavior of Students at SMA Adabiah I Padang. This can be seen based on the value of the regression coefficient (b1) or slope of 0.005 and the value of the regression coefficient (b2) or slope of 0.005, and the value of Fcount (24.623) is greater than Ftable (3.09), and the significance value (0.000) is more. smaller than the value $\alpha = 0.05$. While the contribution of Emotional Intelligence (X1) and Learning Islamic Religious Education (X2) together (simultaneously) to religious behavior (Y) is 0.372 or 37.2%.

Keywords: *emotional intelligence; Islamic religious education learning; religious behavior*

Abstrak

Penelitian ini bertujuan untuk mengetahui pengaruh kecerdasan emosional dan pembelajaran Pendidikan Agama Islam terhadap perilaku beragama peserta didik SMA Adabiah I Padang. Merupakan penelitian lapangan (*field research*) dengan menggunakan pendekatan kuantitatif dan metode *korelasional* dengan populasi semua peserta didik kelas XI dan Kelas XII dengan teknik *propotionate stratified random sampling,* sehingga diperoleh sampel berjumlah 86 peserta didik. Data dikumpulkan dengan menggunakan angket dan dokumentasi dan teknik analisis dengan menggunakan uji persyaratan analisis, uji asumsi klasik dan uji hipotesis. Hasil penelitian menunjukkan bahwa pertama, kecerdasan emosional memberi pengaruh positif dan signifikan terhadap Perilaku Beragama Peserta Didik SMA Adabiah I Padang. Hal ini dapat diketahui berdasarkan nilai koefisien regresi (b_1) atau *slope* sebesar 0,504, dan nilai F_{hitung} (28,606) lebih besar dari F_{tabel} (3,94), serta nilai signifikansi (0,000) lebih kecil dari nilai $\alpha= 0,05$. Sedangkan kontribusi Kecerdasan Emosional (X_1) terhadap perilaku beragama (Y) sebesar 0,254 atau 25,4%, kedua, Pembelajaran Pendidikan Agama Islam memberi pengaruh positif dan signifikan terhadap Perilaku Beragama Peserta Didik SMA Adabiah I Padang. Hal ini dapat diketahui berdasarkan nilai koefisien regresi (b_2) atau *slope* sebesar 0,0435, dan nilai F_{hitung} (22,293) lebih besar dari F_{tabel} (3,94), serta nilai signifikansi (0,000) lebih kecil dari nilai $\alpha= 0,05$. Sedangkan kontribusi Pembelajaran Pendidikan Agama Islam terhadap Perilaku beragama sebesar 0,21 atau 21 %, ketiga Kecerdasan Emosional dan Pembelajaran Pendidikan Agama Islam secara bersama-sama (simultan) memberi pengaruh positif dan signifikan terhadap Perilaku Beragama Peserta Didik SMA Adabiah I Padang. Hal ini dapat diketahui berdasarkan nilai koefisien regresi (b_1) atau *slope* sebesar 0,005 dan nilai koefisien regresi (b_2) atau *slope* sebesar 0,005, dan nilai F_{hitung} (24,623) lebih besar dari F_{tabel} (3,09), serta nilai signifikansi (0,000) lebih kecil dari nilai $\alpha= 0,05$. Sedangkan kontribusi Kecerdasan Emosional (X_1) dan Pembelajaran Pendidikan Agama Islam (X_2) secara bersama-sama (simultan) terhadap Perilaku beragama (Y) sebesar 0,372 atau 37, 2%.

Kata Kunci: *kecerdasan emosional; pembelajaran Pendidikan Agama Islam; perilaku keberagamaan*

A. Introduction

Religious behavior is a picture of understanding the teachings. The tendency to understand religion is good, so diversity is good. Jalaluddin argues that diversity is a

sense of dependence which is absolute dependence[1] that makes humans feel weak. This weakness makes humans dependent on something powerfuloutside of themselves, until finally, the concept of God emerges. For a Muslim, diversity can be seen from the depth of belief, how much knowledge, how consistent the implementation of worship is, how deep the appreciation is, and how far the implications of religion are reflected in his behavior. Religion will be broader and deeper if you can feel how deep your religious appreciation is. Religion is not only manifested in the form of worship rituals but alsomanifested in the form of worship rituals but also in worship rituals and reflected in daily behavior, which can be termed morals.

Abdul Aziz Ahyadi explained moral behavior in the form of statements or expressions of human mental life that can be measured, calculated, and studied, manifested in words, deeds, or actions.[2] So morals can be understood by applying religion to social life, having good relationships among humans, and dependence on God in the form of *tawakal*. In Indonesia, which has the largest Muslim majority, religious morals or behavior are an essential concern, both in government policies, and at the practical level in educational institutions. Such as Law Number 20 of 2003 concerning the National Education System in Chapter II Article 3 which openly explains the function of national education is to develop capabilities and shape the character and civilization of a nation with dignity to educate the nation's life, aiming to develop its potential. Students become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, competent, creative, independent, and become democratic and responsible citizens.[3] So it can be said that religious behavior is an essential and foremost goal in education.

At the level of practical education, morals are influenced by two things: the understanding of religion and the influence of the environment or society. The environment often perceives a person on religious values and norms that must be followed or led.[4]Hence, Islamic religious education must have a bigger share in developing and assisting religious behavior. Apart from forming a correct understanding of religion, it may also play a crucial role in instilling religious values

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[1]Jalaluddin, *Psikologi Agama* (Jakarta : Raja Grafindo Persada, 2002), 54.

[2]Abdul Aziz Ahyadi, *Psikologi Agama Kepribadian Muslim Pancasila* (Jakarta :SinarBaru, 1998), 28.

[3]*Undang-Undang RI Nomor 20 Tahun 2003 Tentang Sisdiknas* (Bandung: Penerbit Citra Umbara, 2012), 6.

[4]Ramayulis, *Psikologi Agama* (Jakarta: Radar Jaya, 2003), 118.

and norms that are provided systematically, measurably, and sustainably in society. Mukhtaruddin explained that the implementation of Islamic Education in schools can impact religious behavior, for example, reading the holy Koran, has the impact of exemplifying the behavior of loving him, maintaining, cleaning purifying him, covering his genitals, and being civilized. This aspect of behavior is limited to words deeds, even to a robust imprinted belief.[5]

The curriculum has also developed at the practical level, which has a significant meaning. According to Zamroni, the PAI curriculum is theoretical, implementation or hidden curriculum[6] so that the quality of learning is not only limited to memorization and experiences of daily worship but demands changes in religious behavior, which is shown by attitudes. or good morals, at the practical level of individual and collective life in society. This increase is ultimately aimed at optimizing the various potentials possessed by humans, whose actualization reflects their dignity as divine beings.[7] So, the role of religious education in educational institutions has a major influence on the formation of religious souls and behavior in students. The size of the influence depends on the factors that motivate them, one of which is the determining aspect, namely emotional intelligence.

Emotional intelligence is a link that connects understanding and behavior and is a determining factor.[8] The choice of good and bad behavior is driven by emotional intelligence. So it is suitable for the philosopher to say that quality a person has a good attitude and makes the right decisions, determined by his emotional intelligence. Meanwhile, the opinion[9] is that emotional intelligence is the ability to keep abreast of religious demands, when faced with disaster, luck, resistance from others, life challenges, excess wealth, and poverty. It is also different from Nana SyaodihSukmadinata that emotionally intelligent people are shown by the ability to control themselves (control emotions), nurture and encourage them to strive and do not

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[5]Mukhtaruddin, *DampakKurikulumPaiterhadapPerilakuKeagamaan*(Jurnal "Analisa" Volume XVII, No. 01, Januari - Juni 2010), 119.

[6]Zamroni, *ParadigmaPendidikan Masa Depan*. Yogyakarta: BIGRAF Publishing, 2001,

[7]Mukhtaruddin, "Pengaruh Pendidikan Agama terhadap Perilaku Keagamaan"*Jurnal "Analisa"*, Volume XVIII, No. 01, Januari - Juni 2011,137.

[8]Jalaluddin, *Psikologi Agama* (Jakarta : Raja GrafindoPersada, 2002), 226.

[9]KomarudinHidayat, *Menyinari Relung-Relung Ruhani* (Bandung: Hikmah, 2002), 173.

give up or give up easily, can control and deal with stress, can accept reality, can feel pleasure even in difficulties.[10]

Besides that, several research results also state the same thing, that emotional intelligence can form and have a high ability to recognize and manage emotions, to motivate oneself, to empathize, and to be able to build good relationships with others. So it can be concluded that emotional intelligence plays an active role in maintaining positive thoughts and attitudes even in the face of negative feelings.[11] So, ideally, the more emotionally intelligent a person is, the better the behavior and still adhere to the values and norms. According to the author, based on the explanation above, religious behavior is influenced by the following things contained in the following figure.
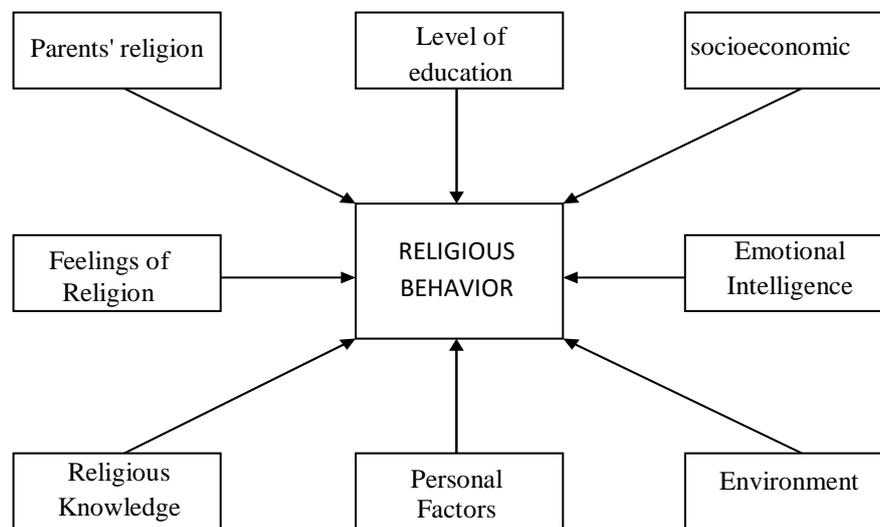
Based on the picture above, it can be seen that eight factors influence religious behavior, but in this paper, the author pays attention to emotional intelligence and Islamic religious education as the main factors that significantly affect religious behavior. Learning Islamic religious education functions in internalizing morals to students and is a big output for religious behavior. Meanwhile, emotional intelligence has a function to select the right attitude as desired so that it can make the right decisions according to what is faced. Makmum Mubayidh in his book states someone who is intelligent needs intellectual intelligence to be able to achieve achievements. It's just that, often not accompanied by emotional intelligence, so that he has difficulty

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[10]Nana SyaodihSukmadinata, *Landasan Psikologi Proses Pendidikan* (Bandung: PT. RosdaKarya, 2009), 59.

[11]Stephani Raihana Hamdan, "Kecerdasan Emosional dalam Al-Qur'an", *Schema: Journal of Psychological Research*, FakultasPsikologi, Universitas Islam Bandung, Volume 3, No.1, Mei 2017, 35-45.

when faced with challenges from various circumstances. So emotional abilities may be needed more than the increase in intellectual abilities alone.

Meanwhile, according to Jalaluddin, there are three psychological components, namely cognition, affection, and conation, which work in a complex and simultaneous manner. Parts are inseparable in their work pattern to determine attitudes towards an object. Given that the two critical roles of Islamic education and emotional intelligence in managing religious behavior cannot be separated, apart from strengthening each other, both must receive serious attention to achieve the overall ideals of education, namely to form a godly, intelligent, and noble human being.

So in this study, the authors pay attention to these two aspects at Adabiah I Padang Senior High School (SMA). Given the large number of activities carried out to enrich students' emotional intelligence in learning Islamic religious education, such as *dhuha* and *zuhr* prayers in congregation, *tahsin* al-quran, then read and write al-quran, *tahfiz* and worship practices. From the program that is being promoted, it should be able to describe the good behavior of students. However, in fact, some data shows that their religious behavior is still in the low category, similar to what the principal of SitiBahari said, not all students practice religious teachings properly, for example, they are still there are students who do not participate in the implementation of Friday prayers or midday prayers in congregation. There are still some of them who are not correct in worshiping. Meanwhile, from the author's observations, there are still students behavior who do not respect teachers, say dirty words, indifferently, the association of men and women knows no boundaries.[12] Meanwhile, according to the author, this is the result of a lack of emotional intelligence and Islamic religious learning which has not been achieved properly.

The results of observations of the implementation of Islamic Education learning at SMA Adabiah I Padang[13] show that Islamic Education teachers still refer to the cognitive aspects of achievement and use the lecture method, as a result, the interaction is only one-way, less active, less serious, even watching. So it is proper that Artati, (PAI teacher) said that the level of religious behavior of the Adabiah I Senior High

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[12]Observation at SMA Adabiah I Padang, Monday, 2 April 2018, 12:35 AM.

[13]Observation on the implementation of learning PAI in the class XI IPA SMA Adabiah I Padang, Monday, 2 April, 0:45AM.

School students recently tends to decline, even though their knowledge already known.[14]

From the above problems, this study must be carried out with the first formulation, is there an effect of emotional intelligence and Islamic learning on Islamic religious behavior of students at SMA Adabiah 1 Padang? Second, how much influence does emotional intelligence and learning Islamic religious education have on religious behaviorstudents at SMA Adabiah 1 Padang?.

B. Research Method

This type of research is field research (field research) using correlational methods and quantitative approaches[15] and analyzed by Multiple Linear Regression. Regression analysis is used to predict how far the change in the value of the dependent variable. The population in this study were students of SMA 1 Adabiah Padang, amounting to 833 students because many of the research population used a particular population or sample with a random selection / proportionate stratified random sampling. From the data obtained analysis using SPSS for windows version 25.00. To get the number of samples in this study, the formula proposed by Slovin in Umar was used.[16]

$$S = \frac{n}{1 + Ne^2}$$

Information:

n = Sample size

N = Population Size

e = critical value / desired accuracy limit

In this study, data was collected by distributing questionnaires and documentation. The questionnaire was created by making questions related to emotional intelligence and Islamic education learning. Meanwhile, the data analysis technique used some tests, including the analysis requirements test, classical assumption test, and hypothesis testing. At the analysis test stage, the normality test was also carried out to determine whether the data on emotional intelligence and Islamic Education learning and religious behavior were normally distributed or not. The

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[14]Artati, PAI teacher, *interview,* Monday, 2 April 2018 jam, 11:41 WIB.

[15]SuharsimiArikunto, *Manajemen Penelitian* (Jakarta: PT. RienekaCipta, 2005), 91.

[16]Husain Umar, *Metode Penelitian untuk Skripsi dan Tesis Bisnis* (Jakarta: PT. Raja GrafindoPersada, 2011), 78.

two linearity tests were useful to determine whether each variable had a linear relationship. At the classical assumption test stage, the authors conducted a multicollinearity test that was useful for seeing the tolerance value and Variant Inflation Factor (VIF) assisted by the SPSS version 25 program and the heteroscedasticity detect deviations during the linear regression test. While the hypothesis testing stage uses the Pearson Product Moment (r) correlation technique, which is useful for determining the relationship between variables and, finally, using simple regression techniques.

Pearson Product Moment Formula (r)

$$r_{xy} = \frac{n\sum XY - (\sum X)(\sum Y)}{\sqrt{\{n\sum X^2 - (\sum X)^2\}\{n\sum Y^2 - (\sum Y)^2\}}}$$

Information:

n = amount of data (respondents)

X = independent variable

Y = dependent variable

b. Simple regression formula

$$\hat{Y} = a + bX$$

Information:

$\hat{Y}$ = subject of the projected dependent variable

a = constant value of Y if X = 0

b = the value of the direction as a determinant of the forecast (prediction) which shows the value of increase (+) or decrease (-) of variable Y

X = independent variable that has a certain value to be predicted.

C. Research Findings and Discussion

1. The effect of emotional intelligence on the religious behavior of students at SMA Adabiah I Padang.

An emotionally intelligent person is someone who always tries to maintain their positive thoughts and attitudes throughout the time, even though at that time they are

facing negative feelings. Always strive to deal with negative feelings to become positive so that you can exude a pleasant attitude and match the environment.

Referring to the research data, it can be explained that emotional intelligence affects the religious behavior of students at SMA Adabiah I Padang. As seen in the contribution of emotional intelligence to religious behavior, analysis of the correlation coefficient and the coefficient of determination (coefficient of determination) is carried out. The results of the analysis of the correlation coefficient and the coefficient of determination can be seen in the output model summary table below:

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	,504ª	,254	,245	13,201	,254	28,606	1	84	,000

a. Predictors: (Constant), KE
b. Dependent Variable:PB

The data proves a correlation (correlation) between emotional intelligence and the religious behavior of students at SMA Adabiah I Padang, with a strong enough relationship, namely 0.504. The point of a strong enough relationship here is that if the emotional intelligence score increases, then the value of religious behavior will not increase significantly. The contribution of emotional intelligence to religious behavior is 0.254 or 25.4%. The remaining 74.6% is a contribution from other variables not included in this study.

It is also interesting that the linear regression results of emotional intelligence on the religious behavior of students at SMA Adabiah I Padang

Model	Unstandardized Coefficients		Standard zed Coefficient Ts	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	68,503	13,766		4,976	,000
KE	,329	,061	,504	5,348	,000

a) Dependent Variable: PB

The data above shows that if the emotional intelligence score increases by one point, the religious behavior of students at SMA Adabiah I Padang can be predicted to increase by 0.329 or 3.29%. It can be concluded that the better and the increased emotional intelligence of the students of SMA Adabiah I Padang, the better and the various behavior will also increase.

Meanwhile, the results of the F-test using the SPSS version 25 program can also be seen in Table 3 below:

	Model	Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	4985,450	1	4985,450	28,606	,000[b]
	Residual	14639,398	84	174,279		
	Total	19624,849	85			

a. Dependent Variable:PB
b. Predictors: (Constant),KE

This table can explain that the value of Fcount (28.606) is greater than the value of Ftable (3.94), while the significance value (0.000) is smaller than $\alpha = 0.05$. Based on the results of the data analysis above, it can be concluded that emotional intelligence has a positive and significant effect on the religious behavior of students at SMA Adabiah I Padang.

2. The Effect of Islamic Education Learning on Religious Behavior of Students in SMA Adabiah I Padang.

Muhammad Fadhlil al-Jamali proposes the meaning of Islamic Education with "Efforts to develop, encourage, and invite people to be more advanced based on high values and noble life so that a more perfect person is formed, whether related to reason, feelings or actions.[17] According to Abdul Mujib and Jusuf Mudzakkir, this definition has three main elements in Islamic education: 1) educational activity is to develop, encourage, and invite students to be more advanced than their previous lives. Students who do not have any knowledge and experience are provided and prepared with a set of knowledge to respond well; 2) efforts in education are based on noble and noble moral

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[17]Muhammad Fadhil al-Jamali, *Falsafah Pendidikan dalam al-Qur'an* (Surabaya: Bina Ilmu, 1986), 3.

values. Increasing knowledge and experience must be accompanied by an increase in the quality of morals and; 3) educational efforts involve all human potential, both cognitive (reason), affective (feeling), and psychomotor (action).[18] ZakiyahDaradjat emphasized that Islamic Religious Education is education through the teachings of the Islamic religion, namely in the form of guidance and care for students so that later after completing education, they can understand, live and practice the teachings of Islam, which he has believed comprehensively, and make the teachings of Islam as a view of his life for the safety and welfare of life in this world and the hereafter.[19] Referring to the experts' opinions above, the writer can conclude that in addition to emotional intelligence, which can influence religious behavior, other factors can also influence religious behavior, namely Islamic Education Learning. The same thing was stated by Sri NurHandayani, who explained that in principle, Islamic religious lessons equip students to have complete knowledge of Islamic law and apply it in the form of worship to God Almighty, for example, prayer or fasting.[20] In other words, PAI learning will influence one's religious behavior. Regarding how much influence PAI learning affects religious behavior, the researcher will present research results related to the problem of influence PAI learning on religious behavior is as follows:

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1 (Constant)	72,294	14,779		4,892	,000
PAI	,435	,092	,458	4,722	,000

a. Dependent Variable: religious behavior

The results of the data analysis prove that there is a relationship (correlation) between Islamic Education Learning and the religious behavior of students at SMA Adabiah I Padang, with a strong enough relationship, namely 0.435. The meaning of the strong relationship level here is that if the PAI Learning score increases, then the

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[18]Abdul MujibdanJusuf Mudzakkir, *IlmuPendidikan Islam* (Jakarta: Kencana, 2010), 26.

[19]ZakiahDaradjat, *Ilmu Pendidikan Islam* (Jakarat: BumiAksara 2014), 86.

[20]Sri Nurhandayani, "Pengaruh Pemahaman Pendidikan Agama Islam Terhadap Pengamalan Keagamaan Siswa Sekolah Menengah Atas Negeri I Sangkulirang"*Jurnal : Syamil*, Vol. 4 No. 1, 2016, 51-52.

value of religious behavior does not increase significantly. The contribution of Islamic Education Learning to the religious behavior of PAI interpreters is 0.435 or 43.5%. The remaining 79.0% is a contribution from other variables not included in this study. The results of the linear regression of PAI Learning on the religious behavior of students at SMA Adabiah I Padang, show that if the PAI learning score increases by one point, the religious behavior of the students of SMA Adabiah I Padang can be predicted to increase by 0435 or 4.35%. It can be concluded that the better and the increase in Islamic Education learning for SMA Adabiah I Padang students, the better and the various behaviors will also increase.

From the results of the F-test using the SPSS version 25 program, it can also be seen through the following table

Model	Sum of Squares	Df	Mean Square	F	Sig.
1 Regression	4115,960	1	4115,960	22,293	,000[b]
Residual	15508,889	84	184,630		
Total	19624,849	85			

Stating that the value of Fcount (22.293) is greater than the value of Ftable (3.94), while the significance value (0.000) is smaller than α = 0.05. Based on the results of the data analysis above, it can be concluded that PAI learning has a positive and significant effect on the religious behavior of students at SMA Adabiah I Padang.

3. **The Effect of Emotional Intelligence and Learning PAI Together (Simultaneously) on the Religious Behavior of Students of SMA Adabiah I Padang.**

In the theoretical study, it has been explained that several factors influence students' behavior. Of the many factors that influence religious behavior, the researchers focused on emotional intelligence and Islamic Education Learning to be studied. As the data presented in discussion 1 and discussion 2, state that emotional intelligence and Islamic Education learning influence religious behavior. However, in discussion 1 and discussion 2, the researcher only saw how much influence emotional intelligence and PAI learning partially and not simultaneously on religious behavior. In this case, the researcher will present the results of the research on how much influence

emotional intelligence and Islamic Islamic education learning together (simultaneously) on religious behavior are as follows:

The results of the data analysis prove that there is a relationship between emotional intelligence and PAI learning together (simultaneously) with the religious behavior of students at SMA Adabiah I Padang as seen in the following 5:

| Model | R | R Square | Adjusted R Square | Std. Error of the Estimate | Change Statistics | | | | |
					R Square Change	F Change	df1	df2	Sig. F Change
1	,610ᵃ	,372	,357	12,182	,372	24,623	2	83	

a. Predictors: (Constant), PAI, Emotional intelligence
b. Dependent Variable: religious behavior

It can be said that even though the level of the relationship is quite strong, namely 0.610. The meaning of the strong relationship level here is that if the emotional intelligence score and the PAI learning score increase, then the value of religious behavior does not increase significantly. Meanwhile, the contribution of emotional intelligence and PAI learning scores to the religious behavior of students at SMA Adabiah I Padang, namely 0.372 or 37.2% and 62.8% again, were the contributions of other variables not included in this study.

The results of the linear regression of emotional intelligence and PAI learning together (simultaneously) on the learning achievement of adabiah 1 Padang high school students are as in table 6:

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	27,428	16,406		1,672	,098
Emotional intelligence	,271	,058	,416	4,638	,000
PAI	,337	,085	,355	3,956	,000

The data show that if the emotional intelligence score increases by one point and the PAI Learning score remains, then the value of religious behavior can be predicted to increase by 0.05 or 5%. If the PAI Learning score increases by one point and the emotional intelligence score remains, then the value of religious behavior can be predicted to increase by 0.05 or 5%. If the emotional intelligence score and the PAI Learning score together (simultaneously) increase by one point, then the value of religious behavior of students at SMA Adabiah I Padang can be predicted to increase by 0.271 + 0.337. = 0.608 or 6.08%. It can be concluded that the better and the increased emotional intelligence and Islamic Islamic education learning together with the teacher (simultaneously), the religious behavior of SMA Adabiah 1 Padang will also be better and increase.

While the F-test table is as follows

Model	Sum of Squares	Df	Mean Square	F	Sig.
1 Regression	7307,843	2	3653,922	24,623	,000^b
Residual	12317,006	83	148,398		
Total	19624,849	85			

a. Dependent Variable: religious behavior
b. Predictors: (Constant), PAI, Emotional intelligence

From the results of the F-test using the SPSS version 25 program, it can also be seen that the Fcount value (24.623) is greater than the Ftable value (3.09). Based on the table above, it can also be seen that the significance value is 0.000. The significance value of 0.000 is smaller than $\alpha = 0.05$. There is a positive and significant influence between the emotional intelligence variable and Islamic Islamic education learning

together (simultaneously) on the religious behavior of students of SMA Adabiah I Padang.

4. Limitations in Research

In theoretical studies, it is known that many factors influence religious behavior. In the initial study on the religious behavior of students at SMA Adabiah I Padang, it can be seen that many factors are crucial to research. However, this study is limited to two variables, namely emotional intelligence and Islamic Education Learning. In this case, the researchers believe that not all factors that damage the research results can be appropriately controlled.

This research is inseparable from several weaknesses and limitations to the factors (variables) that cannot be controlled in this study. This limitation can be caused by several factors that might influence the study results even though we have tried to minimize the error rate by following scientifically acceptable procedures and steps. These limitations include, first, the limitations of the instruments used. Second, errors that are thought to originate from respondents may occur in collecting research data, such as; respondents who tend to answer questionnaires are not serious or dishonest. Third, controlling other variables, the researcher cannot control other variables, which theoretically are factors that are thought to influence the religious behavior of students of SMA Adabiah I Padang. When compiling statement items, it is to make statement items that are completely free from linkages with other factors outside the indicators set on the research instrument grid. However, the preparation of instruments has been carried out based on indicators compiled based on existing theories.

D. Conclusion

The analysis results of the three proposed hypotheses have been tested empirically. The hypothesis test results show that emotional intelligence and Islamic Education learning positively and significantly influence the religious behavior of students of SMA Adabiah I Padang, both individually and collectively (simultaneously). This means, to improve the religious behavior of students in SMA Adabiah I Padang, it can be done by increasing the emotional intelligence and learning of Islamic Education of students.

Based on the study results, which refers to the answer scores and the respondents' scores that have been analyzed and grouped, it shows that the score

classification for the variables of emotional intelligence, Islamic education learning, and religious behavior is in a good category. These findings have implications for the importance of improving emotional intelligence and Islamic Islamic education learning so that the religious behavior of Adabiah I Padang Senior High School students increases.

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