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THE INFLUENCE OF ZIKIR EDUCATION ON ALTRUISM BEHAVIOR THROUGH THE STUDENTS' EMOTIONAL INTELLIGENCE IN THE LOMBOK ISLAND

Irhas

STITNU Al Mabsuni, Indonesia (iirhas67@gmail.com)

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ABSTRAK

Tujuan: Penelitian ini bertujuan untuk mengkaji pengaruh pendidikan zikir terhadap perilaku altruisme, dengan kecerdasan emosional sebagai variabel mediasi. **Metode:** Metode yang digunakan adalah mixed methods, dengan populasi yang terdiri dari mursyid, pengurus tarekat, ketua kelompok jamaah, dan santri di Pondok Pesantren Darul Falah Pagutan dan Pondok Pesantren Qamarul Huda Bagu, yang berjumlah 998 orang, dengan sampel 200 orang. Data dikumpulkan melalui observasi, wawancara, kuesioner, dan dokumentasi, serta dianalisis secara kualitatif dan kuantitatif menggunakan SEM-PLS. **Hasil:** Hasil penelitian menunjukkan bahwa pendidikan zikir berpengaruh positif terhadap perilaku altruisme dan kecerdasan emosional, dengan koefisien jalur pendidikan zikir terhadap perilaku altruisme sebesar 0.219 dan t-statistic 3.258, serta pengaruh terhadap kecerdasan emosional sebesar 0.347 dengan t-statistic 6.170, keduanya signifikan. Selain itu, kecerdasan emosional juga terbukti mempengaruhi perilaku altruisme dengan koefisien 0.198 dan t-statistic 2.694. **Kesimpulan:** Secara keseluruhan, pendidikan zikir memberikan kontribusi signifikan terhadap peningkatan perilaku altruisme melalui penguatan kecerdasan emosional, menunjukkan adanya hubungan asosiatif kausal yang positif antara ketiga variabel yang diteliti. **Implikasi:** Implikasinya, pendidikan zikir dapat dijadikan pendekatan strategis untuk meningkatkan kualitas moral dan sosial santri, serta pentingnya integrasi kecerdasan emosional dalam proses pendidikan agama. Hal ini dapat diterapkan dalam program pengajaran di pesantren dan lembaga pendidikan lainnya untuk mendorong pengembangan karakter yang lebih baik, serta meningkatkan kontribusi individu dalam masyarakat melalui perilaku altruisme yang lebih tinggi.

Keywords:

Emotional, Zikir,
Altruism, Islamic
Boarding School

ABSTRACTS

Objective: This study aims to examine the effect of dhikr education on altruistic behavior, with emotional intelligence as a mediating variable. **Method:** The method used is mixed methods, with a population consisting of mursyid, tarekat administrators, leaders of congregation groups, and students at the Darul Falah Pagutan Islamic Boarding School and the Qamarul Huda Bagu Islamic Boarding School, totaling 998 people, with a sample of 200 people. Data were collected through observation, interviews, questionnaires, and documentation, and analyzed qualitatively and quantitatively using SEM-PLS. **Results:** The results showed that dhikr education had a positive effect on altruistic behavior and emotional intelligence, with a coefficient of dhikr education on altruistic behavior of 0.219 and a t-statistic of 3.258, and an effect on emotional intelligence of 0.347 with a t-statistic of 6.170, both significant. In addition, emotional intelligence was also proven to influence altruistic behavior with a coefficient of 0.198 and a t-statistic of 2.694. **Conclusion:** Overall, dhikr education significantly contributes to increasing altruistic behavior through strengthening emotional intelligence, indicating a positive causal associative relationship between the three variables studied. **Implications:** The implication is that dhikr education can be used as a strategic approach to improve the moral and social quality of Islamic boarding school students, as well as the importance of integrating emotional intelligence in the religious education process. This can be applied in teaching programs at Islamic boarding schools and other educational institutions to encourage better character development, as well as increasing individual contributions to society through higher altruistic behavior.

A. INTRODUCTION

Humans are inherently social beings who depend on one another; thus, compassion, cooperation, and solidarity are vital in social life. However, in the Industrial Revolution 4.0 era, these values have declined as society becomes increasingly individualistic, preoccupied with personal interests, and less attentive to others. This tendency is evident in the diminishing concern for the poor, school dropouts, and widespread indifference in public spaces due to excessive use of technology such as mobile phones.

Individualism is influenced by several socio-cultural factors. Technological advancement fosters perceptions of self-sufficiency, economic competition encourages self-centeredness, and modernization increasingly replaces human roles with technology. While these developments bring significant benefits, they also pose risks (Kastori 2022). Data show that Indonesia has 210 million internet users, with 99 percent penetration among individuals aged 13–35 (Efendi 2023). In contrast, 25 million people live below the poverty line, and more than 4.5 million children have dropped out of school (Alamsyah 2019). Excessive internet use fosters apathy, while poverty and school dropouts heighten risks of hunger and unemployment.

Cases of apathy, hunger, and unemployment illustrate the growth of individualism, which threatens national character. Addressing these issues requires collective awareness, regulation of social media use, and cultivation of empathy and solidarity. National cooperation is essential to alleviate poverty and school dropout problems, as humans cannot exist independently of others.

This phenomenon is particularly relevant in the santri (Islamic boarding school students) community, where pesantren life is inherently communal. In principle, such an environment should foster empathy, tolerance, and responsibility. However, observations at Pondok Pesantren Darul Falah and Qamarul Huda (October 2023) revealed concerning behaviors: refusal to help peers, avoidance of communal activities, selfishness, disturbing others, hoarding food, stinginess, and even threatening attitudes. Some students also showed laziness in Qur'anic study and indifference to collective worship.

These findings reflect a lack of altruism, defined as selfless actions prioritizing others' welfare. According to Baron & Byrne (Baron and Byrne 2005), Rushton et al. (Rushton et al. 1981), and Fuad Nashor (Nashori 2008), altruism is a sincere social act directed toward benefiting others. The reluctance of santri to assist peers presents a serious challenge for pesantren as institutions entrusted with producing ulama and nurturing morally grounded generations. A probable factor behind weak altruism is low emotional intelligence, as seen in arrogance, poor emotional regulation, and laziness. Furthermore, the quality of dhikr (remembrance of God), which should cultivate humility, patience, and compassion, appears insufficiently internalized, as indicated by inattentiveness and indifference during worship.

In fact, pesantren carry a mission not only to transmit religious knowledge but also to cultivate noble character. Islamic teachings emphasize solidarity, mutual assistance, justice, and compassion as integral forms of worship. Communal life within pesantren should naturally reinforce social concern. This perspective aligns with the educational theories of Ibn Miskawaih, who argued that human character can be shaped through education (H. Mahmud 2021); Ki Hajar Dewantara, who asserted that education should transmit knowledge while fostering moral development (Haliza et al. 2024); and

Johann Heinrich Pestalozzi, who emphasized holistic education encompassing head, hand, and heart (Yanti 2014). All three underscore the integration of knowledge, morality, and skills in forming well-rounded individuals.

Within the context of pesantren, the constraints of facilities and communal living should, in principle, foster solidarity and cooperation. To maximize this potential, santri need educational approaches that address intellectual, emotional, and spiritual dimensions. One effective approach is dhikr education (Rozie 2016). Dhikr serves as a means of enhancing emotional and spiritual intelligence, inspiring benevolence, and cultivating empathy (Amin and Al-Afandi 2014). According to M. Hasbi ash-Shiddieqy, high-quality dhikr brings individuals closer to Allah, fosters humility, and guards against arrogance (Nashori 2005). This is confirmed in the Qur'an, Surah Ar-Ra'd:28, which states that hearts find tranquility in the remembrance of Allah (Zuhaili et al. 2007). Numerous studies have demonstrated that dhikr promotes inner peace (Bisri 2017) and provides an alternative path to intellectual and emotional growth, while connecting individuals to the highest source of spiritual energy (Rozie 2016). Thus, dhikr can serve as a relevant method of character education for santri.

Islam also stresses the importance of lifelong learning. The Prophet emphasized that seeking knowledge is obligatory for every Muslim (Al-Hindi 2018), and even encouraged pursuit of knowledge across great distances (Al-Ghazali 2019). Imam al-Shafi'i highlighted that both worldly and spiritual success can only be attained through knowledge (An-Nawawy 2005). Education in pesantren, when integrated with dhikr, thus provides a medium that unites knowledge, spirituality, and the cultivation of altruistic character.

The observed behaviors of neglecting congregational prayer, conversing during the iqamah, taking peers' belongings, or neglecting Qur'anic study reflect a lack of awareness of dhikr and a weak sense of reverence toward Allah. Therefore, dhikr education must be further reinforced to shape santri into individuals of steadfast character.

Theoretically, there exists a link between dhikr, emotional intelligence, and altruism. Although the direct relationship between dhikr and altruism has not been extensively studied, emotional intelligence is believed to mediate this connection (Zeidner et al. 2009), as positive emotions generally foster helping behaviors (Sarwono and Meinarno 2014). Studies by Pamungkas & Muslikah (Pamungkas and Muslikah 2019), Zuraida (Zuraida 2022), and Lestari & Rozali (Lestari and Rozali 2020) provide evidence of a significant relationship between emotional intelligence and altruistic behavior.

The connection between dhikr and emotional intelligence is also supported by both theory and research. As-Sya'rani described dhikr as a practice that calms the soul, softens the heart, prevents sin, and wards off calamity (As-Sya'rani 1997). For adolescents such as santri, dhikr plays a stabilizing role in emotional regulation (Daradjat 1996). Research by Sarnoto & Wibowo demonstrated that dhikr effectively enhances emotional intelligence through the internalization of Qur'anic verses and psychological reflection (Sarnoto and Wibowo 2021). Similarly, Damanik et al. found that dhikr cultivates serenity, sincerity in facing trials, as well as tawakkul and courage in confronting crises (Damanik et al. 2021).

So, dhikr education holds a strategic role in strengthening santri's emotional intelligence to reinforce altruistic behavior. Investigating the causal relationship among

these variables is therefore essential to ensure that pesantren remain vital as institutions dedicated to character formation in the Indonesian nation.

B. METHOD

1. Data Collection Techniques

In this study, the main techniques used for primary data collection were observation, questionnaires, and interviews to measure the variables of zikir education, emotional intelligence, and altruistic behaviour of santri who had been initiated into the Qodiriyah Wan Naqsyabandiyah tariqat at Darul Falah Islamic boarding school in Pagutan, Mataram, and the Khalwatiyah tariqat at Qamarul Huda Islamic boarding school in Bagu, Central Lombok.

2. Data Analysis Techniques

a) Qualitative Data Analysis

This study utilised a multi-site study design, therefore data analysis was conducted in two stages, namely individual site data analysis and cross-site data analysis (Yin 1987).

1) Individual site data analysis

Individual site data analysis was conducted on each object, namely: Darul Falah Islamic Boarding School Pagutan Mataram and Qamarul Huda Islamic Boarding School in Bagu, Central Lombok. In analysing the data, the researcher interpreted the data in the form of words to obtain meaning. Therefore, the analysis was carried out together with the data collection process and after the data was collected.

According to Miles, Huberman, and Saldana, qualitative research data analysis consists of three concurrent activities, namely (1) data condensation, (2) data display, and (3) conclusion drawing/verification (Miles et al. 2014).

2) Cross-site data analysis

Cross-site data analysis is intended as a process of comparing findings obtained from each site, as well as a process of integrating between sites. Initially, the findings obtained from the Darul Falah Islamic Boarding School Pagutan were categorised and themed, analysed inductively and conceptually, and used to create a narrative explanation that was structured into specific propositions which were then developed into substantive theory I. The propositions and substantive theory I were then analysed by comparing them with the propositions and substantive theory II (findings from the Qamarul Huda Islamic boarding school in Bagu). The comparison was used to identify the differences in characteristics between each site as a theoretical conception based on the differences.

These two sites were used as provisional findings. In the final stage, a simultaneous analysis was conducted to reconstruct and systematically compile a conception of the similarities between site I and site II. It was during this process that a cross-site analysis between site I and site II was conducted using the same technique. This final analysis was intended to compile a systematic conception based on the results of data analysis and narrative-style theoretical interpretation in the form of cross-site propositions, which were then used as material for developing substantive theoretical findings.

b) Quantitative Data Analysis

If a research model uses several independent and dependent variables and adds moderating and intervening variables to the model, then regression analysis techniques are not appropriate to use, and a more comprehensive analysis technique is used, namely structural equation modelling (SEM) (Latan 2013). Therefore, the analysis technique used in this study is Structural Equation Modelling. Given that no research results have been found on the direct effect of zikir on altruistic behaviour, this analysis technique uses a variance-based SEM model (SEM-PLS), which is a statistical test that aims to test the predictive effects between latent variables to see if there are relationships or influences between these variables (Mustakini 2011).

The hypothesis testing process in PLS analysis uses bootstrapping because PLS analysis does not assume that the data is distributed in a certain way (non-parametric). The measure of significance of hypothesis support can be used by comparing the t-table value and the t-statistic. A hypothesis is supported or accepted if the t-statistic value is higher than the t-table value, or by comparing the p-values with the α value used. The t-table value for a one-tailed hypothesis with a 95 per cent confidence level ($\alpha=0.05$) for 200 respondents (n) with 4 variables (k) ($df=n-k$) is 1.653. The hypothesis in the study is supported if the t-statistic value is > 1.653 or the p-values are $< \alpha=0.05$ (Hair et al. 2017).

C. RESULT AND DISCUSSION

1. Qualitative Findings

Table 1. The Process of Zikir Education at Darul Falah Islamic Boarding School in Pagutan, Mataram, and Qamarul Huda Islamic Boarding School in Bagu, Central Lombok

Question	Findings	
	Site 1	Site 2
How is the process of teaching zikr to practitioners of the Qadiriyyah Wan Nawsabandiyah order at Darul Falah Islamic Boarding School in Pagutan, Mataram and the Kholwatiyah order at Qamarul Huda Islamic Boarding School in Bagu, Central Lombok?	<p>1. Explanations regarding everything related to the Qadiriyyah Wan Naqsyabandiyah order, including its rituals and prayers, are always conducted prior to initiation;</p> <p>2. Transitioning from one stage to the next is always preceded by a comprehensive evaluation of the stage that has already been initiated;</p> <p>3. The next initiation will not be performed by the mursyid if the student is deemed not yet fully accomplished in the</p>	<p>1. Learning about matters related to the Kholwatiyah order, along with its wirid and prayers, is always conducted before the pentalqinan;</p> <p>2. The mursyid does not immediately grant a student's request to add to their order's practices before the assessment process of the practices that have been talqinan is completed and the mursyid is completely convinced;</p> <p>3. There are specific stages that must be preceded by the spiritual guide's istikhara for a minimum of three nights</p>

<p>stages that have been initiated;</p> <p>4. There are certain stages that require the performance of the hajat prayer and the istikhara prayer;</p> <p>5. To anticipate santri negligence in understanding and appreciating the teachings of the order, special lectures on the Qadiriyyah Wan Naqsyabandiyah order are held every Sunday from 10:00 a.m. to 12:00 p.m. for male members of the order, on Tuesdays from 2:00 PM to 4:00 PM specifically for female members, and every week for members of the congregation in each village according to their agreement, every night on the 11th of the Hijri month for all members of the Qadiriyyah Wan Naqsyabandiyah order.</p>	<p>before a decision can be made to grant or deny the request;</p> <p>4. Enlightenment regarding the knowledge of the order's teachings, along with the santri's wirid and prayers, is conducted every Friday for the entire congregation and every Friday night specifically for students practising the Kholwatiyah order who are still residing at the Qamarul Huda Islamic Boarding School in Bagu, Central Lombok.</p>
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Source: Interview at Darul Falah Islamic Boarding School in Pagutan Mataram and Qamarul Huda Islamic Boarding School in Bagu, Central Lombok.

Table 2. The Impact of Zikir Education on the Altruistic Behaviour of Santri at Darul Falah Islamic Boarding School in Pagutan, Mataram, and Qamarul Huda Islamic Boarding School in Bagu, Central Lombok

Questions	Findings	
	Site 1	Site 2
<p>What is the impact of the Qadiriyyah Wan Naqsyabandiyah zikir education programme at Darul Falah Islamic boarding school in Pagutan, Mataram, and the Kholwatiyah programme at Qamarul Huda</p>	<p>1. The effects of the Qadiriyyah Wan Naqsyabandiyah zikir education programme at Darul Falah Islamic boarding school in Pagutan, Mataram, can increase the altruistic behaviour of students;</p> <p>2. This impact cannot be assumed to apply to all students</p>	<p>1. The Kholwatiyah zikir education programme at Qamarul Huda Islamic boarding school in Central Lombok has been proven to improve the altruistic behaviour of students.</p>

Islamic boarding school in Bagu, Central Lombok, on the altruistic behaviour of students?	practising Qadiriyah Wan Naqsyabandiyah, as there are still some students who have not experienced a change in altruistic behaviour for the better.	2. This impact cannot be generalised to all students practising Kholwatiyah, as there are still some students who have not shown improved altruistic behaviour.
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Source: Interview at Darul Falah Islamic Boarding School in Pagutan Mataram and Qamarul Huda Islamic Boarding School in Bagu, Central Lombok.

Based on the cross-site findings presented in Tables 1. and Table 2. above, the final findings can be formulated as follows:

- a) The practice of the Qadiriyah Wan Naqsyabandiyah order programmed at Darul Falah Islamic Boarding School in Pagutan, Mataram and the Kholwatiyah order programmed at Qamarul Huda Islamic Boarding School in Bagu, Central Lombok is carried out through a series of educational processes, starting from the transformation of knowledge, evaluation, and assessment by the mursyid;
- b) Zikir education has been proven to lead santri to become more altruistic and prosocial in their behaviour.

Research Propositions

a) Proposition I

If the Qadiriyah Wan Naqsyabandiyah and Kholwatiyah orders are understood correctly, then their practice will be correct and consistent.

b) Proposition II

If the Qadiriyah Wan Naqsyabandiyah and Kholwatiyah orders are practised in accordance with the education taught by the mursyid, it will have an impact on the santri prosocial behaviour characterised by altruism.

2. Quantitative Findings

a) Analysis Direct Impact

Table 3. F-Square value

	Zikir	Altruistic Behaviour	Emotional Intelligence
Zikir		0.052	0.137
Altruistic Behaviour			
Emotional Intelligence		0.044	

Source: Research Data Analysis Results (2024)

Based on the data presented in Table 3 above, it is known that:

- 1) Zikir has a moderate effect ($F\text{-square} = 0.052$) on altruistic behaviour.
- 2) Emotional intelligence has a moderate effect ($F\text{-square} = 0.044$) on altruistic behaviour.

3) Zikir has a moderate effect (F -square = 0.137) on emotional intelligence.

Tabel 4. Path Coefficient

	Ori ginal Sample	Sa mple Mean	Sta ndard Deviation	T Statistics	P Values
Dhikr→Altruistic Behaviour	0.219	0.217	0.67	3.258	.001
Dhikr→Emotional Intelligence	0.347	0.350	0.056	6.170	.000
Emotional Intelligence→Altruistic Behaviour	0.198	0.200	0.3	2.694	.004

Source: Research Data Analysis Results (2024)

Based on Table 4, it is known that:

- 1) Zikir has a significant positive effect on altruistic behaviour of 0.219 with a t-statistic of $3.258 > 1.653$.
- 2) Zikir has a significant positive effect on emotional intelligence of 0.347 with a t-statistic of $6.170 > 1.653$.
- 3) Emotional intelligence has a significant positive effect on altruistic behaviour of 0.198 with a t-statistic of $2.694 > 1.653$.

Table 5. Confidence Interval of Path Coefficients

	Orig inal Sample	Sam ple Mean	5%	95%
Dhikr→Altruistic Behaviour	0.219	0.217	0.10	0.328
Dhikr→Emotional Intelligence	0.347	0.350	0.2	0.440
Emotional Intelligence→Altruistic Behaviour	0.198	0.200	0.080	0.321

Source: Research Data Analysis Results (2024)

Based on the data presented in Table 5 above, it is known that:

- 1) Within a 95% confidence interval, the magnitude of the effect of zikir on altruistic behaviour lies in the range of 0.104–0.328. This means that if the emotional intelligence of santri is increased through various activities, it can increase their altruistic behaviour by up to 32.8%.
- 2) Within a 95% confidence interval, the magnitude of the effect of zikir on emotional intelligence lies in the range of 0.253 – 0.440. This means that if the emotional intelligence of santri is increased through various activities, it can increase their altruistic behaviour by up to 40.0%.
- 3) Within a 95% confidence interval, the magnitude of the influence of emotional intelligence on altruistic behaviour lies in the range of 0.080 – 0.321. This means that if the santri's zikir is increased through various activities, it can increase their emotional intelligence by up to 32.1%.

b) Analysis of Indirect Effects (Mediation)

Table 6. Mediation Testing

	Ori ginal Sample	Sa mple Mean	Sta ndard Deviation	T Statistics	P Values
Dhikr→E motional Intelligence→Altruistic istic Behaviour					
	0.0	0.	0.02	2	0
	69	070	9	.360	.009

Source: Research Data Analysis Results (2024)

Based on the data presented in Table 6 above, zikir has a significant indirect effect on altruistic behaviour, mediated by emotional intelligence, with a value of 0.069 and a t-statistic of 2.360 > 1.653. This indicates that emotional intelligence plays a significant role as a variable that mediates the indirect effect of zikir on altruistic behaviour. Because zikir has a significant direct effect on altruistic behaviour, the role of emotional intelligence as a mediating variable is called partial mediation.

Table 7. Upsilon Value (v) Mediation Effect

N o.	Effect	Upsilon n Statistics (v)	Categor y
1	Dhikr→Emotion al Intelligence→Altruistic istic Behaviour	(0.347) ² x (0.198) ² = 0.005	Low

Source: Research Data Analysis Results (2024)

Based on the data presented in Table 7 above, in accordance with the standard values recommended by Lachowicz et al. and Cohen, the role of emotional intelligence in mediating the indirect influence of zikir on altruistic behaviour at the structural level is classified as low (0.005).

Based on the results of the structural model evaluation presented in Tables 3, 4, 5, 6, and 7 above, the following conclusions can be drawn:

1) Hypothesis 1 is accepted, zikir has an effect on emotional intelligence among santri at Darul Falah Islamic Boarding School Pagutan, Mataram and Qamarul Huda Islamic Boarding School in Bagu, Central Lombok;

2) Hypothesis 3 is accepted, emotional intelligence affects altruistic behaviour among santri at Darul Falah Islamic Boarding School Pagutan, Mataram and Qamarul Huda Islamic Boarding School in Bagu, Central Lombok;

3) Hypothesis 5 is accepted, zikir influences altruistic behaviour through emotional intelligence among santri at Darul Falah Islamic Boarding School Pagutan, Mataram and Qamarul Huda Islamic Boarding School in Bagu, Central Lombok;

4) Hypothesis 7 is accepted, zikir has a direct effect on altruistic behaviour among santri at Darul Falah Islamic Boarding School Pagutan, Mataram and Qamarul Huda Islamic Boarding School in Bagu, Central Lombok.

Analysis/Discussion

1. Qualitative Discussion

This study examines the process of zikir education in two Sufi orders: the Qodiriyah wan Naqsyabandiyah at Darul Falah Pagutan Mataram and the Kholwatiyah at Qamarul Huda Bagu Lombok Tengah. The initiation process begins with transferring knowledge about the order's teachings, enabling prospective students to understand and commit to practice. Once ready, the *mursyid* initiates the student, obligating them to perform zikir consistently after every *fardhu* prayer. This obligation, framed as a daily spiritual necessity, is introduced gradually to avoid burdening students and to cultivate curiosity, motivating them to deepen their practices. Evaluations by the *mursyid* ensure sincerity, while advanced practices are granted only after specific spiritual steps, such as *hajat* prayer and *istikhara*.

The aim is for students to experience spiritual joy, inner peace, and strengthened faith, leading to behavioural change. This process aligns with educational theories emphasizing knowledge transfer, moral formation, and ethical habituation (Haliza et al. 2024), echoing Ibn Maskawaih's view that character can be shaped through education (H. Mahmud 2021) and Pestalozzi's principle of harmony between physical, intellectual, and moral growth (Yanti 2014).

The impact of zikir education is evident in the altruistic behaviour of *santri*. Obligatory zikir, *wirid*, and prayers cultivate habitual devotion, providing profound spiritual experiences such as tranquility, closeness to Allah, and heightened religious awareness. These practices enhance emotional regulation, empathy, and prosocial behaviour. Altruism manifests in concern for others' suffering, readiness to help, deep empathy, and willingness to sacrifice for others' happiness. These findings affirm that *zikrullah* positively shapes attitudes, mentality (Amin and Al-Afandi 2014), virtue (Amin and Al-Afandi 2014), and empathy (Sukmono 2008). Thus, zikir education transcends ritual worship, functioning as a transformative medium for building noble social character.

2. Quantitative Discussion

a) Zikir Education and Its Influence on Altruistic Behaviour

The practice of zikir in the Qodiriyah Wan Naqsyabandiyah Order at Darul Falah Pagutan Mataram and the Kholwatiyah Order at Qamarul Huda Bagu Lombok Tengah forms part of a special *tarbiyah* programme for initiated students under the guidance of the *mursyid*. Zikir is performed obligatorily after every *fardhu* prayer, with procedures determined by the *mursyid*. Its purpose is to instil discipline, consistency, and the habit of treating zikir as a lifelong spiritual necessity, with missed practices required to be made up (*qadla*).

Repetition of zikir is designed to strengthen remembrance of Allah, deepen understanding of recitations, and enrich religious experience. Empirical tests confirm that zikir education positively influences altruistic behaviour, with a path coefficient of 0.219 and an effect size in the moderate range. This indicates that improved quality of zikir can increase altruism by 21.9%, though other factors still play a dominant role.

The benefits of zikir include calmness, humility, heightened awareness of divine presence, and improved religious practices, such as diligence in congregational prayer and ethical conduct. Nonetheless, limitations remain, as some students still exhibit reluctance to help or indifference to peers' difficulties. This is linked to the

predominance of *zikir jali* (verbal recitation) over *zikir khafi* (silent remembrance), which engages the heart more deeply (Dahlan et al. 2006). For greater impact, students must progress toward *zikir haqiqi*, integrating body and soul, potentially raising altruistic behaviour to 32.8%.

Other influential factors include intrinsic elements (personality, mood, upbringing, gender, and residence) and extrinsic elements (environment, role models, social pressures, needs of others, and religious context) (Sarwono 2002; (Sarwono and Meinarno 2018; Setyawati and Kustanti 2021). These must be harnessed alongside zikir to strengthen altruism.

Zikir education should also be embedded into the broader Islamic boarding school system through curriculum design, pedagogical methods, and cultural environment. The internalisation of values occurs through transformation (knowledge transfer), transaction (interaction with *mursyid*), and transinternalisation (role modelling) (Rofiq and Surya 2019; Nafilah 2023). The educational process follows stages of explanation, initiation, consistent practice, evaluation, and advanced practices, sometimes determined through students' *hajat* prayer and *mursyid's istikharah*.

These findings align with the educational philosophies of Ibn Maskawaih, Al-Ghazali, Ki Hajar Dewantara, and Pestalozzi, which emphasise practice, moral habituation, and balance between intellect and heart. Ultimately, zikir not only functions as ritual worship but also as character education, fostering humility, empathy, and prosocial behaviour. With improved quality and integration, zikir education can serve as a powerful instrument for shaping altruistic character in *santri*.

b) Zikir Education and Its Influence on Emotional Intelligence

Zikir education at the Darul Falah Pagutan Mataram and Qamarul Huda Bagu Lombok Tengah Islamic boarding schools has been proven to have a positive and significant effect on the emotional intelligence of students. Statistically, a path coefficient of 0.347 with a t-statistic value of 6.170 (>1.653) indicates a significant effect, although the effect category is moderate ($F\text{-square} = 0.137$). This means that improving the quality of zikir can increase the emotional intelligence of students by 34.7%, while 65.3% is influenced by other factors.

The influence of zikir is seen through the *santri*'s attitudes of *tadarru'* and *tawaddu'*, which are reflected in humility, calmness, and peace of mind. *Santri* who diligently perform zikir tend to be open-minded, able to recognise and manage their emotions, appreciate advice, be careful in their words and actions, not arrogant, and patient in their interactions. Diligence in studying and reciting the Qur'an is a manifestation of motivation that grows from their peace of mind. However, there are still instances of emotionally unintelligent behaviour, such as playing around after prayer, abandoning zikir, being arrogant, or not feeling guilty. This shows the limited influence of zikir due to the quality of zikir, which is still predominantly at the *jali* level.

c) Emotional intelligence and Its Influence on Altruistic Behaviour

The study shows that emotional intelligence significantly influences the altruistic behaviour of students at Darul Falah Pagutan Mataram and Qamarul Huda Bagu Lombok Tengah Islamic boarding schools. With a path coefficient of 0.198 (19.8%) and an $F\text{-square}$ value of 0.044, the effect is moderate, while 80.2% of altruistic behaviour is shaped by other factors. Higher emotional intelligence improves students' ability to recognise, regulate, and express emotions, reflected in behaviours such as helping spontaneously, sharing resources, and caring for peers. However, less altruistic traits

like reluctance to help or stinginess still appear, indicating the influence is not yet optimal. If strengthened, emotional intelligence could potentially raise altruistic behaviour by up to 32.1%.

Other determinants such as parenting, environment, education, experience, age (Zuraida 2022), and religiosity also play crucial roles. These findings align with Goleman's framework of emotional intelligence, which includes empathy, self-control, motivation, and social skills (Goleman 2023). They also support Sarwono and Meinarno's claim that positive emotions foster helpfulness (Sarwono and Meinarno 2014), as well as prior studies linking emotional intelligence and altruism (Zeidner et al. 2009; Segal 2000).

In Islamic education, emotional intelligence can be nurtured through prayer, zikir, and Qur'an recitation, which calm the soul (QS. Ar-Ra'd 28) and motivate effort (QS. Ar-Ra'd 11). The *mursyid*'s role is essential in modelling Islamic character and guiding students through consistent practices, ensuring that emotional intelligence supports sincere and beneficial altruism in social life.

d) Zikir Education and Its Influence on Altruistic Behaviour

The study demonstrates that zikir education positively influences altruistic behaviour, mediated in part by emotional intelligence. The path coefficient of 0.069 with a t-statistic of 2.360 (>1.653) confirms a significant, though low, effect ($\text{upsilon} = 0.005$). This suggests that emotional intelligence serves as a partial mediator between zikir education and the altruistic behaviour of students at Darul Falah Pagutan Mataram (Qodiriyah Wan Naqsyabandiyah order) and Qamarul Huda Bagu Lombok Tengah (Khalwatiyah order). A one-unit improvement in zikir quality, when mediated by emotional intelligence, enhances altruistic behaviour by 6.9%, while 93.1% is shaped by other external factors.

This relationship manifests through attitudes of *tadarru'* and *tawaddu'* developed by the practice of zikir. Students tend to become humble, calm, and emotionally controlled, reflected in prosocial behaviours such as helping voluntarily, sharing with those in need, showing care, and practicing generosity. Nevertheless, the presence of students who remain reluctant to help or share illustrates the limited role of emotional intelligence in mediating zikir's influence.

The current dominance of zikir at the *jali* level requires improvement toward *khafi* or *haqiqi* levels to enhance students' emotional regulation (Amin & Al-Afandi, 2014) and cultivate sincere altruism (Sarwono, 2002). Meanwhile, other determinants—including parenting, experience, age, education, mood, social environment, and religiosity—contribute significantly (93.1%) to shaping altruistic behaviour.

In Islamic education, the role of the *mursyid* is crucial for internalising zikir values as a method of character building. Beyond intellectual development, the *mursyid* nurtures morality, purifies the heart, and instils noble personality traits. Students' physical, spiritual, and natural potentials must be holistically considered to achieve effective Islamic character formation.

Correctly practised zikir fosters emotional intelligence, including self-awareness, emotional regulation, motivation, empathy, and social skills. Ultimately, this leads to altruistic behaviour: selfless help, willingness to sacrifice, empathy, and care. Thus, zikir education, when integrated into the pesantren system, is an effective strategy for strengthening emotional intelligence and shaping altruistic character among students.

CONCLUSION

1. Qualitative Conclusions

Based on the results of the qualitative research analysis that has been conducted, the following facts have been obtained:

a) The Qadiriyyah Wan Naqsyabandiyah zikir programme at the Darul Falah Islamic Boarding School in Pagutan, Mataram, and the Kholwatiyah zikir programme at the Qamarul Huda Islamic Boarding School in Bagu, Central Lombok, are implemented based on educational stages, starting from the process of knowledge transformation, followed by a process of evaluation and assessment by the mursyid.

b) The Qadiriyyah Wan Naqsyabandiyah zikir education at the Darul Falah Pagutan Mataram Islamic Boarding School and the Kholwatiyah zikir at the Qamarul Huda Bagu Lombok Tengah Islamic Boarding School can lead practitioners to enjoy the pleasure of zikir so that they feel inner peace and tranquillity, feel close to Allah, increased their belief in the existence of Allah and the truth of religious teachings, and made them feel that they are always under Allah's supervision, thus making them more concerned about other people's problems, more motivated to provide what the people around them need, feeling as if what other people are experiencing is their own problem, and increasing their desire to bring happiness to others even if it means sacrificing themselves.

2. Quantitative Conclusions

Based on the results of quantitative data analysis conducted using SmartPLS 4, it is known that the formation of Islamic character in Islamic education developed at the Darul Falah Pagutan Mataram Islamic Boarding School and the Qamarul Huda Bagu Lombok Tengah Islamic Boarding School is as follows:

a) Based on the results of the direct effect analysis, it is known that the path coefficient value of zikir education on altruistic behaviour is 0.219 and the t-statistic is $3.258 > 1.653$ with F-square = 0.052, the path coefficient value of zikir education on emotional intelligence is 0.347 and t -statistic of $6.170 > 1.653$ with F-square = 0.137, the path coefficient value of zikir education on spiritual intelligence is 0.203 and t-statistic $2.799 > 1.653$ with F-square = 0.043, the path coefficient value of emotional intelligence on altruistic behaviour is 0.198 and a t-statistic of $2.694 > 1.653$ with F-square = 0.044, and the path coefficient value of spiritual intelligence on altruistic behaviour is 0.267 and a t-statistic of $4.575 > 1.653$ with F-square = 0.087. This means that zikir education has a positive and significant effect on altruistic behaviour, emotional intelligence, and spiritual intelligence. Similarly, emotional intelligence and spiritual intelligence have a positive and significant effect on altruistic behaviour.

b) Based on the results of the indirect effect analysis, it is known that the path coefficient value of zikir education on altruistic behaviour through emotional intelligence is 0.069 and the t-statistic is $2.360 > 1.653$ with an upsilon value of 0.005, and the path coefficient value of zikir education on altruistic behaviour through spiritual intelligence is 0.054 and the t -statistic of $2.376 > 1.653$ with an upsilon value of 0.003. This means that zikir education has a positive and significant effect on altruistic behaviour, both mediated by emotional intelligence and spiritual intelligence.

Thus, zikir education has a positive and significant effect on the emotional intelligence, spiritual intelligence, and altruistic behaviour of santri.

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