

# The Influence of Intellectual Intelligence, Emotional Intelligence and Spiritual Intelligence on Performance Religious Extension Office Ministry of Religion in Banyuwangi Regency

Andi Mikoyanto<sup>1</sup>, Agustin HP<sup>2</sup>, Yunionita Indah Handayani<sup>3</sup>

Master of Management, Institut Teknologi dan Sains Mandala, Indonesia<sup>1,2,3</sup>

## ABSTRACT

This study aims to analyze the influence of intellectual intelligence, emotional intelligence and spiritual intelligence partially and simultaneously on the performance of religious instructors at the Banyuwangi Regency Ministry of Religious Affairs Office. The performance of religious instructors has an important role in ensuring the effectiveness of public services and achieving organizational goals. This study uses a quantitative-causal approach. Data were obtained through questionnaires distributed to religious instructors at the Banyuwangi Regency Ministry of Religious Affairs Office, with data analysis techniques using multiple linear regression analysis to analyze the relationship between independent variables (intellectual intelligence, emotional intelligence and spiritual intelligence) with dependent variables (performance of religious instructors) assisted by the SPSS Version 26 program. The results of the study indicate that: (1) aspects of intellectual intelligence have a significant effect on the performance of religious instructors at the Banyuwangi Regency Ministry of Religious Affairs Office; (2) aspects of emotional intelligence have a significant effect on the performance of religious instructors at the Banyuwangi Regency Ministry of Religious Affairs Office; (3) aspects of spiritual intelligence have a significant effect on the performance of religious instructors at the Banyuwangi Regency Ministry of Religious Affairs Office; and (4) intellectual intelligence, emotional intelligence and spiritual intelligence have a simultaneous influence on the performance of religious instructors at the Banyuwangi Regency Ministry of Religion Office. This research is expected to provide a contribution to the management of human resources in government agencies, especially religious instructors at the Banyuwangi Regency Ministry of Religion, to achieve more optimal performance in public services.

**Keywords:** *Intellectual Intelligence, Emotional Intelligence, Spiritual Intelligence, Religious Counselor Performance*

## Corresponding Author:

Andi Mikoyanto  
(andimikoyanto@gmail.com)

**Received:** October 02, 2024

**Revised:** November 20, 2024

**Accepted:** November 29, 2024

**Published:** December 28, 2024



This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

## 1. INTRODUCTION

In the era of globalization and rapid development of science, the demand for quality performance is increasing in various fields, including in the government sector. One of the important sectors that plays a role in fostering community life is the Ministry of Religion. Religious instructors as the spearhead of services in religious guidance have a strategic role in building community character based on spiritual, moral, and social values. Optimal performance of religious instructors is expected to be able to create social harmony and strengthen religious life in the community.

Human resource management aims to increase employee contribution to the company in order to achieve optimal productivity. Employee performance is a key element that determines the success of an organization, including in the context of government. The success of a company is greatly influenced by the performance of its employees. The better the employee performance, the better the overall performance of the company. (Aprilia & Nururly, 2023).

Religious instructors play a role in carrying out the function of religious education, which is an important aspect in community development and character development.

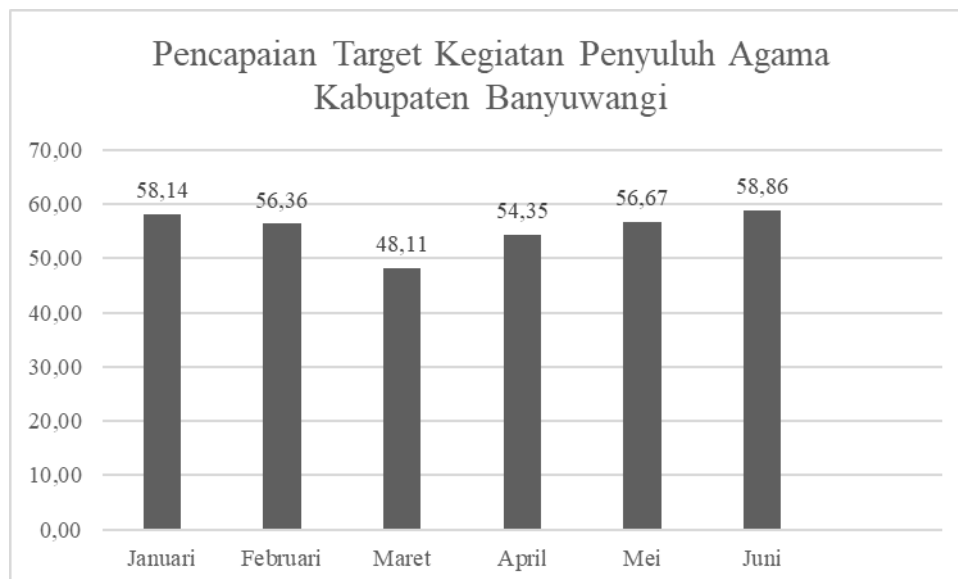
Religious Extension ASN is interesting to study because it is different from other ASN. After being appointed and receiving a decree, most ASN already have an object of guidance or service, for example a teacher will be placed in a school or madrasah with students as the object of service. The registrar is placed in the District KUA with the object of service being prospective brides and grooms who come to register, examine and carry out marriages, while a Religious Extension Officer when appointed, receives a decree and is placed in the District KUA, they must first map the potential of the target area of their guidance, make friends and approach local religious and community leaders so that they are given convenience and permission to form fostered groups and carry out guidance and counseling to the community.

Based on initial observations and interviews on September 24, 2024. One of the counselors said, "as a religious counselor, in carrying out guidance and counseling in the community, you must be ready to prepare plans, prepare concepts for guidance materials, then carry out guidance, provide services to the community and maintain conditions and situations of public order". When conducting observations, the author also found several phenomena or incidents that might also be problems in several Religious Affairs Offices at the Banyuwangi Regency Ministry of Religion Office, for example, religious counselors do not understand the rules or regulations at the KUA, so that there are misunderstandings in receiving information and providing services to the community, there are also religious counselors who are less responsive and seem indifferent in serving the community, and there are religious counselors who have not been able to optimize their activity schedules. For example, when getting a guidance and counseling assignment in the community, the religious counselor forgets or is still handling other work and is still in the office, so the religious counselor immediately leaves the office to immediately come to his fostered group. Another example is that there are religious counselors who have not prepared their guidance and counseling materials, so that they are less than optimal in delivering their guidance and counseling as expected by the audience or congregation. In the observation, it was also found that there were Religious Instructors who did not have the ability as per the main function (tupoksi) of Religious Instructors and it was also found that Religious Instructors were daily service staff and did not want to carry out guidance and counseling activities in the community. These problems and phenomena occur due to the lack of intelligence possessed by religious instructors. Incidents as exemplified above will have an impact on the decline in public trust in religious instructors, disappoint the community and can create a negative image and reduce the reputation of the Religious Affairs Office and the Ministry of Religious Affairs Office of Banyuwangi Regency.

In addition, the government's priority programs must also be carried out in parallel with the activities of Religious Instructors themselves, as stated in Circular Letter of the Minister of Religion of the Republic of Indonesia Number SE 02 (2024), in this case there are four; first, reducing stunting, second, poverty alleviation, third, economic empowerment, and fourth, environmental preservation. Not to mention other priority programs, namely; Strengthening Religious Moderation. Religious instructors are not only tasked with conveying religious teachings, but must also be able to understand social situations, resolve conflicts, and foster communities effectively. This task requires intellectual skills, good

emotional abilities, and adequate spiritual depth. Therefore, religious instructors are required to have intelligence in achieving optimal performance as religious instructors.

Religious instructors in Banyuwangi Regency in carrying out their duties from January to July 2024, obtained the following data:



Picture1 Achievement of Religious Extension Worker Activity Targets in Banyuwangi Regency

Based on the data obtained, the achievement of the target of religious extension activities for January-July 2024 in Banyuwangi Regency was between 48.11-58.86. It can be interpreted that the achievement of the target of religious extension activities is still running at an average of 50%. This is because the demands of religious extension workers in their activities are very dense, so that the achievement of targets still needs to be improved. Seeing some of the problems and data above, Religious Extension Workers must have Intellectual Intelligence, Emotional Intelligence and Spiritual Intelligence.

Religious instructors in their activities also need to have high spiritual intelligence, tend to be more able to give deep meaning to tasks and face various challenges with a broader perspective and higher goals. Spiritual intelligence is a non-material human dimension of the human soul which is an unpolished diamond that is owned by all humans. (Djara & Fanggida, 2020; Mukaroh & Nani, 2021).

Intellectual, emotional, and spiritual intelligence are three important dimensions that can affect individual performance in the workplace. Intellectual intelligence involves cognitive abilities such as problem solving, analytical thinking, and understanding complex concepts. (SP Robbins & Judge, 2017). Emotional intelligence also plays an important role in employee performance. Emotional intelligence includes the ability to recognize and manage one's own emotions and interact with others effectively. Salovey et al., (2000), emotional intelligence is a process that involves processing emotional information to support better thinking and action. Goleman (2015) adding that emotional intelligence includes skills in managing personal emotions and social interactions, which contribute to success in various aspects of life. Spiritual intelligence is another aspect that influences performance, especially in the role of religious counselors. Spiritual intelligence involves understanding and applying spiritual values and principles in everyday life. Spiritual intelligence is the ability to find meaning in life and use spiritual values as a guide in facing challenges and achieving goals (Zohar & Marshall, 2000).

## 2. METHOD

In the context of the study, . The population of this study is all employees of the Banyuwangi Regency Ministry of Religion as many as 200 religious instructors at the Banyuwangi Regency Ministry of Religion Office. If the population is too large in conducting research, sampling steps can be taken. Arikunto (2013); Putri et al. (2024) explain that if the population is less than 100 people, then the entire population is taken as a sample. However, if the population is more than 100 people, the sample taken can range from 10% - 15% or 20% -25% or more of the total population. Based on this theory, the author determines to take 50% of the population, which is 100. The sampling technique used is purposive sampling, which is a sampling technique using certain criteria. The determination of the sample for this study is 50% of the population, namely 100 religious instructors with the criteria of having a minimum work period of one year and having duties as religious instructors at the Banyuwangi Regency Ministry of Religion Office.

This study uses SPSS Version 26 software for data processing. The study was conducted to test whether there is an influence on the variables of religious work culture, motivation, and work discipline on the performance of employees of the Ministry of Religion of Banyuwangi Regency. so this study uses multiple linear regression analysis techniques. Multiple linear regression analysis is a form of linear regression analysis in which the independent variables are more than one. Regression analysis is an analysis that can be used to measure the influence of an independent variable on the dependent variable.

### 3. RESULTS AND DISCUSSION

#### Research result

The research was conducted at the Banyuwangi Regency Ministry Office located at Jalan Adi Sucipto No.112, Sobo, Banyuwangi District, Banyuwangi Regency, East Java 68418. The determination of the sample of this study was the entire population, amounting to 80 employees (taken all from the population). The results of the description of the respondent data are divided into 2 parts for the research variables, namely the characteristics of the respondents and the description of the respondents' answers. Multiple linear regression analysis is used to determine the relationship between one dependent variable and several independent variables. The multiple linear regression method uses the equation.

Table 1. Multiple Linear Regression Test ResultsSource: data processed by researchers, 2024

Model	Unstandardized Coefficients		Standardized Coefficient	t	t table (0.05) df= 100-4-1=95
	B	Std. Error			
1 (Constant)	2,130	0.777		2,740	1.98525
Intellectual Intelligence	0.210	0.065	0.294	3,218	
Emotional Intelligence	0.336	0.070	0.449	4,780	
Spiritual Intelligence	0.175	0.078	0.194	2,244	

R<sup>2</sup> = 0.767

Adjusted R<sup>2</sup> = 0.760

f count = 105.221

f table = 2.46

Significance = 0.000

Source: data processed by researchers, 2024

Table 2. Results of the Determination Coefficient Test

Model Summary <sup>b</sup>				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.876a	0.767	0.760	1.35788

Source: data processed by researchers, 2024

The value of the Determination Coefficient ( $R^2$  adjusted) of 76.7% indicates that the variables of intellectual intelligence, emotional intelligence, and spiritual intelligence together have a strong contribution to the performance of religious instructors. This means that most of the variation in the performance of religious instructors can be explained by these three variables, while the remaining 23.3% is influenced by other factors outside the model that were not examined in this study. This finding indicates that the research model used is reliable in measuring the factors that influence the performance of religious instructors.

Table 3. t-Test Results

Coefficients <sup>a</sup>					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	2,130	0.777		2,740	0.007
Intellectual Intelligence	0.210	0.065	0.294	3,218	0.002
Emotional Intelligence	0.336	0.070	0.449	4,780	0,000
Spiritual Intelligence	0.175	0.078	0.194	2,244	0.027

Source: data processed by researchers, 2024

Based on the t-test results table, the regression model shows that there is a significant relationship between intellectual intelligence, emotional intelligence, and spiritual intelligence on the dependent variable. The B coefficient for intellectual intelligence is 0.210 with a t value of 3.218 and a significance of 0.002, indicating that intellectual intelligence has a positive and significant effect. The B coefficient of emotional intelligence is 0.336 with a t value of 4.780 and a significance of 0.000, which also indicates a positive and significant effect. Meanwhile, spiritual intelligence has a B coefficient of 0.175, a t value of 2.244, and a significance of 0.027, indicating that spiritual intelligence also has a positive and significant effect. The constant value of 2.130 indicates the value of the dependent variable when all independent variables are zero. These results indicate that the three types of intelligence together have a role in influencing the dependent variable.

Table 4. F Test Results

ANOVA						
Model	Sum of Squares	df	Mean Square	F	Sig.	
1 Regression	582,032	3	194,011	105,221	0.000	b
Residual	177,008	96	1,844			
Total	759,040	99				

Source: data processed by researchers, 2024

Based on the results obtained, the F value of simultaneous intellectual intelligence, emotional intelligence, spiritual intelligence is  $105.221 > 2.46$  on performance. So it can be



stated that intellectual intelligence, emotional intelligence and spiritual intelligence simultaneously influence the performance of religious instructors at the Ministry of Religion Office in Banyuwangi Regency.

## Discussion

### **The Influence of Intellectual Intelligence Partially on the Performance of Religious Counselors at the Ministry of Religion Office, Banyuwangi Regency**

The intellectual intelligence applied can affect the performance of religious instructors in Banyuwangi Regency. Intellectual intelligence is the mental ability needed to carry out various thinking, reasoning, and problem-solving activities. Intellectual intelligence includes the ability to engage in various mental activities such as thinking and solving problems (PS Robbins & Judge, 2017).

The results of the data analysis show that intellectual intelligence has a significant effect on the performance of religious instructors at the Banyuwangi Regency Ministry of Religion office. This means that intellectual intelligence has a very important impact on the performance of religious instructors. Intellectual intelligence in this study was measured using 5 indicators, namely learning new things, focusing on tasks, storing and remembering objective information, thinking analytically and abstractly, and solving problems and applying existing knowledge.

The first indicator of intellectual intelligence of religious instructor respondents gave the most agree responses. The statement is I am always enthusiastic about learning new things related to my work. This interpretation indicates that most religious instructors have high enthusiasm to continue learning and developing their knowledge, especially related to their work tasks. This reflects a proactive attitude in improving intellectual competence to support their performance.

The second indicator of intellectual intelligence of religious instructor respondents gave the most agree responses. The statement is I can fully focus when doing the task. It can be interpreted that religious instructors have good concentration skills in carrying out their duties. Religious instructors are able to give full attention to the work, which reflects perseverance in completing responsibilities effectively and efficiently.

The third and fourth indicators of intellectual intelligence of religious instructor respondents gave the most agreeing responses. The statement is I can remember important information related to my work and I can analyze problems in depth. This statement was responded to the most by religious instructors than other indicators. It can be interpreted that religious instructors are able to remember important information relevant to their work, showing good memory and the ability to store and access information that supports performance. In addition, they also feel they can analyze problems in depth, which reflects critical thinking skills and in-depth problem-solving abilities. This indicates that religious instructors have solid intellectual competence to support their duties, including in terms of information management and solving challenges.

The fifth indicator of intellectual intelligence of religious instructor respondents gave the most agree responses. The statement is I am able to use my knowledge to solve problems. It can be interpreted that religious instructors have the ability to apply the knowledge they have effectively in solving problems. This reflects their ability to translate the theory or information they master into practical actions to face challenges or complete tasks at work. This also indicates that religious instructors have the ability to think applied and adaptively in carrying out their role as religious instructors.

The results of the hypothesis testing show that intellectual intelligence has a significant influence on the performance of religious instructors at the Ministry of Religion of Banyuwangi Regency. The statement of the first working hypothesis (H1.1) is accepted, which states that intellectual intelligence partially influences the performance of religious

instructors at the Ministry of Religion of Banyuwangi Regency. This means that higher intellectual intelligence can improve the performance of religious instructors.

The results of this study are in line with the results of research by Firdaus et al. (2019), Candra et al. (2022), Badiah & Sunaryo (2022), Aprilia and Nururly (2023) that intellectual intelligence can partially influence the performance of religious instructors.

Regarding religion, the majority of respondents are Muslim (89%), which is in line with the context of their work as religious instructors who generally provide services to the Muslim majority community in Banyuwangi Regency. The suitability between the respondents' religion and job duties can increase the enthusiasm for learning and the ability of religious instructors to remember and apply knowledge. Respondents from other religions (Hindu, Christian, Catholic, and Confucian, total 11%) although a minority, also contribute to religious extension work according to needs.

The employee status of most respondents is Non-ASN Extension Workers (66%), which shows that extension workers in Banyuwangi Regency are dominated by contract workers. Although not permanent employees, they show high enthusiasm in learning and focus on tasks, which can be a competitive advantage in supporting performance.

### **The Influence of Emotional Intelligence Partially on the Performance of Religious Counselors at the Ministry of Religion Office, Banyuwangi Regency**

Emotional intelligence refers to a person's ability to understand and manage their own emotions and the emotions of others effectively. According to Salovey et al., (2000), emotional intelligence is a process that involves processing emotional information to support better thinking and action. This study measures variables with 5 indicators including: Self-Awareness; Emotional Management; Self-Motivation; Empathy; Social Skills.

The first indicator of emotional intelligence shows that religious instructor respondents gave the most agreeing responses. The statement is I am aware of my own emotions while working. It can be interpreted that religious instructors have emotional awareness while doing their work. Religious instructors are able to recognize feelings that arise within individuals while working, which is an important component of emotional intelligence. With this awareness, they are better able to manage emotions effectively, maintain balance, and maintain professionalism when facing diverse situations in the work environment.

The second indicator of emotional intelligence shows that the respondents of religious instructors gave the most agree responses. The statement is I can control my emotions when facing difficult situations. It can be interpreted that religious instructors have good emotional control skills in facing difficult situations. Religious instructors are able to maintain calm, control emotional reactions, and think clearly even under pressure or challenging situations. This shows a level of emotional maturity that supports individuals in completing tasks with a professional and effective attitude.

The third indicator of emotional intelligence shows that religious instructor respondents gave the most agreeing responses. The statement is I have a strong drive to complete the task. This statement was responded to the most than other indicators. It can be interpreted that religious instructors have high intrinsic motivation in carrying out their work. This shows a strong spirit, determination, and commitment to complete the task well. This condition reflects emotional skills in managing internal drives to achieve goals, which supports performance and effectiveness in carrying out responsibilities.

The fourth indicator of emotional intelligence shows that the respondents of religious instructors gave the most agreeing responses. The statement is I try to listen well when others speak. It can be interpreted that religious instructors have good active listening skills. This ability reflects openness and attention in interacting, which supports the creation of harmonious working relationships and a better understanding of the needs or views of others.

The fifth indicator of emotional intelligence shows that religious instructor respondents gave the most agreeing responses. The statement is I can build effective communication in a team. It can be interpreted that religious instructors have effective interpersonal communication skills. This shows the ability to convey ideas, discuss, and collaborate with team members productively, which is important for creating good cooperation and supporting the achievement of common goals.

The employee status of most respondents is Non-ASN Extension Workers (66%), which shows that contract workers have high motivation to show optimal performance. Religious extension workers show strong self-motivation skills, as seen in the third indicator. This may be due to the need to build a reputation and ensure career stability in the future. The PNS (14%) and PPPK (20%) groups show a higher level of emotional maturity in terms of emotional management and self-awareness, which contributes to the ability to face difficult situations with a professional attitude.

### **The Influence of Spiritual Intelligence Partially on the Performance of Religious Counselors at the Ministry of Religion Office, Banyuwangi Regency**

Employees with high spiritual intelligence often have a clearer vision and stronger motivation to achieve organizational goals, or spiritual intelligence is able to make humans complete beings (Zohar & Marshall, 2000), which in turn can improve their performance (Sari & Azizah, 2023). Spiritual intelligence uses 4 indicators, namely honesty; Openness; Self-Knowledge; Focus on Contribution.

The first indicator of spiritual intelligence, namely I uphold the value of honesty in every task. This statement shows that the majority of respondents of religious instructors gave an agreeing response. It can be interpreted that religious instructors have a high commitment to moral and ethical values, especially in terms of honesty. Religious instructors consider honesty as the main principle in carrying out their duties, which reflects integrity and a strong sense of responsibility in their work.

The second indicator of spiritual intelligence is that I am open to receiving input from colleagues. This statement shows that the majority of religious instructor respondents gave an affirmative response. It can be interpreted that religious instructors have an open and accepting attitude towards input or constructive criticism from colleagues. This reflects a willingness to learn and improve oneself, which supports personal and professional development in the workplace.

The third indicator of spiritual intelligence is that I am aware of my strengths and weaknesses in my work. This statement shows that the majority of religious instructor respondents gave an affirmative response. It can be interpreted that religious instructors have high self-awareness, are able to recognize their strengths and areas that need to be improved. This shows emotional maturity and readiness to continue to develop in their work.

The fourth indicator of spiritual intelligence, namely I always try to make a positive contribution to the organization. This statement shows that the majority of respondents of religious instructors gave an agreement response and the most responses than other indicators. It can be interpreted that religious instructors have a strong commitment to contribute positively to the progress of the organization. Religious instructors try to give their best in every task, reflecting a sense of responsibility and orientation towards the common good.

The results of this study are in line with Firdaus et al. (2019), Badiah & Sunaryo (2022), Ridiyanto (2023), Aprilia and Nururly (2023), Sari & Azizah (2023) namely that spiritual intelligence influences employee performance.

Relationship between Employee Status and Spiritual Intelligence Most respondents are Non-ASN Extension Workers (66%), which shows that they have a high spirit to show positive contributions (fourth indicator) for career sustainability. Respondents with PNS



status (14%) and PPPK (20%) showed higher levels of honesty (first indicator) and openness (second indicator) indicators. This can be associated with formal responsibility to the organization, which demands a high commitment to moral values.

### **The Influence of Intellectual Intelligence, Emotional Intelligence and Spiritual Intelligence Simultaneously on the Performance of Religious Counselors at the Ministry of Religion Office, Banyuwangi Regency**

The results of the hypothesis testing show that intellectual intelligence, emotional intelligence and spiritual intelligence have a significant influence on the performance of religious instructors at the Ministry of Religion of Banyuwangi Regency. Intellectual intelligence, emotional intelligence and spiritual intelligence simultaneously influence the performance of religious instructors at the Ministry of Religion of Banyuwangi Regency. This means that high intellectual intelligence, emotional intelligence and spiritual intelligence can simultaneously improve performance.

The results of this study are in line with the results of research by Firdaus et al. (2019), Badiah & Sunaryo (2022), Aprilia and Nururly (2023), namely intellectual intelligence, emotional intelligence and spiritual intelligence have an effect on performance.

## **4. CONCLUSION**

The performance of religious instructors at the Banyuwangi Regency Ministry of Religious Affairs Office is significantly influenced by intellectual, emotional, and spiritual intelligence. Intellectual intelligence plays an important role in improving the performance of religious instructors, especially through the ability to learn new things, focus on tasks, think analytically and abstractly, and solve problems by applying existing knowledge. The higher the level of intellectual intelligence, the better the performance displayed. In addition, emotional intelligence also has a significant influence. The ability of religious instructors to have self-awareness, manage emotions, motivate themselves, show empathy, and develop good social skills are the main factors in supporting the effectiveness of their duties. Not only that, spiritual intelligence also contributes significantly to improving the performance of religious instructors. Indicators such as honesty, openness, self-knowledge, and focus on contributions based on spiritual values are important drivers in realizing optimal performance. These three types of intelligence—intellectual, emotional, and spiritual intelligence—have a simultaneous effect on the performance of religious instructors. This means that the higher the development of these three aspects, the better the performance produced. This shows that holistic intelligence development is very important to support religious instructors in carrying out their duties with professionalism, integrity, and maximum ability in serving the community.

## **REFERENCES**

- Afiuddin, M. R., Kadir, M. A., & Sohilauw, M. I. (2024). Apakah Kepuasan Kerja Yang Dirasakan Dapat Memediasi Efek Kecerdasan Emosional Dan Mutasi Pekerjaan Terhadap Performa Karyawan? *Management Studies and ...*, 5(2). <https://journal.yrpioku.com/index.php/msej/article/view/5197%0Ahttps://journal.yrpioku.com/index.php/msej/article/download/5197/2898>
- Aini, S. I. N., Widagdo, S., & Dimyati, M. (2023). Gaya Kepemimpinan, Motivasi, Budaya Organisasi, Dan Lingkungan Kerja Berpengaruh Terhadap Kinerja Pegawai Kecamatan Di Kabupaten Bondowoso. *Growth*, 21(1), 65. <https://doi.org/10.36841/growth-journal.v21i1.2797>
- Anastasi, & Urbina, A. (1997). *Tes Psikologi (Psychological Testing)*. PT. Prehanllindo.
- Arikunto, S. (2013). *Prosedur Penelitian Suatu Pendekatan Praktik*. PT. Rineka Cipta.

- Asaloei, S. I., Gobel, K., & Tatimu, V. (2023). Pengaruh Motivasi dan Lingkungan Kerja Terhadap Kinerja Karyawan Transmart Bahu Mall Manado. *Productivity*, 4(1).
- Azwar, S. (2008). Pengantar Psikologi Intelegensi. Pustaka Pelajar.
- Djara, C. C. F. M., & Fanggidae, R. E. (2020). Pengaruh Kecerdasan Emosional Dan Kecerdasan Spiritual Terhadap Kinerja Karyawan Pada Kantor Pusat Bank Pembangunan Daerah NTT. *Journal of Management*, 11(1), 115-132.
- Faizah, N., Sunaryo, H., & Rizal, M. (2021). Pengaruh Kecerdasan Emosional dan Kecerdasan Spiritual terhadap Kinerja Karyawan (Studi Kasus Pada Kantor Camat Wera-NTB). *Jurnal Riset Manajemen PRODI*, 82-94.
- Firdaus, A., Wispandono, & Buyung, H. (2019). Pengaruh Kecerdasan Intelektual, Kecerdasan Emosional Dan Kecerdasan Spirritual Terhadap Kinerja Pegawai (Studi Pada Kantor Kecamatan Kabupaten Bangkalan). *Eco-Entrepreneurship*, 5(1), 17-32.
- Firdaus, M., & Dimyanti, M. (2023). Analisis Multivariat dan Metode Kuantitatif. Mandala Press.
- Ghozali, I. (2016). Aplikasi Analisis Multivariate dengan SPSS. Universitas Diponogoro.
- Goleman, D. (2015). Emotional Intelligence. PT Gramedia Pustaka Utama.
- Karambut, C. A., Tateol, J., Makapedua, S., Iriany, D., Sundah, E., Silvana, G. J., & Rumimper, N. (2023). Pengaruh Kecerdasan Intelektual Dan Kecerdasan Emosional Terhadap Kinerja Karyawan. *Ekomaks* |, 12(September), 283. <http://ekomaks.unmermadiun.ac.id/index.php/ekomaks>
- Keputusan Direktur Jenderal Bimbingan Masyarakat Islam Nomor 637. (2024). Keputusan Direktur Jenderal Bimbingan Masyarakat Islam Nomor 637 Tahun 2024 Tentang Ruang Lingkup Kegiatan Jabatan Fungsional Penghulu dan Jabatan Fungsional Penyuluh Agama Islam.
- Kirana, K. C., Kurniawan, I. S., & Putra, F. C. (2022). Pengaruh Budaya Organisasi Dan Kepuasan Kerja Terhadap Kinerja Dengan Ocb Sebagai Pemediasi. *Ekonomi & Bisnis*, 21(1), 30-38. <https://doi.org/10.32722/eb.v21i1.4567>
- Kusuma, I. C., & Rizki, L. M. (2017). Pengaruh Intelegence Quotient (Iq), Emotional Quotient (Eq), Dan Spiritual Quotient (Sq) Terhadap Pemahaman Akuntansi Siswa Di Smk Sumpah Pemuda 2. *Jurnal Akunida*, 3(1), 29. <https://doi.org/10.30997/jakd.v3i1.980>
- Mangkunegara, A. P. (2014). Manajemen Sumber Daya Manusia. PT. Remaja Rosdakarya.
- Mukaroh, E. N., & Nani, D. A. (2021). Pengaruh Kecerdasan Emosional (EQ) dan Kecerdasan Spiritual (SQ) pada Kinerja Karyawan. *Manajemen Bisnis Islam*, 2(1), 27-46.
- Pasek, N. S. (2017). Pengaruh Kecerdasan Intelektual Pada Pemahaman Akuntansi Dengan Kecerdasan Emosi Dan Kecerdasan Spiritual Sebagai Variabel Pemoderasi. *Jurnal Ilmiah Akuntansi*, 1(1), 62-76. <https://doi.org/10.23887/jia.v1i1.9983>
- Purwanto, N. (2017). Psikologi Pendidikan. PT Remaja Rosdkarya.
- Rasyid, M. F. (2021). Pengaruh Kecerdasan Intelektual dan Kecerdasan Emosional terhadap Tingkat Pemahaman Akuntansi pada Mahasiswa Akuntansi Fakultas Ekonomi dan Bisnis Universitas Tanjungpura Pontianak. *Kajian Ilmiah Akuntansi Fakultas Ekonomi*, 11(1), 11-25. <https://jurnal.untan.ac.id>
- Ratih, R. (2020). Pengaruh Kecerdasan Emosi Terhadap Employee Performance Melalui Work Life Balance Karyawan Pt. Hasil Bantuan Cipta Perdana Gresik. *Jurnal Ilmu*

Manajemen (JIM), 8(2), 1-9.

Ridianto. (2023). PENGARUH PENGALAMAN DAN KECERDASAN EMOSIONAL TERHADAP KINERJA PEGAWAI (Studi Kasus Dinas Pekerjaan Umum Kabupaten Kaur). JURNAL STIA BENGKULU:Committe to Administration for Education Qualit, 2(2), 151-162.

Robbins, P. S., & Judge, T. A. (2017). Organizational Behaviour (13th ed.). Salemba Empat.

Rubi Babullah. (2024). Mengenal Sumber Daya Manusia (SDM): Pengertian Dan Fungsinya. Jurnal Arjuna : Publikasi Ilmu Pendidikan, Bahasa Dan Matematika, 2(4), 187-204. <https://doi.org/10.61132/arjuna.v2i4.1104>

Sabuhari, R., Thahrim, M., A Kamis, R., & Sofyan, U. (2021). Pengaruh Kecerdasan Emosional dan Komunikasi Interpersonal terhadap Kinerja Karyawan PT. PLN (Persero) Cabang Ternate. Jurnal Manajemen STIE Muhammadiyah Palopo, 7(2), 1. <https://doi.org/10.35906/jurman.v7i2.720>

Salovey, P., D., M. J., & Caruso, D. (2000). Positive Psychology of Emotional Intelligence.

Sari, N. P., & Azizah, S. N. (2023). Pengaruh Kecerdasan Emosional, Kecerdasan Spiritual dan Kreativitas Terhadap Kinerja Guru. Jimmba, 5(3), 349-361.

Supranto, J. (2000). Statistik: Teori & Aplikasi Edisi Keenam. Erlangga. <https://books.google.co.id/books?id=A0Ov5OpbXAgC>

Surat Edaran Menteri Agama Republik Indonesia Nomor SE 02. (2024). Surat Edaran Menteri Agama Republik Indonesia Nomor SE 02 Tahun 2024 tentang Pelaksanaan Tugas Penyuluh Agama dan Penghulu dalam Mendukung Program Prioritas Pemerintah.

Tristina, D. N., & Widagdo, S. (2019). Kepemimpinan dan Kinerja Seri Praktis Peningkatan Kinerja Guru. In Wade Group. [http://repo.stie-mandala.ac.id/191/2/daftar\\_isi.pdf](http://repo.stie-mandala.ac.id/191/2/daftar_isi.pdf)

Widagdo, S., & Handayani, Y. I. (2020). Riset Kuantitatif Manajemen Sumberdaya Manusia. Mandala Press.

Widyanti Ula, N. (2020). Analisis Pengaruh Kecerdasan Emosional Terhadap Kinerja Karyawan Melalui Kepuasan Kerja Pada Karyawan Divisi Produksi Pt. Iksg. Jurnal Ilmu Manajemen (JIM), 8(2), 1-9.

Zohar, D., & Marshall, I. (2000). SQ: Spiritual Intelligence, the Ultimate Intelligence. Bloomsbury Publishing.