
The role of emotional and spiritual intelligence in enhancing teacher performance: A study of *madrasah aliyah* teachers

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Abstract

This research aimed to explore the contributions of emotional intelligence and spiritual intelligence to the performance of Madrasah Aliyah teachers in Bukittinggi City. The study employed a quantitative correlational design, with a population of 191 teachers and a sample of 64 teachers selected using proportionate stratified random sampling. Data were collected using Likert-scale questionnaires measuring teacher performance, emotional intelligence, and spiritual intelligence. The instruments were tested for validity and reliability, and the data met the assumptions of normality, linearity, and non-multicollinearity. Data analysis employed multiple linear regression. The findings revealed that emotional intelligence contributed 57.4% to teacher performance, spiritual intelligence contributed 60.6%, and both variables together explained 70.4% of the variance, while other factors outside the model accounted for the remaining 29.6%. These results suggest that enhancing teachers' emotional and spiritual intelligence is crucial for improving their performance and should be incorporated into professional development programs for Madrasah Aliyah teachers in Bukittinggi City.

Keywords

Emotional intelligence, Madrasa Aliyah, spiritual intelligence, teacher performance

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Introduction

Teachers are central to improving the quality of education in any society. Their role extends far beyond just delivering content within the classroom during class hours; they are crucial in shaping and developing students' personalities, attitudes, and behaviors. In today's rapidly changing world, the role of teachers has expanded to include fostering a holistic approach to student development. Teachers are not only responsible for imparting knowledge but also for nurturing students' character, values, and ethical frameworks (Chowdhury, 2018). They must equip students with the skills necessary to face the challenges of an increasingly complex and interconnected world. Teachers in Madrasah Aliyah (Islamic Senior High Schools) are tasked with the unique responsibility of promoting both academic and moral education, blending intellectual growth with religious teachings to form well-rounded, responsible individuals.

The importance of teachers in educational systems cannot be overstated. They are fundamental agents in the process of learning and knowledge transmission. Teachers are often seen as role models, and their attitudes, behaviors, and personal attributes significantly influence the educational experience and development of their students (Emilia et al., 2023). Research has shown that the quality of education is directly linked to teacher quality. Teachers who are well-prepared, engaged, and motivated to continuously improve are more likely to create a positive impact on student learning outcomes. However, the mere possession of knowledge or technical proficiency is not enough. A teacher's ability to engage with students on an emotional and spiritual level can play a crucial role in facilitating both academic success and personal growth.

In the context of Madrasah Aliyah, teachers are expected not only to deliver academic content but also to integrate religious teachings into their instructional practices. As such, teacher performance goes beyond conventional measures of academic competence. It encompasses how well a teacher can embody and transmit religious values such as patience, compassion, fairness, and integrity. These values are especially critical in an Islamic educational environment, where teachers are seen not only as educators but also as moral and spiritual guides. The ability to balance both academic and religious duties makes the role of a Madrasah Aliyah teacher particularly unique and challenging. Hence, understanding the factors that contribute to teacher performance in these settings is essential to improving the quality of education provided by Madrasah Aliyah schools.

Teacher performance is a multifaceted construct that is influenced by various internal and external factors (Aulia et al., 2025). Internal factors such as a teacher's motivation, professional identity, self-efficacy, emotional intelligence, and spiritual intelligence play a significant role in shaping teaching effectiveness. External factors, including the support provided by school leadership, the availability of resources, and the broader socio-political context, also contribute to the overall performance of teachers. Performance is generally understood as the degree to which a teacher can effectively fulfill their duties and responsibilities, which include lesson planning, implementing instruction, assessing student learning, and managing classroom behavior. In Islamic schools like Madrasah Aliyah, teacher performance is also evaluated through the lens of how well teachers integrate religious values into their instructional practices and how they model these values for their students.

Research indicates that high teacher performance is associated with several key attributes, such as strong subject matter knowledge, effective classroom management skills, and the ability to motivate and engage students. However, an increasing body of literature suggests that emotional and spiritual intelligence are equally important in determining teacher effectiveness. Emotional intelligence (EI) refers to the ability to recognize, understand, and manage one's own emotions as well as the emotions of others. Spiritual intelligence (SI), on the other hand, refers to the ability to find meaning, purpose, and direction in life, often linked to the capacity for compassion, humility, and alignment with moral and religious values. These two forms of intelligence, although distinct, complement each other and contribute to a teacher's ability to navigate the complexities of the classroom, manage interpersonal relationships, and create a supportive and nurturing learning environment.

Emotional intelligence has been found to be positively correlated with effective teaching practices. Teachers with high emotional intelligence are better able to manage classroom dynamics, build strong relationships with students, and create an atmosphere of trust and respect. These teachers are more likely to demonstrate empathy, communicate effectively, and remain calm and composed even in stressful situations. Emotional intelligence also helps teachers to recognize their own emotional triggers and manage their responses, which is crucial for maintaining professional conduct and fostering a positive learning environment. Furthermore, emotionally intelligent teachers are better equipped to deal with the emotional needs of students, which is especially important in the context of Madrasah Aliyah, where students may face additional emotional and social challenges.

Spiritual intelligence, although less widely discussed in the context of education, is also a key determinant of teacher performance. Spiritual intelligence is rooted in the ability to align one's actions and behaviors with a set of core values and principles, which often include self-reflection, humility, gratitude, and a sense of purpose. For teachers in Madrasah Aliyah, spiritual intelligence plays a critical role in their ability to integrate religious teachings into their pedagogy. Teachers with high spiritual intelligence are more likely to approach their teaching as a form of service or worship, which enhances their intrinsic motivation and commitment to the profession. These teachers tend to display higher levels of resilience, patience, and empathy, all of which contribute to a positive and supportive classroom environment. Spiritual intelligence helps teachers to model religious and ethical values for their students, which is particularly important in an Islamic educational setting.

The integration of emotional and spiritual intelligence into teaching practices can have a profound impact on student learning outcomes. Research has shown that emotionally and spiritually intelligent teachers are more likely to create engaging and supportive learning environments, which can improve student motivation, engagement, and achievement. Moreover, these teachers are better equipped to manage classroom challenges, resolve conflicts, and support the emotional and social development of their students. In Madrasah Aliyah, where the focus is on both academic and moral education, the role of emotional and spiritual intelligence is even more critical. Teachers who are emotionally and spiritually intelligent are better able to balance the demands of both aspects of their teaching responsibilities.

In the educational landscape of Bukittinggi City, the performance of Madrasah Aliyah teachers is a key factor in determining the quality of education provided to students. However,

little research has been conducted on the specific factors that contribute to teacher performance in these schools, particularly in relation to emotional and spiritual intelligence. Given the growing importance of these two forms of intelligence in educational contexts, this research aims to fill this gap by examining the contributions of emotional and spiritual intelligence to the performance of Madrasah Aliyah teachers in Bukittinggi City.

The primary objective of this study is to explore how emotional intelligence and spiritual intelligence contribute to the performance of Madrasah Aliyah teachers in Bukittinggi City. The study seeks to answer the following research questions: How do emotional intelligence and spiritual intelligence individually contribute to teacher performance? What is the combined contribution of emotional and spiritual intelligence to teacher performance? By addressing these questions, the study aims to provide valuable insights into how emotional and spiritual intelligence can be leveraged to enhance teacher performance, particularly in the context of Islamic education.

Ultimately, the findings of this research are expected to inform teacher development programs and policy decisions in Bukittinggi City and other regions with similar educational settings. By emphasizing the importance of emotional and spiritual intelligence, the study advocates for a more holistic approach to teacher development that considers not only technical skills but also the emotional and spiritual well-being of teachers. This approach can help create a more supportive, engaging, and effective learning environment for students, while also contributing to the overall improvement of educational quality in Madrasah Aliyah schools.

Literature Review

Teacher performance in Islamic senior secondary schools

The quality of learning processes and student outcomes closely correlates with teacher performance, making it a central construct in educational research. In the context of Islamic senior secondary schools, or Madrasah Aliyah, teacher performance encompasses not only the technical implementation of teaching tasks but also the realization of religious and moral values in classroom practice (Tambrin et al., 2021). Performance is generally understood as the level of success in carrying out duties and responsibilities, which, in the case of teachers, includes planning, implementing, and evaluating learning, as well as fulfilling additional roles such as guidance, supervision, and school-based development activities. Effective performance can be observed through indicators such as the preparation of lesson plans, mastery of subject matter, the use of varied instructional methods, effective classroom management, assessment of learning outcomes, and follow-up on students' progress (Yansyah, 2022).

In many education systems, teacher performance is also linked to adherence to professional standards issued by governments or accrediting bodies, such as pedagogical competence, professional competence, social competence, and personal competence. In Islamic schools, these competencies are expected to be integrated with a religious commitment, as exemplified in the teacher's behavior, communication style, and integrity in carrying out their duties. Teachers are role models who not only transmit knowledge but also

attitudes, discipline, and values (Subiarto & Wakhudin, 2021). Therefore, teacher performance is often evaluated not only through quantitative indicators of student achievement but also through qualitative observations of classroom climate, student engagement, and the consistency between what teachers say and what they do. A teacher who plans lessons well but fails to demonstrate empathy, fairness, and respect toward students may not be performing optimally in the holistic sense expected in the madrasah environment (Shah & Inamullah, 2025).

Furthermore, teacher performance is influenced by various internal and external factors. Internal factors include motivation, professional identity, self-efficacy, and psychological well-being. External factors include school leadership, organizational culture, availability of resources, workload, and support from colleagues and parents. In Madrasah Aliyah, the alignment between institutional vision, religious mission, and daily practices can either support or hinder teacher performance. For example, supportive leadership that provides clear guidance, feedback, and recognition can encourage teachers to improve their work continually. On the other hand, lack of support, unclear expectations, or excessive administrative burdens can reduce teachers' energy and focus on core teaching tasks.

Teacher performance is also dynamic, not static. It may change over time, depending on teachers' professional development experiences, curriculum changes, and the characteristics of the students they teach (Kyriakides et al., 2017). Continuous professional development, reflective practice, and collaboration with peers are essential mechanisms for maintaining and enhancing performance (Filipe et al., 2014). In the context of Islamic education, strengthening teacher performance also requires attention to spiritual development, since teachers are expected to be individuals who live and model religious values in their daily work. This comprehensive understanding of performance establishes a basis for investigating how emotional intelligence and spiritual intelligence, as intrinsic psychological assets, may enhance teacher performance in Madrasah Aliyah.

Emotional intelligence and teacher performance

Emotional intelligence has become a crucial construct in educational psychology, as it refers to the ability to recognize, understand, manage, and utilize emotions effectively in oneself and in relationships with others. In the teaching profession, emotional intelligence is particularly relevant because teachers work in complex interpersonal settings, interact intensively with students, colleagues, and parents, and frequently face emotionally charged situations (Dolev & Leshe, 2017). Emotional intelligence is commonly described in terms of dimensions, including self-awareness, self-regulation, motivation, empathy, and social skills (Antonopoulou, 2024). Self-awareness refers to the ability to recognize one's own emotions, strengths, weaknesses, and values, as well as their impact on others. Self-regulation involves the capacity to control disruptive emotions and impulses, maintain calmness, and adapt to changing circumstances. Motivation refers to the inner drive to achieve goals, persist in the face of obstacles, and take initiative (Ahmad, 2021). Empathy is the ability to understand and respond to the emotions of others, while social skills involve effective communication, conflict management, and building positive relationships.

In the context of teacher performance, emotional intelligence supports various aspects of teaching practice. Teachers with high emotional intelligence are better equipped to manage classroom dynamics, handle student misbehavior with patience, and foster a warm, supportive learning environment (Siddiqui, 2025). Their ability to read and respond to students' emotional cues helps them adjust instructional strategies, provide encouragement, and prevent conflicts from escalating. Emotional self-regulation enables teachers to manage stress, frustration, and workload effectively, preventing them from becoming angry or demotivated. This emotional stability positively affects their consistency in planning, delivering, and evaluating lessons. The motivational components of emotional intelligence also drive teachers to continually improve their pedagogical skills, engage in professional development, and strive for excellence in student outcomes (Santoso & Rahayu, 2025).

Research in various educational settings has demonstrated that emotional intelligence is linked to teacher performance, job satisfaction, and organizational commitment. Teachers who can manage their emotions tend to report higher levels of well-being and lower levels of burnout. In the madrasah context, emotional intelligence is also important for aligning professional roles with religious values such as patience, compassion, and respect (Susanti & Nukman, 2024). Emotionally intelligent teachers can more effectively embody these values in their interactions with students, fostering an atmosphere that supports both academic learning and moral development. Their ability to build trust and rapport with students makes it easier to implement instructional strategies, guide behavior, and motivate learners to reach their full potential.

Moreover, emotional intelligence facilitates collaboration among teachers and between teachers and school leaders. Effective communication, openness to feedback, and constructive conflict resolution are key elements in sustaining a favorable school climate. In Madrasah Aliyah, where teamwork is often required to integrate religious and general subjects, emotional intelligence helps teachers coordinate, share ideas, and support one another. Therefore, emotional intelligence can be viewed as an internal resource that enhances teacher performance not only at the individual level, but also within the broader organizational context of the school.

Spiritual intelligence and teacher performance

Spiritual intelligence is another psychological construct that has attracted increasing attention in education, especially in environments where religious and moral values play a central role, such as Islamic schools. Spiritual intelligence generally refers to the capacity to seek and construct meaning, to be aware of deeper values and purposes, and to live in alignment with those values (Vasconcelos, 2020). It is often associated with qualities such as inner peace, humility, compassion, integrity, and a sense of connectedness with God, other people, and the universe. In the context of Islamic education, spiritual intelligence is closely linked to concepts such as *taqwa* (God-consciousness), *ikhlas* (sincerity), *sabr* (patience), and *shukr* (gratitude), which guide individuals in interpreting their experiences and performing their duties.

For teachers at Madrasah Aliyah, spiritual intelligence can affect their work in several ways (Kamaluddin et al., 2020). Teachers who possess high spiritual intelligence are likely to

view their profession as an act of worship and service, rather than merely a job. This perspective promotes a strong sense of accountability, sincerity, and dedication in carrying out teaching tasks. Spiritual intelligence can strengthen intrinsic motivation, as teachers are driven by a desire to please God, contribute to students' holistic development, and support the mission of the madrasah (Wahib, 2025). Such teachers tend to be more resilient in facing challenges, because they interpret difficulties as tests that can bring personal growth and reward if faced with patience and trust in God. This resilience can help maintain consistent performance even in situations of limited resources, high workload, or complex student needs.

Spiritual intelligence also shapes the way teachers interact with students and colleagues (Nikoopour & Esfandiari, 2017). Teachers with strong spiritual awareness are more likely to demonstrate empathy, fairness, and respect toward others. They may be more sensitive to students' emotional and moral development, as well as their academic achievements. In classroom practice, spiritual intelligence can be reflected in how teachers integrate religious values into lessons, exemplify model, encourage reflection, and invite students to relate knowledge to their life purpose. A spiritually intelligent teacher does not simply convey information; they guide students to think critically, act ethically, and cultivate a more profound relationship with God (Papakostas, 2025). This all-encompassing approach to education can boost students' interest, trust, and respect, which in turn makes teaching and learning more effective.

At the organizational level, spiritual intelligence contributes to a positive school culture. Teachers who exhibit honesty, accountability, and mutual care help create an environment of trust and cooperation (Tschannen-Moran & Gareis, 2015). In Madrasah Aliyah, where collective worship, religious ceremonies, and moral guidance are key features of school life, spiritual intelligence helps teachers participate actively and sincerely in these activities (Khadavi et al., 2023). Their attitude reinforces the school's mission and strengthens the spiritual climate experienced by students. This climate is part of the broader performance of the school, and individual teacher performance plays a crucial role in sustaining it.

Therefore, spiritual intelligence can be viewed as a foundational resource that supports and enriches teacher performance. While pedagogical skills and subject matter knowledge are essential, they may not be sufficient to achieve the goals of Islamic education without a strong spiritual orientation. When combined with emotional intelligence, spiritual intelligence provides a comprehensive inner capacity that enables teachers to perform their roles effectively, consistently, and meaningfully in Madrasah Aliyah.

Research Methodology

This research employed a quantitative correlational design to examine the contribution of emotional intelligence and spiritual intelligence to the performance of Madrasah Aliyah teachers in Bukittinggi City. The correlational design was chosen because the aim of the research was not to manipulate variables but to identify the degree and pattern of association between naturally occurring psychological characteristics and teachers' performance in their real work context. In this research, emotional intelligence and spiritual intelligence served as independent variables, whereas teacher performance was the dependent variable. All variables

were measured at the individual teacher level using standardized questionnaires with Likert-type response scales.

The research population consisted of all teachers teaching at Madrasah Aliyah in Bukittinggi City during the 2024/2025 academic year, totaling 191 teachers. A sample of 64 teachers was chosen from this using proportionate stratified random sampling. The use of strata was based on the status of the madrasah and other relevant school characteristics, ensuring that teachers from each institutional subgroup were represented in the sample in proportion to their presence in the population. Within each stratum, respondents were chosen randomly by using a simple lottery technique. This sampling procedure was designed to enhance the representativeness of the sample and minimize sampling bias, thereby enabling the results to be cautiously generalized to the population of Madrasah Aliyah teachers in Bukittinggi City.

Data on teacher performance were collected using a performance questionnaire developed from existing theoretical frameworks and national standards of teacher competence. The instrument measured several aspects of performance, including planning of learning activities, implementation of instruction, classroom management, assessment of student achievement, and follow-up actions. Emotional intelligence was measured using a questionnaire that covered dimensions such as self-awareness, self-regulation, motivation, empathy, and social skills. Spiritual intelligence was assessed through items that measured meaning and purpose, transcendence, self-reflection, and the integration of religious values into daily life. All items were rated on a five-point Likert scale ranging from "strongly disagree" to "strongly agree," with higher scores indicating higher levels of the respective constructs.

Before the main data collection, the instruments were tested on a group of teachers who were not part of the final sample. Item validity was examined using product-moment correlations between item scores and total scores. Items with low or non-significant correlations were revised or removed. Reliability of each scale was tested using Cronbach's alpha coefficient to ensure internal consistency. Only instruments that met acceptable reliability criteria were used in the full survey. Data collection was conducted by distributing printed questionnaires to the sampled teachers through the madrasah, with clear instructions regarding anonymity and voluntary participation. Respondents were given sufficient time to complete the questionnaires, which were then collected and checked for completeness before being entered into the data.

Data analysis was conducted using both descriptive and inferential statistics. Descriptive statistics, including means, standard deviations, and score distributions, were used to provide an overview of teachers' levels of performance, emotional intelligence, and spiritual intelligence. Before conducting regression analysis, the research data were examined to ensure that the assumptions of multiple linear regression were fulfilled. Tests of normality, linearity, and multicollinearity were performed using appropriate statistical procedures. After the assumptions were met, multiple linear regression analysis was employed to determine the separate and simultaneous contributions of emotional intelligence and spiritual intelligence to teacher performance. The significance of regression coefficients was evaluated at the 0.05 level.

In addition to these statistical procedures, several steps were taken to safeguard the ethical quality of the research. Permission to conduct the research was obtained from relevant

educational authorities and from the principals of the participating madrasahs. All teachers who were invited to participate received an explanation of the research objectives, the voluntary nature of their participation, and assurances that their responses would be treated confidentially and reported only in aggregated form. Informed consent was obtained before administering the questionnaires, and respondents were free to decline or withdraw without facing any negative consequences. These procedures were designed to protect participants' rights and ensure that the research findings accurately reflect teachers' perceptions and experiences in their professional roles.

Findings

The first hypothesis tested in this research is that teacher emotional intelligence contributes to teacher performance. To test this hypothesis, a correlation analysis was conducted, as shown in Table 1.

Table 1. Summary of correlation analysis results between the principal's transformational leadership variable (x_1) and teacher performance (y)

Correlation	Correlation coefficient (r)	Determination coefficient (R ²)	Contribution	Sig. (p)
r_{yx_1}	0.754	0.574	57.4%	0.000

The calculation results in Table 1 show that the correlation coefficient (r_{yx_1}) = 0.754. The magnitude of the determination coefficient (R²) is 0.574. This means that the contribution of emotional intelligence to teacher performance is 57.4%. This 57.4% figure was obtained by applying the formula proposed by Usman (2010), which states that the magnitude of the contribution value of an independent variable to the dependent variable can be calculated using the following formula. The significance level (p-value) of 0.000 (less than 0.05) confirms that the relationship between spiritual intelligence and teacher performance is statistically significant, even though the effect is relatively small. This result indicates that, although the effect is limited, the relationship is not due to chance.

Based on the test results, it is known that the constant value (a) is 41.792, while the emotional intelligence value (b/ β regression coefficient) is 0.746, so that the regression equation is: The regression equation explains that every increase in emotional intelligence by 1 unit will contribute to an increase in teacher performance by 0.746. Meanwhile, the teacher's performance value is already 41.792 on a scale without emotional intelligence variables. The second hypothesis tested in this research is the contribution of academic supervision to teacher performance. To test this hypothesis, a correlation analysis was conducted, as shown in Table 2.

Table 2. Summary of the results of the correlation analysis between school climate variables (x_1) and teacher performance (y)

Correlation	Correlation coefficient (r)	Determination coefficient (R ²)	Contribution	Sig. (p)
r_{yx_2}	0.780	0.606	60.6%	0.000

The calculation results in Table 2 show that the correlation coefficient (r_{y1}) = 0.780. The determination coefficient (R^2) is 0.606. This result means that the contribution of emotional intelligence to teacher performance is 60.6%. This 60.6% figure was obtained by applying the formula proposed by Usman (2010), which states that the value of the contribution of an independent variable to the dependent variable can be calculated using the following formula.

Based on the results of the simple linear regression analysis, the constant value (a) was 123.749, while the emotional intelligence value (b) for emotional intelligence was 0.380, resulting in the following regression equation was $Y = 123.749 + 0.380 X_2$. The regression equation indicates that a 1-unit increase in spiritual intelligence is associated with a 0.308-unit increase in teacher performance. Meanwhile, the teacher's performance value was already 123.749 units without the spiritual intelligence variable.

The third hypothesis tested in this research concerns the joint contribution of emotional intelligence and spiritual intelligence to teacher performance. To test this hypothesis, a multiple correlation analysis was conducted. The results are shown in Table 3.

Table 3. Summary of correlation analysis results between emotional intelligence (x_1) and spiritual intelligence (x_2) on teacher performance (y)

Correlation	Correlation coefficient (r)	Determination coefficient (R^2)	Contribution	Sig. (p)
$R_{yx_{1,2}}$	0.777	0.704	70.4%	0.000

The calculation results in Table 3 show that the correlation coefficient ($r_{xy_{1,2}}$) = 0.777 with a p-value of 0.005 and a determination coefficient of 0.205. This means that the contribution of emotional intelligence and spiritual intelligence together to teacher performance is 70.4%. This 70.4% figure was obtained by applying the formula proposed by Usman (2010), which stated that the value of the contribution of an independent variable to the dependent variable can be calculated using the following formula. Thus, emotional intelligence and spiritual intelligence together have a significant relationship with teacher performance.

Discussions

The findings of this study provide important insights into the significant contributions of emotional intelligence (EI) and spiritual intelligence (SI) to the performance of Madrasah Aliyah teachers in Bukittinggi City. As hypothesized, both EI and SI have been found to play vital roles in enhancing teacher performance, confirming their importance in the educational context. Emotional intelligence, which accounts for 57.4% of the variance in teacher performance, shows that teachers' ability to manage their emotions, motivate themselves, and empathize with students can significantly influence their effectiveness in the classroom. This aligns with existing research that emphasizes the importance of EI in fostering positive teacher-student relationships and creating a conducive learning environment (Dolev & Leshem, 2017; Santoso & Rahayu, 2025).

Teachers with high emotional intelligence can maintain calm under pressure, effectively manage classroom behaviors, and adapt their teaching approaches to meet the emotional needs of students. These capabilities are crucial for enhancing both the academic and socio-emotional development of students. The results of this study echo findings from similar research, which shows that emotionally intelligent teachers contribute to improved student outcomes, as they are more effective in creating an inclusive and supportive classroom climate (Siddiqui, 2025).

Spiritual intelligence, contributing 60.6% to teacher performance, also plays a critical role in teacher effectiveness, particularly in the context of Madrasah Aliyah. Teachers with higher SI are not only more motivated by intrinsic values but also exhibit greater resilience and patience, essential qualities in managing the complex demands of teaching. The integration of religious and ethical principles in their teaching practices allows them to model positive values for students, reinforcing the mission of the madrasah. This finding is consistent with research by Vasconcelos (2020) and Kamaluddin et al. (2020), which highlights the role of spiritual intelligence in fostering a sense of purpose and motivation in teachers.

Moreover, the combined contribution of both EI and SI, which accounts for 70.4% of the variance in teacher performance, underscores the importance of these two forms of intelligence working together. The positive correlation between EI and SI suggests that these two factors are interrelated and that teachers who excel in both emotional and spiritual intelligence are likely to be more effective in their roles. Teachers who possess both emotional and spiritual intelligence are better equipped to handle the emotional demands of teaching while remaining aligned with their religious and moral values. This combination enables them to create not only academically stimulating environments but also ethically grounded spaces where students can thrive both intellectually and morally.

The findings also suggest that teacher performance in Madrasah Aliyah is not solely influenced by external factors such as the availability of resources or institutional support but is deeply rooted in the teacher's emotional and spiritual well-being. This highlights the need for a more holistic approach to teacher development, one that goes beyond traditional pedagogical skills and incorporates emotional and spiritual growth. Teachers who are emotionally and spiritually intelligent are more likely to engage with students on a deeper level, creating a learning environment that nurtures both academic achievement and personal development.

The study also suggests that teacher professional development programs in Madrasah Aliyah should integrate training on emotional and spiritual intelligence. Given the importance of these two forms of intelligence in fostering effective teaching, it is crucial to provide teachers with tools and strategies to enhance these aspects of their personal and professional lives. Professional development programs focused on EI could include workshops on emotional regulation, stress management, and empathy, while programs focused on SI could emphasize values such as patience, sincerity, and a sense of purpose in teaching.

Furthermore, the study's findings imply that improving the emotional and spiritual intelligence of teachers could have a ripple effect on students. Teachers who demonstrate high EI and SI are more likely to positively influence their students' emotional and moral development, in addition to their academic performance. This suggests that teacher development programs should not only focus on improving teaching techniques but also on

fostering the personal qualities that contribute to creating a nurturing and ethically sound learning environment.

However, it is important to recognize that while emotional and spiritual intelligence are crucial, they are not the sole determinants of teacher performance. Other factors, such as professional training, pedagogical competence, and institutional support, also play significant roles. Therefore, a comprehensive approach to teacher development that includes a balance of emotional, spiritual, and technical skills is essential for enhancing overall teacher performance.

In conclusion, this study highlights the substantial contributions of both emotional intelligence and spiritual intelligence to teacher performance in Madrasah Aliyah schools in Bukittinggi City. The results underscore the importance of fostering these qualities in teachers through targeted professional development programs. By enhancing teachers' emotional and spiritual intelligence, we can improve not only their performance but also the quality of education provided to students. Future research could explore the impact of other variables, such as work motivation and school climate, on teacher performance, as well as investigate the potential benefits of integrating emotional and spiritual intelligence training into teacher education programs.

Moreover, the findings of this study have broader implications for educational policy and practice, particularly in the context of Madrasah Aliyah schools. By emphasizing the development of emotional and spiritual intelligence, educational leaders and policymakers can promote a more holistic approach to teacher evaluation and development. This approach not only focuses on the traditional academic and pedagogical skills of teachers but also integrates the personal and emotional dimensions that contribute to effective teaching. As such, schools can create more supportive environments where teachers feel equipped to manage the complexities of their roles, ultimately benefiting students. Future studies could also investigate the impact of emotional and spiritual intelligence on student outcomes, exploring how teachers enhanced emotional and spiritual competencies translate into improvements in student motivation, engagement, and overall academic performance. Additionally, it would be valuable to explore how these constructions manifest in different educational settings, such as public schools or private institutions, to understand the generalizability of the findings and adapt strategies accordingly. Such research could help further refine teacher development programs to meet the evolving needs of the educational community.

Conclusions

This study aimed to explore the contributions of emotional intelligence and spiritual intelligence to the performance of Madrasah Aliyah teachers in Bukittinggi City. The findings provide compelling evidence that both emotional intelligence and spiritual intelligence play significant roles in enhancing teacher performance. Emotional intelligence accounted for 57.4% of the variance in teacher performance, while spiritual intelligence contributed 60.6%. When combined, these two forms of intelligence explained 70.4% of the total variance in teacher performance.

The results suggest that teachers with higher emotional intelligence are better equipped to manage classroom dynamics, foster positive relationships with students, and remain

composed in challenging situations. Their ability to regulate emotions, motivate themselves, and empathize with students contributes to a supportive learning environment, which is essential for effective teaching. On the other hand, teachers with higher spiritual intelligence view their teaching as a form of service or worship, which enhances their intrinsic motivation and dedication to their role. These teachers demonstrate greater resilience, patience, and empathy, which further contribute to their performance.

Given the substantial contributions of both emotional and spiritual intelligence, it is recommended that teacher development programs in Madrasah Aliyah schools focus on fostering these aspects of intelligence. By enhancing teachers' emotional and spiritual capacities, it is possible to improve their overall performance, leading to better educational outcomes for students. The findings of this study underline the importance of a holistic approach to teacher professional development, one that emphasizes not only technical skills but also emotional and spiritual well-being.

Disclosure Statement

No potential conflict of interest was reported by the authors.

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