Social Factor Effects on Linguistic Performance, Emotional and Spiritual Intelligence

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ABSTRACT

Children's ability to improve linguistic performance and emotional and spiritual intelligence is shaped by genetics and largely influenced by social factors. The main focus of this study is to determine the significant effect of social factors on linguistic performance and emotional and spiritual intelligence. The descriptive-quantitative method of research was used in the study. There were 110 students included as respondents, selected through simple random sampling. The linguistic performance test, USM Emotional Quotient Inventory, and Spiritual Intelligence Self-Report Inventory served as instruments to gather data from the respondents. The data were analyzed through t-test, ANOVA, and post-hoc. Based on the careful analysis, social factors affected students' linguistic performance and emotional and spiritual intelligence. The findings discovered: 1) A significant difference among the respondents' linguistic performance on students' family religiosity, involvement in the social group, and students' madrasah experience; 2) A significant difference in their emotional intelligence as far as students' family educational attainment, income, and students' madrasah experience; and 3) A significant difference on students' spiritual intelligence on their involvement in the social group. This study recommends parental attention to increasing children's activeness in a good social environment because they tend to have better linguistic performance and emotional and spiritual intelligence. Likewise, the school atmosphere is important in supporting children's abilities.

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INTRODUCTION

Parents invest significant financial resources in providing their children with a quality education. However, it remains a critical concern for both teachers and school administrators whether students are truly learning within the confines of the classroom and school environment. While intelligence undoubtedly plays a role in students' learning abilities, there is currently no definitive basis to determine whether students' intellectual, emotional, or spiritual intelligence significantly impacts their educational outcomes or is correlated with their overall knowledge (Pant & Srivastava, 2019). Consequently, this issue warrants further investigation. In the pursuit of comprehensive excellence and the cultivation of successful individuals, solely focusing on intellectual intelligence proves inadequate; instead, educators must also develop students' emotional and spiritual dimensions (Tüzer et al., 2020). Previous theories and studies initially suggested that intellectual intelligence, or the cognitive capacities of students, served as the primary indicator for predicting academic achievement and performance. Nonetheless, recent research findings suggest that emotional and spiritual intelligence also exert an influence on students' academic performance. A number of social factors are likely to impact students' academic success as well.

In the Arabic language, intelligence can be translated as '*aql*. Allah (God), the Creator, bestowed human beings with '*aql*, which serves as a precious gift and blessing (Fadhil & Sebgag, 2021). Those who lack 'aql or possess a deficiency in it may be perceived as unproductive members of society. Their lives may lack purpose and meaning, and they could become a burden to their families, communities, and the nation as a whole. Consequently, it is imperative that students possess elevated levels of intelligence, encompassing cognitive, emotional, and spiritual dimensions, in order to meaningfully contribute to their communities and become valuable assets to both their local communities and the nation at large.

People should actively engage and utilise their various cognitive abilities in order to prevent their intelligence from diminishing or disappearing, particularly in situations such as old age and senility. Psychologists have different definitions and explanations of intelligence. Terman and Thorndike, for example, have contrasting viewpoints on the definition of intelligence (Sternberg, 2020). Terman regards intelligence as the capacity for abstract thinking, whereas Thorndike asserts that it is the ability to respond appropriately to any given query (Encyclopedia Britannica).

Intelligence encompasses a broad scope, referring to the human capability to engage in cognitive processes, reasoning, and executing systematic actions, all while the mind, heart, and soul function in a coordinated manner. It can be viewed as the ability to absorb, analyse, and respond to truth and reality (Suud et al., 2019). Furthermore, intelligence is influenced by a complex interplay of factors related to one's intellectual faculties and the interconnected dimensions of both internal and external environments. It is important to note that intelligence is not

solely reliant on the brain's functions but rather is the result of the collective contributions of the mind, body, heart, and soul.

The human body consists of different parts, purposes, and essential senses. One affects and even supports the other, and vice versa. These parts and senses harmoniously work and connect to function well to arrive at an excellent work or output. This harmonious working together demonstrates how intelligence works (Jean et al., 2020). Since human beings have diverse mental abilities, they should have adequate focus, attention, and constant development. One should focus on testing, developing, and even enhancing one's analytical ability and developing and improving other skills, such as emotional and spiritual abilities.

Today's curriculum should not only cater to some or even a few mental abilities, but it should also cater to developing and improving other students' abilities to attain quality students' performances. The multiple intelligence theory has a problem with its actualization in the different teaching-learning processes (Yu, 2017). This theory suggests that all students' multiple intelligences should be developed equally. Rural schools, especially those remote ones with a lack of teachers, attest that the various intelligence of the students is hardly developed. It is a big challenge for every school and every teacher to cater to all students' needs and intelligence.

The word emotion comes from the French word *esmovoir*, meaning to stir up. It also comes from the Latin *emovere*, which aims to move or displace. Emotions will lead people to push for an action effectively and to adapt to the situation. Emotions do not only interfere with the excellent decision that one makes, but they are essential and critical for all individuals to decide effectively (Emmerling et al., 2008). According to Goleman (Cassidy et al., 2014), it is about "Managing feelings so that they are expressed appropriately and effectively, enabling people to work together smoothly toward their common goals." Emotional Intelligence is one's ability to identify, regulate, respond, enrich, and improve emotion in oneself and others.

Spiritual intelligence is The soul's intelligence. It is the intelligence with which heals people and with which people make themselves whole (Zohar, 2012). Spiritual Intelligence is the ultimate human ability to absorb things naturally, systematically, and justly what is happening around and act decently and rationally on the truth and reality.

From an Islamic perspective, religion and spirituality are not distinct and separate because thoughts and actions should go hand in hand in executing any task (Nasr, 2003). From the Islamic view, religion encompasses the whole life. Spirituality is a feeling and conviction that one has a connection to someone or something. This connection might benefit oneself while living in this world, whether because of their positive perception and conceptualization. Perception and conceptualization affect some people to treat others better and respect others with kindness and compassion. They believe and consider themselves connected to others in some different context or form. Various forces, being, and unexplained phenomena

encompass human beings. These beings may or may not drive people to go astray in spirituality, such as contemplation, and most science cannot explain many of these phenomena.

Spiritual intelligence triggers people to pursue the truth, believe the truth, and work hard for the fact. People with higher spiritual intelligence spend their whole lives searching for the ultimate truth, especially life's real meaning and purpose (Arnout, 2020). An individual possesses spiritual intelligence, but sometimes people pollute this intelligence, especially when they give more time and focus on the sweetness of worldly life, such as arrogance, power, greed, and many more. People are only staying in this world once. It is irrational if people are wasting most of their time and life doing unnecessary matters. People with higher spiritual intelligence use all their faculties, such as their material world, to realize the ultimate truth.

Real happiness can be achieved with the correct utilization of spiritual intelligence. Spiritual intelligence is the highest form of intelligence that human beings can possess. This intelligence makes individuals operate, manipulate, and combine other intelligence to attain the ultimate purpose in life. However, it does not work singly in many situations. Sometimes, it needs several other intelligences to function maximally and productively (Masyhuri et al., 2020). The aid of other intelligence to spiritual intelligence, whether how small or how huge their contributions, depends from person to person. Spiritual intelligence aids individuals in a holistic and accurate view of life. It accommodates past experiences, learnings, and realization and reinterprets and evaluates them. Hence, people attain the ultimate realization of life, leading to being a better person.

Vygotsky posited that sociocultural and fundamental societal factors affected mental function because of the internalization and organization of society (Daniels, 2005). School indeed comprises students having different social statuses and cultural orientations. These various social statuses and cultural orientations play a significant role in molding students' mental capabilities. Families of the upper class of the social status could afford good schooling for their children. They could also afford to buy additional learning materials, equipment, and gadgets that their children could use in their education, especially during the pandemic when online classes are the new trends in teaching-learning processes. In addition, families with a solid cultural orientation could motivate students to be active in their studies and succeed in their chosen careers. Individuals need strong support from home, friends, and relatives so their momentum in seeking knowledge would not be depleted. Many studies have shown societal factors' relationships and effects on students' performance (Olsen, 1992). For the students to succeed in the future, they should be surrounded by supportive parents. They should also be in an environment where strong student support is fostered, and education is deemed the utmost priority.

There is an effect of societal factors on the mental functioning of the learner, and it also significantly impacts the emotional intelligence score (Margavio et al., 2012). Although different schools worldwide may give less importance to emotional intelligence, it is significantly related to linguistic performance (Abdulwahid, 2017). Students with a higher level of emotional intelligence are most likely to have a higher linguistic performance. Countries that excel in their education, like Singapore and Australia, give more importance to developing and improving students' emotional intelligence. Investment in emotional intelligence could translate to students' cognitive intelligence investment since they are significantly related.

A student's emotional intelligence results in the ability to perceive emotions in one own self and others and to understand clearly, regulate correctly, and use the information in different productive ways (Brannick et al., 2009). Students' emotional intelligence is coined with cognitive capabilities, and desirable responses are elicited occasionally. Sometimes, IQ is not enough to respond to complex and critical problems and consistently succeed in arriving at the most desirable solution to a problem. Emotional intelligence is vital, especially when social responsibility is needed the most. For example, one will help another person while one personal life is sometimes at risk.

IQ will stop one person from helping others, especially when his life is at stake, while emotional intelligence will drive one to take chances to save the life of the one who needs the most help. IQ and emotional intelligence sometimes fall short of giving the right solution to complex human problems every day. Spiritual intelligence is necessary for an individual to respond holistically and correctly, especially to a complicated and crucial issue.

Robert Emmons stated spiritual intelligence is the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment (Srivastava, 2016). Sometimes, humans use spiritual intelligence in solving life problems but are unaware of utilizing or benefitting from it. Some issues are not entirely and rightly solved by IQ or emotional intelligence. Sometimes IQ, emotional intelligence, and spiritual intelligence should work together to respond correctly and efficiently to various complex and crucial problems facing the human race. People with higher spiritual intelligence will understand the purpose of life, the connection among the human race, human connection to other creations, existence, and spiritual beings and phenomena that science cannot explain.

Spiritual intelligence is vital and plays a significant role in an individual's life, especially in pursuing happiness and contentment, IQ, and emotional intelligence. Spiritual intelligence is somehow affected by societal factors (Pant & Srivastava, 2014; Abdulwahid, 2017). Desirable societal factors should support one to achieve superior spiritual intelligence.

Human Growth and Development

In human development, adolescence is the most complicated in developing human growth and personality. The adolescence stage most probably falls under the high school level. Sometimes, high school students are not content with who they are and dream of becoming someone because they want to impress others, such as classmates, friends, teachers, and even their parents. They want to impress other people so that they will be proud of them. Sometimes, they will conflict with their inner selves as they brand their parents, classmates, and themselves. Students often prefer to listen to their friends instead of their parents, especially when they affiliate with their friend groups. Here, the spiritual intelligence of the students is not yet fully developed. Students are not content with their lives or at peace with themselves. That is why they want to become somebody for their pride and discontentment. People with the highest level of spiritual intelligence tend to find peace in themselves, do not ask for more, and are not negatively affected by their things.

In Freud's so-called genital stage of adolescence (Waldo, 2014), high school students should strive to self-control their consistent disruptive behavior, unpredictable moods, and toxic feelings and vibes. They should not only try to understand their feelings and emotions, but most significantly, they must respect, care for, and understand other people's feelings, emotions, and behavior. The emotional intelligence of high school students should be developed at this stage to control their emotions and feelings because the inability to regulate emotions could result in negative behavior such as mood swings, frustration, and uncontrolled anger.

Other students also experience mixed emotions and exhibit unpredicted mood swings, which are often difficult to understand. So, at this stage, students should control and strive to be the best they can regarding their feelings, behaviors, and emotions. Students should mingle with other people they identify with and maintain healthy behavior, emotions, and feelings as they progress to their next stage in life.

During adolescence, most high school students find it difficult to make sound decisions for themselves and others. They start to question authority figures in power and their society's complexities. It could frustrate them and can stir up rebellious anger and action. That is why one can observe many youth demonstrations every time in different places, particularly against the government. The youth's emotional and spiritual intelligence should be uplifted at this juncture. Instead of seeing the negative aspects of other people or the government, they should appreciate the great things other people and the government have done for them. Violence can never solve anything, yet it might trigger society or national instability. One should ask what they have contributed to the people and the government, not always the other way around.

High school students are also rebellious to their parents because they want to conform to their group, especially their friend groups. Sometimes, they are

unmindful of the advice of their parents and, at times, their teachers. Piaget referred to this state as the formal operational stage (Shaffer & Kipp, 2013). Here, high school students are in the process of developing and forming their identities. In other words, they want to be like others and not be content with themselves. Parents, in particular, have given their lives to their children. They go through difficulties and sacrifices in life, yet children do not realize them because their emotional and spiritual intelligence is not fully developed. Schools could design programs that help develop students' emotional and spiritual intelligence to value the sacrifices and difficulties parents face while rearing their children.

Many positive qualities high school students usually portray. They can use inductive and deductive thinking inside or outside the classroom, determine and follow the root causes of one problem, construct ideas, and develop a general idea. They can reason out as to the consequences of their actions. Teachers and parents should always be available for their children or learners hands-on in guiding them. They can continually develop and initiate positive thinking and let their children or students become responsible adolescents at home, school, and in their community.

Erikson has associated adolescence with "Identity Versus Role Confusion" (Pressley & McCormick, 2006). During this stage, adolescents start to determine and question their societal role at home, school, and other places. They mostly try to alter their behavior to discover their true identity. One day, they want to become a school and community hero. On some other days, they want to be simply alone. They do not want anybody to notice them. Failure to achieve an identity during adolescence might result in self-confusion, especially in the later stage of development. For instance, they do not know and are often confused about their societal role. Strong support and consistent guidance from parents, teachers, and others are essential to establish their identity and know what they want for their lives in the future. A higher level of spiritual intelligence is necessary. Spiritual intelligence will make students understand themselves better. They would realize their connection and their oneness to other beings. Humans are not independent but connected and have a solid relationship with everything surrounding them, whether human beings, animals, or other inanimate objects. They are being affected by things surrounding them and affecting everything around them; sometimes, they realize them, and sometimes do not.

The earliest theorists, like Pavlov and Watson, argued that classical conditioning is critical in teaching and learning (Daniels, 2005). Humans do good or bad depending on the environment and the family. Children with supportive parents will be likely to succeed. In contrast, parents with less social support would probably struggle in their schooling and have a strong tendency to experience failures or drop out of studies. Pavlov and Watson claimed that every human could be transformed into a better one if given a good environment and experience. On the other hand, a human can be transformed into a criminal or a

bad one if given evil and hostile environments. They do not subscribe to the idea that some humans possess a natural evil or wicked mind.

In addition, Skinner explained that positive and negative reinforcement increases behavior, response, or performance. In contrast, positive and negative punishment reduces a specific individual or the learner's behavior, reaction, or performance. For instance, to initiate active participation among students, it should be accompanied by a reward system, such as saying "very good" if the student gets the correct answer. However, if they fail to answer, they will receive failing marks. Although many teachers in education practice this idea, some cases wherein students who are given continuous negative responses will become rebellious to their teachers. Sometimes, they will lose interest and be no longer attentive and participative inside the classroom. Thus, teachers should be vigilant enough to encounter students who show hostile or suspicious behavior inside the school because this problem may increase and become more complicated.

Their surroundings, environment, and society affect human learning and development. As was confirmed by Vygotsky, the social and the culture interact with the students' acquisition of language, behavior, personality, and the like. For Vygotsky, organized social and cultural environments are inherent in human behavior. The students learn their behavior, thinking, mannerisms, and other matters from their parents. They also have consciously and unconsciously accommodated other peoples' behavior, way of thinking, and characteristics from their classmates, friends, and even strangers (Fidalgo & Magalhães, 2020). Sometimes, they adapt and execute other people's ideas, behavior, and the like automatically. Sometimes, they suppress these ideas, behavior, and the like if their minds contradict them. For example, human language acquisition, behavior, and personality are due to social and cultural intervention. However, humans can filter this intervention to decide what to accommodate, believe, subscribe to, and take in besides their total behavior and total being. As such, it can be manifested in their way of life.

Based on the description above, it is essential to investigate which factors significantly influence linguistic performance and emotional and spiritual intelligence abilities. Thus, the primary objective of this research is to ascertain whether social factors impact students' linguistic performance, emotional intelligence, and spiritual intelligence.

METHODS

This research used descriptive-quantitative research methods. Data were collected using linguistic performance tests, the USM Emotional Quotient Inventory, and the Spiritual Intelligence Self-Report Inventory. Data were analyzed using a t-test, ANOVA, and post-hoc test. The respondents in this research were 110 students selected through simple random sampling. The study examined the effect of some social factors on the linguistic performance and emotional and spiritual intelligence of grade nine Muslim high school students in Bongao, Tawi-Tawi,

Philippines, and Yogyakarta, Indonesia, who were enrolled in private schools. The independent variables of this study are the social factors: 1. Students' family/guardian (monthly income, educational attainment, occupation, and religiosity) and 2. Students' experiences (involvement in the social group, access to social media, and *madrasah* experience). The dependent variables are three-fold: linguistic performance, emotional, and spiritual intelligence of the grade nine students. The questionnaires used in this study were: 1. USM Emotional Quotient Inventory (an assessment of self-report measure of emotional intelligence developed by Yusoff, Rahim, & Esa), 2. Spiritual Intelligence Self-Report Inventory (an evaluation of a self-report measure of spiritual intelligence developed by King & DeCicco), and 3. Linguistic Performance Test (a test on grade nine Muslim high school student's performance on four linguistic skills: listening, speaking, reading, and writing).

RESULTS AND DISCUSSION

1. Linguistic Performance

a. Family Religiosity

The analysis of variance (ANOVA) was utilized and pointed out a significant difference of 0.041 at the 0.05 alpha level. The Gabriel Post-hoc test determined that the critical difference is between students with no religious and religious parents at a significant value of 0.016 at the 0.05 alpha level.

Table 1. Significant Differences in the comparisons of the Mean Scores between Family Religiosity in Linguistic Performance

	Religiosity	Mean Difference	Level of Significance @ 0.05	Interpretation
Very Religious	Religious	-3.168	0.862	Not Significant
	Somewhat Religious	-4.637	0.664	Not Significant
	Not Religious	-13.100	0.055	Not Significant
Religious	Somewhat Religious	-1.469	0.932	Not Significant
	Not Religious	-9.932	0.016	Significant
Somewhat Religious	Not Religious	-8.463	0.12	Not Significant

The results show that students with no religious parents significantly differ from students with spiritual parents, particularly in their listening skills. It is suspected that religious parents tend to guide and teach their children on matters related to their religion. In contrast, they tend to give less importance to school matters, particularly their children's linguistic performance. It may be why students' listening skill in the English language is poorly developed for those students whose parents are religious.

Religious practice (e.g., frequent prayer, family religious instruction, and the like) significantly positively impacts college students' academic attainments. It is expressed that the more faithful a person's spiritual practices result in better

grades at both high school and college levels (LaRose, 2009). One study reported that students whose families attended religious gatherings acquired higher academic performance than those whose parents did not have "religious involvement" (Dijkstra & Peschar, 1996). Their finding differs from this study because of the variable being considered. Their variable is academic achievement, while it is linguistic performance in this case. In this study, the students whose parents are not religious performed better than those whose parents are religious regarding linguistic performance.

It is not wrong to become religious. However, parents should not forget that they must educate their children properly. They should confidently delegate schooling responsibilities to the teachers and learning institutions for their children's learning and education (Yusri et al., 2020). Parents should constantly develop and understand children's academics, mainly linguistic performance, and develop their emotional and spiritual intelligence. Religious parents should also provide their children with an environment that could lead to learning and improve students' linguistic and other essential skills. Parents should not only send their children to good schools, but they should also provide their children with good experiences and environments, especially those that could lead to students' development and improvement of their linguistic performance. In a nutshell, religious parents should focus on helping develop their children's linguistic performance. Based on the result, their children lag or differ negatively from those students whose parents are not religious.

b. The Social Group

This study reveals a significant difference in the student's linguistic performance regarding involvement in the social group. The ANOVA reveals a practical value of 0.026, lower than the alpha level of 0.05. The Gabriel Post-hoc test determined that the significant differences are between heavily involved and somewhat involved and heavily involved and not involved students in the social group with substantial values of 0.031 and 0.019. Table 2 shows that the best combination of variables yields no significant difference.

Table 2. Significant Differences in the comparisons of the Mean Scores between Students' Involvements in the Social Group on Linguistic Performance

Involvement in the Social Group		Mean Difference	Level of Significance @ 0.05	Interpretation
Heavily Involved	Involved	10.083	0.183	Not Significant
	Somewhat Involved	12.538	0.031	Significant
	Not Involved	14.043	0.019	Significant
Involved	Somewhat Involved	2.455	0.636	Not Significant
	Not Involved	3.960	0.247	Not Significant
Somewhat Involved	Not Involved	1.505	0.938	Not Significant

The findings are similar to other studies (Mingle & Adams, 2015), claiming social group improves students' reading skills. This study also results similar to other studies (Yunus & Salehi, 2012). Students achieved more vocabulary and improved their writing skills due to the social group experience, such as Facebook and Twitter. Social Network Sites (SNS) allow adolescents to engage in communities that could facilitate learning and practice their skills in a specific knowledge area (Ahn, 2011; Yunus & Salehi, 2012). Students who participated in social media showed improved reading skills due to gaining more vocabulary and improving writing skills.

However, some studies (Banquil et al., 2009; Kirschner & Karpinski, 2010) reported an adverse effect and claimed that engagement in the social group could result in students' poor grades and academic performance due to lack of study time. Students should make use of the internet, especially social media, wisely. Students joining the social group should have good intentions and be sure it will benefit them. Otherwise, it could have a significantly negative effect on them. For example, they would become addicted to some non-beneficial sites or programs on the internet, wherein their time for study is being disturbed, and worse, they will not study at all.

Involvement in social media positively affected the students' linguistic performance based on the result of this study, especially those heavily involved or who used social media. Students should look for social groups that could improve their linguistic skills and avoid social groups negatively affecting students' learning (Bahiroh & Suud, 2020). Social effect in terms of involvement in the social group significantly affects the students' linguistic performance positively.

c. *Madrasah* Experience

In *madrasah* experience, grade nine Muslim students performed significantly better than those without experience, with a mean difference of 3.704 in linguistic performance. The independent sample t-test shows a significant difference in equal variances assumed with a considerable value of 0.034 at 0.05 alpha level.

Table 3. Significant Difference in the comparison of the Mean Scores between *Madrasah* Experiences in the Linguistic Performance

Madrasah Experience		Mean Difference	Level of Significance @ 0.05	Interpretation
With	Without	3.704	0.034	Significant

This study confirms that the language experience, such as additional language learning in *madrasah*, significantly affects linguistic performance. This study is consistent with most findings that foreign language experience relates to English linguistic skills. Studying a foreign language helps students acquire

English skills (Rafferty, 1986). It also improved students' grammatical judgment, correction tasks, and word recognition (Demont, 2001). In other studies, it could also improve students' word knowledge, reading, language, and spelling (Sheridan, 1976).

Foreign language experience will let students acquire higher scores on the English achievement test (Olsen & Brown, 1992). The length of foreign language study is positively related to student success in the standardized test (Cooper, 1987). Students are also expected to perform better in college (Wiley, 1985) and perform significantly better in reading ability than those who do not have foreign language experience (Diaz, 1982). Bilingual skilled readers were reported to score higher on word-reading and spelling tasks than monolingual proficient readers (D'Angiulli et al., 2001).

In the Arabic language, this study supports finding a significant relationship between Arabic language proficiency and English language proficiency (Zamlut, 2011), particularly reading fluency. Students proficient in Arabic writing performed significantly better in English writing skills (Dweik & Abu Al Hommos, 2007).

The above findings imply that students should add more experiences to foreign language learning, especially Arabic language learning because it significantly improves students' linguistic performance. Foreign language learning could support students to attain a high level of linguistic skills. Spending extra time to study a foreign language positively affected students' linguistic performance. Studying Arabic subjects and Islamic studies could have worldly gains and significantly increase in the hereafter. Social factors such as the *madrasah* experience significantly positively affected students' linguistic performance.

2. Emotional Intelligence

a. Family Income

Table 4 presents the significant differences in comparing the mean scores between students with high or extremely high, moderate, low, and very low-income parents. The ANOVA reveals a considerable difference in the student's emotional intelligence regarding students' family or guardian income by 0.002 significance at the 0.05 alpha level. As shown in the table, the Hochberg posthoc test reveals significant differences among students with low-income and high or extremely high-income parents and low-income and moderate high-income parents with 0.035 and 0.013 important values, respectively, at 0.05 alpha levels. Students with low-income parents significantly differ from high or extremely high and moderate-income parents regarding emotional intelligence.

Table 4. Significant Differences in the Comparison of the Mean Scores between Students' Family Incomes on the Emotional Intelligence

Family Income		Mean Difference	Level of Significance @ 0.05	Interpretation
High/Extremely High Income	Moderate	-8.941	0.887	Not Significant
	Low	-29.800	0.035	Significant
	Very Low	-29.550	0.127	Not Significant
Moderate Income	Low	-20.859	0.013	Significant
	Very Low	-20.609	0.198	Not Significant
Low Income	Very Low	0.25	1.000	Not Significant

This study is consistent with findings that parents' income had a significant positive relationship with emotional intelligence (Rauf et al., 2013). This study has similar findings (Sharma & Vaid, 2005) that low-income families' children had significantly better emotional intelligence than adolescents belonging to middle-income families. However, students with wealthy families were substantially better than those with lower-income families, not vice versa (Harrod & Scheer, 2005). They tended to show lesser empathy, less caring, and not as compassionate as poor people (The New York Times). This study is congruent with most studies claiming that low-income families had higher emotional intelligence than rich ones.

Parents with low-income earnings significantly affect students' emotional intelligence when there is continuous guidance and supervision to mold students to be the best they can be. If not constantly, these parents are always at home and now and then are developing their children's emotional intelligence and other intelligence, knowingly or unknowingly. Spending time with children at home does not only mean giving them moral and social support for them to be successful in life, but it can also mean the development and improvement of children's intelligence.

Even though high-income parents could provide their children with the necessary environment to mold their personality or emotional intelligence, they still cannot guide and support them when not at home. Hence, the children cannot achieve emotional intelligence. Enough income and solid support and guidance by the parents are vital for students to attain higher emotional intelligence.

b. Parents Education

The ANOVA points out a significant difference in the levels of emotional intelligence regarding parents' or guardians' educational attainment, which is reflected in a substantial value of 0.027 at 0.05 alpha level. The Hochberg Post-hoc test reveals the critical difference between undergraduate parents and those

whose parents do not graduate even at the elementary level, with a significant value of 0.029 at 0.05 alpha level.

Table 5. Significant Differences in the comparisons of the Mean Scores between Students' Family/Guardian Education on the Emotional Intelligence

Students' Parent/Guardian Education		Mean Difference	Level of Significance @ 0.05	Interpretation
Post Graduate	Undergrad.	5.556	0.967	Not Significant
	High Sch. Grad.	1.481	1.000	Not Significant
	Elementary Graduate	-7.540	0.991	Not Significant
	Others	-25.111	0.191	Not Significant
Undergraduate	High Sch. Grad.	-4.074	0.99	Not Significant
	Elementary Graduate	-13.095	0.627	Not Significant
	Others	-30.667	0.029	Significant
High School Graduate	Elementary Graduate	-9.021	0.957	Not Significant
	Others	-26.593	0.113	Not Significant
Elementary Graduate	Others	-17.571	0.799	Not Significant

This study is consistent with other studies (Harrod & Scheer, 2005; Rauf et al., 2013) that stressed a significant difference in emotional intelligence regarding family education of high school students. On the contrary, another study (Chen et al., 2006) did not significantly differentiate parents' education level on students' emotional intelligence. The insignificant result is due to the limitations of the study. The conflicting result (Saygili, 2015) was due to the age differences of the respondents and the instrument.

Students whose parents have an undergraduate degree differ from those whose parents do not even graduate from an elementary level. Parents with a degree have many experiences and learned a lot, especially during their undergraduate schooling. These parents' experiences, inside or outside the school, somehow have affected their children's different bits of intelligence, especially emotional intelligence. In parents' education, social factors affect the emotional intelligence of the high school student.

c. *Madrasah* Experience

The grade nine Muslim students with *madrasah* experience performed significantly better, with a mean difference of 11.321 on emotional intelligence. The independent sample t-test shows a significant difference in equal variances assumed with a substantial value of 0.014 at 0.05 alpha level. *Madrasah* usually teaches students to be at peace with human beings and other creations such as plants, animals, and other beings. Good behaviors and other desirable qualities

and characteristics are always taught in *madrasah*, which could improve students' emotional intelligence.

Table 6. Significant Difference in the comparison of the Mean Scores between *Madrasah* Experiences in the Emotional Intelligence

Madrasah Experience		Mean Difference	Level of Significance @ 0.05	Interpretation
With Experience	Without Experience	11.321	0.014	Significant

There is a significant difference between Islamic schools and *madrasah* students in emotional intelligence (Nikhat, 2016). Islamic school students have significantly higher emotional intelligence than *madrasah* students, while one study determined a significant relationship between emotional intelligence and self-adjustment among *madrasah* students at *Madrasah Aliyah* (Kurniawan, 2013).

Social factors, such as *madrasah* experience, affect the students' emotional intelligence. *Madrasah*'s experience should not be a hindrance to students' education. Still, it should be promoted because it significantly affects academic or linguistic performance and students' emotional intelligence (Khaidir & Suud, 2020). Islam teaches Muslims to give importance to world affairs and, most notably, to spiritual matters. For example, Muslim parents should send their children to a secular school or religious school. They could also provide students with experience or an environment for religious learning, such as enrolling their children in summer classes and tutorials.

3. Spiritual Intelligence

The ANOVA points out a significant difference in spiritual intelligence regarding students' involvement in the social group with a substantial value of 0.031, which is lower than the alpha level of 0.05. The Hochberg Post-hoc test, as shown above, reveals that the significant differences are between heavily involved and not involved at a substantial value of 0.027 at 0.05 significant alpha level.

Table 7. Significant Differences in the comparisons of the Mean Scores between Students' Involvements in the Social Group on Spiritual Intelligence

Involvement in The Social Group		Mean Difference	Level of Significance @ 0.05	Interpretation
Heavily Involved	Involved	22.426	0.075	Not Significant
	Somewhat Involved	21.462	0.089	Not Significant
	Not Involved	25.638	0.027	Significant
Involved	Somewhat Involved	-.964	1.000	Not Significant
	Not Involved	3.212	0.901	Not Significant
Somewhat Involved	Not Involved	4.176	0.588	Not Significant

Social factors, such as social media, significantly affected students' spiritual intelligence positively. Students heavily involved in social groups differ substantially from those not engaged in social media regarding their spiritual intelligence. Students who are heavily involved in social media can perceive the transcendence dimension of themselves within or toward other people or in any situation (Andriyani et al., 2020). They join the social group because they believe they are connected to other people differently. They see not only material or physical matters or beings, but they can also visualize their connectedness with other people, especially to or in their social group. They do not treat their fellow members in the social group as friends, but their treatment goes beyond, and they seem to feel like brothers and sisters and are connected in some other ways.

The social group allows students to connect with other people mutually, but it can improve their spiritual connectedness to other people or friends. This group can help improve the students' perception from a materialistic one to a spiritual one. For example, helping others is not only for worldly rewards but sometimes it goes beyond the worldly benefits and gains depending on one's faith and belief.

CONCLUSIONS

In line with the main aim of the research, social factors influenced students' linguistic performance, emotional intelligence, and spiritual intelligence. However, further details revealed varying degrees of this influence. Firstly, family-related factors such as monthly income, education level, employment status, and religiosity played a role. Additionally, students' experiences, including their involvement in social groups, access to social media, and *madrasah* experiences, had an impact. Moreover, significant differences were observed among the social factors affecting ninth-grade Muslim students regarding linguistic performance, emotional intelligence, and spiritual intelligence.

Social factors that are significantly different in linguistic performance are family religiosity, social group, and the *madrasah* experience. Social factors that yield a significant difference in the student's emotional intelligence are family income, parents' education, and *madrasah* experience. In contrast, the social factor that showed a considerable difference in spiritual intelligence is students' involvement in the social group. Regarding linguistic performance, students whose parents were not religious were significantly better than students with spiritual parents. Students heavily involved in the social group were considerably better than those who were somewhat and not engaged in the social group. Students who had *madrasah* experience were significantly different from those who did not regard linguistic performance.

Students with low-income parents significantly differed from high or extremely high and moderate-income parents regarding emotional intelligence. Students whose parents did not even graduate at the elementary level are quite different

from students with undergraduate parents regarding emotional intelligence. Students with *madrasah* experience significantly differed from those with no *madrasah* experience regarding emotional intelligence. Regarding spiritual intelligence, students who were heavily involved in the social group were significantly better than those who were somewhat involved in the social group.

This research has limitations, primarily because it tested only a limited number of respondents and focused on social factors related to parents' and students' school experiences. Further research is recommended to examine other influential aspects, such as peers' and teachers' roles in enhancing students' linguistic performance, emotional intelligence, and spiritual intelligence abilities. Additionally, it would be beneficial to study a larger sample of respondents in future research. It's also suggested that future researchers explore this topic using different methodologies.

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