



The Influence of Islamic Spiritual Mindfulness on Social Emotional Maturity of Students at SMPN 9 Mandau

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ABSTRACT:

Emotional-social maturity is a crucial aspect of adolescent development, playing a significant role in shaping positive character and the ability to face challenges. This study focuses on adolescents aged 13–15 years, a transitional period marked by complex emotional and social dynamics influenced by internal factors such as hormonal changes and external factors including evolving relationships and societal demands. Emotional-social maturity, characterized by the ability to adapt to one's environment, manage emotions, and accomplish developmental tasks, is essential for academic success and social interaction. However, challenges such as emotional instability, social conflicts, and low self-efficacy often hinder this development. This research explores the influence of Islamic spiritual *mindfulness* on emotional-social maturity among students in the context of Islamic Religious Education (PAI) at SMPN 9 Mandau. *Mindfulness*, rooted in the Islamic concept of **muraqabah**, emphasizes awareness of Allah's constant presence, fostering self-control, gratitude, and emotional regulation. By incorporating *mindfulness* practices into PAI lessons, educators aim to enhance students' ability to manage emotions, reduce stress, and develop meaningful social interactions. Using a quantitative approach, this study investigates the correlation between Islamic spiritual *mindfulness* and emotional-social maturity. Prior studies indicate that heightened *mindfulness* contributes to improved emotional intelligence, reduced psychological distress, and better self-management skills. The findings are expected to provide strategic insights into integrating *mindfulness* into education, supporting students' holistic development, and addressing challenges in emotional-social growth effectively.

Keywords: Emotional-Social Maturity, Attention, Muraqabah, Islamic Religious Education

ABSTRAK:

Kematangan emosional-sosial merupakan aspek penting dalam perkembangan remaja, yang berperan penting dalam membentuk karakter positif dan kemampuan menghadapi tantangan. Penelitian ini berfokus pada remaja berusia 13–15 tahun, masa transisi yang ditandai oleh dinamika emosional dan sosial yang kompleks yang dipengaruhi oleh faktor internal seperti perubahan hormonal dan faktor eksternal termasuk hubungan yang terus berkembang dan tuntutan masyarakat. Kematangan emosional-sosial, yang dicirikan oleh kemampuan untuk beradaptasi dengan lingkungan, mengelola emosi, dan menyelesaikan tugas perkembangan, sangat penting untuk keberhasilan akademis dan interaksi sosial. Namun, tantangan seperti ketidakstabilan emosional, konflik sosial, dan efikasi diri yang rendah sering kali menghambat perkembangan ini. Penelitian ini mengeksplorasi pengaruh *mindfulness* spiritual Islam terhadap kematangan emosional-sosial di kalangan siswa dalam konteks Pendidikan Agama Islam (PAI) di SMPN 9 Mandau. *Mindfulness*, yang berakar pada konsep Islam **muraqabah**, menekankan kesadaran akan kehadiran Allah yang terus-menerus, menumbuhkan

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pengendalian diri, rasa syukur, dan pengaturan emosi. Dengan memasukkan praktik *mindfulness* ke dalam pelajaran PAI, para pendidik bertujuan untuk meningkatkan kemampuan siswa dalam mengelola emosi, mengurangi stres, dan mengembangkan interaksi sosial yang bermakna. Dengan menggunakan pendekatan kuantitatif, penelitian ini menyelidiki korelasi antara *mindfulness* spiritual Islam dan kematangan emosional-sosial. Penelitian sebelumnya menunjukkan bahwa *mindfulness* yang meningkat berkontribusi pada peningkatan kecerdasan emosional, pengurangan tekanan psikologis, dan keterampilan manajemen diri yang lebih baik. Temuan ini diharapkan dapat memberikan wawasan strategis dalam mengintegrasikan *mindfulness* ke dalam pendidikan, mendukung perkembangan holistik siswa, dan mengatasi tantangan dalam pertumbuhan emosional-sosial secara efektif.

Kata Kunci: Kematangan Emosional-Sosial, Perhatian, Muraqabah, Pendidikan Agama Islam

A. INTRODUCTION

Emotional maturity is one of the important aspects that support the development of students, especially in building positive character and the ability to face various challenges. In the context of education, emotional maturity plays a role not only in academic success but also in social interaction and personality formation. This becomes increasingly important in adolescence, when students face significant emotional changes. Students who are in junior high school, when viewed from the age range of 13-15 years, are included in the category of adolescent age. Adolescence is a transition period from childhood to adulthood.

According to Guyer, at this stage, individuals will face a life full of complex emotional dynamics. The complex emotional life of adolescents consists of two factors. The first factor comes from within, where adolescents experience major hormonal changes, adjustments to the neural network so that changes in emotional management become excessive, confusing, and difficult to manage. The second factor comes from outside, where adolescents experience dramatic and dynamic changes in major social relationships, such as relationships with parents, friends and romantic partners as well as various new experiences or increasing demands from society (Guyer et al., 2016).

In order to go through this transition period, adolescents must have the ability to manage hormonal changes that affect their emotional levels and must also be able to build positive social interactions with their environment, this ability is known as social emotional maturity, which is the ability of individuals to adapt to their environment and be able to manage their emotions well when they are in a certain environment, as well as the ability to work on or master developmental tasks (Solihah et al., 2024). Although social and emotional abilities are two separate abilities, both are abilities that are interrelated and influence each other. Students who feel comfortable in their social environment, have good social skills, and can manage their emotions tend to show better progress in student learning achievement (Edi et al., 2024).

Children who have strong social and emotional skills will be more motivated to learn and participate in their learning environment (Avandra et al., 2023). Social emotional maturity is not created suddenly, but through a long journey of an educational process, which adolescents receive from family, school and society. There are several basic things that drive the importance of this social emotional development. First, the increasingly complex problems of life around children, including the development of science and technology which puts a lot of pressure on children, and affects children's emotional and social development. Second,

is the instillation of awareness that children are practitioners and future investments that need to be prepared optimally, both in terms of their emotional development and their social skills, third because the important age range in children is limited.

So, it must be facilitated as optimally as possible so that not a single phase is missed, fourth it turns out that children cannot live and develop with IQ alone, but EI is much more needed as a provision for life, fifth, awareness has grown in every child about the demands to be equipped and have social emotional intelligence from an early age (Berutu & P, 2023).

Based on the results of a survey of parents and teachers conducted by Goleman as quoted by Nurul Hadi, it was found that the generation in the modern era experiences more emotional and social problems compared to previous generations, in this modern era they tend to be more impulsive, anxious, moody, nervous and aggressive (Mustofa & Sumardjoko, 2021). In interactions with peers, children with low social skills may show an inability to read social signals, difficulty in communicating effectively, or a lack of understanding of social norms in play.

Albert Bandura's social psychology theory highlights the concept of self-efficacy, where children with limited social skills may experience low self-efficacy in interacting with peers. This can create a less supportive social environment and affect their social and emotional development (Margaret Aurelia et al., 2024). The importance of social emotional maturity has significant implications for education. Teachers and schools need to recognize and integrate social emotional maturity as a central aspect of student learning and development. One of the efforts to increase social emotional maturity in students at adolescence is through mindfulness.

Fourianalistyawati in Safitri and Nugroho stated that considering that adolescent life experiences many changes and is full of challenges, mindfulness is needed to help them reduce anxiety and stress in developing themselves (Safitri & Nugroho, 2023). The results of Ma and Fang's study stated that adolescents with high levels of mindfulness skills cause lower levels of psychological distress including depression, anxiety, and stress because they have comprehensive emotional regulation skills (Ma & Fang, 2019). Desai's research results also stated that when mindfulness increases, the way a person manages emotions and emotional skills will increase, such as being more grateful and loving themselves more, which means positive things will emerge when someone is in a state of mindfulness (Desai, 2015).

From the opinions above, it can be concluded that mindfulness affects a person's emotional maturity. Islamic Religious Education (PAI) in schools has a strategic role in shaping the character of students, including developing social emotional intelligence based on spiritual values. One relevant strategy in supporting this goal is the application of spiritual mindfulness based on Islamic values. In the Islamic perspective, the concept of mindfulness is called *muraqabah* which linguistically means observing, supervising and appreciating with full attention (Cowan, J. M., & WEHR, 1979).

In terms of *muraqabah*, it can be interpreted as a comprehensive understanding and belief possessed by a servant that in reality we are always under the supervision of Allah SWT, both physically and mentally (Al-Tuwayjiri, 2006). The basis of *muraqabah* itself is our knowledge that Allah SWT is always watching us at all times and as a consequence, we will consider all

our own actions, thoughts, feelings and inner conditions (Parrot, 2017).

Spiritual mindfulness in the Islamic perspective refers to full awareness based on a deep relationship with Allah SWT through gratitude, worship, dhikr, and self-reflection. This approach is believed to be able to help students manage their emotions, overcome stress, and improve the quality of their social relationships. At SMPN 9 Mandau, Islamic religious education is one of the subjects that is expected to not only equip students with religious knowledge, but also educate them to become individuals who are socially emotionally mature. Various efforts have been made including implementing Islamic spiritual mindfulness strategies carried out with prayer techniques, breathing techniques, contemplating the power of Allah, telling stories about gratitude, studying the meaning of prayer readings, sight mindfulness, hearing mindfulness and self-reflection based on Islamic values, as well as various Islamic activities that are routinely carried out.

However, even though these efforts have been made, there are still gaps indicated by phenomena such as difficulty controlling emotions, conflicts between friends, low sense of responsibility in some students, bullying and so on, indicating the need for strategic efforts to increase emotional maturity through a holistic approach. To answer the above challenges, it is necessary to conduct research that examines the extent to which the influence of Islamic spiritual Mindfulness strategies affects the social emotional maturity of students at SMPN 9 Mandau. Several studies that have been conducted related to the problem of mindfulness include: Meta Hasanah Safitri and Indra Prapto Nugroho, in their research on the Mindfulness and Emotional Intelligence Program for Adolescents in

Orphanages in Palembang, explained the results of their research that the higher the emotional intelligence, the higher the mindfulness of the adolescents.

The data collection method used in this study was a quantitative method using a psychological scale. This study was conducted to measure the effect of mindfulness on emotional intelligence in children living in orphanages. Syafiasani and Rahayu studied the Effect of Mindfulness on Psychological Well-Being in Adolescents at SMA Negeri X in Bandung City, which stated that one approach to improving psychological well-being itself is mindfulness, because by carrying out mindfulness behavior, adolescents will feel calm, happy, satisfied with life and have good self-control. The two studies above examined mindfulness in general, without any involvement of religious values in the application of mindfulness.

Therefore, research on the influence of Islamic spiritual mindfulness strategies on students' social emotional maturity is something new that is important to study. The purpose of this study is to find the influence of Islamic spiritual mindfulness on students' maturity at SMPN 9 Mandau and how to develop it effectively so that it becomes one of the alternative solutions in developing students' social emotional maturity.

B. METHOD

The type of research used in this study is quantitative research, namely research that works with numbers, whose data is in the form of numbers (scores or values, rankings or frequencies), which are analyzed using statistics to answer specific research questions or hypotheses, and to make predictions that a particular variable affects other variables (Alsa, 2011).

The variables used in this study are in the form of independent variables, namely

Islamic spiritual mindfulness and 2 dependent variables, namely social emotional maturity (Arikunto, 2010). Thus, quantitative research is used to explain the relationship between two variables by measuring numbers, namely regarding the relationship between Islamic spiritual mindfulness and social emotional maturity. These numbers are interpreted to provide systematic statistical data (Creswell, 2013).

The population in this study were all 9th grade students of SMPN 9 Mandau who were Muslim, all of whom numbered 103, all of whom had received Islamic spiritual mindfulness training. The sampling technique used a random technique taken from 4 classes randomly, namely those that can access the google form, so that 30 research samples were obtained.

To obtain research data, researchers used two instruments, namely the social emotional maturity instrument and the Islamic spiritual mindfulness instrument (*Muroqobah*). The instrument used contains a number of statement items that are submitted and developed based on the operational definition of each variable that refers to the indicators that have been set. The measuring instrument used in this study uses a Likert model scale with a questionnaire as a response scaling. This scale is composed of favorable and unfavorable statements that support the research concept.

Favorable statements are statements that reveal variable indicators positively, while unfavorable statements are statements that reveal variable indicators negatively. The assessment for favorable statements is given the following values: strongly agree (SS) with a value of 5, agree (S) is given a value of 4, neutral is given a value of 3, disagree (TS) is given a value of 2, and strongly disagree (STS) is given a value of 1. While for unfavorable statements, the following

values are given: strongly agree (SS) is given a value of 1, agree (S) is given a value of 2, neutral is given a value of 3, disagree is given a value of 4 and strongly disagree (STS) is given a value of 5. Before being used, the instrument was first subjected to a number of requirement tests, namely validity and reliability tests.

For data analysis, this study used assumption tests and hypothesis tests. The assumption tests carried out are divided into two, namely normality tests and linearity tests. First, Normality test. The sample in this study was less than 50, so the normality test was used using Shafiro Wilk, according to Singgih (Santoso, 2014). If the significance value is >0.05 , the data is normally distributed. Conversely, if the significance value is <0.05 , the data is not normally distributed. After testing using SPSS, the following results were obtained:

Tests of Normality

Kolmogorov-Smirnov ^a			Shapiro-Wilk		
Statistic	df	Sig.	Statistic	df	Sig.
.124	30	.200 [*]	.915	30	.019
.166	30	.034	.944	30	.117

Based on the normality test above, the data for variable X is not normally distributed because $0.019 < 0.05$, while variable Y is normally distributed because the value of $0.117 > 0.05$. To normalize the data on variable Y, the data transformation step is used on variable X to produce a normal data distribution.

Tests of Normality

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
X	.130	30	.200 [*]	.898	30	.007
Y	.166	30	.034	.944	30	.117
trans_X	.119	30	.200 [*]	.941	30	.095

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

Second, Linearity Test. According to Sugiyono, the linearity test is to see whether the regression model can be approached with a linear equation. It is said to be linear if it has a significance of more than 0.05 (P Sig>0.05), or if the F Calculation value is <than F table

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Y * X	Between Groups	(Combined)	150.867	13	11.605	2.098	.081
		Linearity	43.883	1	43.883	7.934	.012
		Deviation from Linearity	106.984	12	8.915	1.612	.184
Within Groups			88.500	16	5.531		
Total			239.367	29			

Based on the calculation results, the sign value is $0.184 > 0.05$. If we compare the F Calculation with the F table, the number obtained is $1.612 < 2.42$, thus the data obtained is linear data. Next is the testing of the Research Hypothesis. The testing of the research hypothesis aims to prove the truth of the hypothesis proposed. The hypotheses proposed in this study are:

Ha: There is a significant influence between Islamic spiritual mindfulness on the social emotional maturity of class 9 students of SMPN 9 Mandau in the PAI subject

Ho: There is no significant influence between Islamic spiritual mindfulness on the social emotional maturity of class 9 students of SMPN 9 Mandau in the PAI subject

The hypothesis test in this study uses a simple regression test. The linear regression test is a statistical method used to test the linear relationship between one independent variable (independent) and one or more dependent variables. In linear regression analysis, the dependent variable is assumed to be the variable that is influenced and the independent variable as the influencing variable. Linear regression analysis can be used to determine the direction and strength of the relationship between variables, as well as to make predictions or estimates of the value of the dependent variable based on the value of the independent variable (Sudarta, 2022).

With the provisions

- If sig < 0.05 then there is an influence of Islamic spiritual mindfulness strategies on the social emotional maturity of students, meaning H_a is accepted and H_o is rejected.
- If sig > 0.05 then there is no influence of Islamic spiritual mindfulness on the social emotional maturity of students. This means that H_o is accepted and H_a is rejected.

In addition, it can also be measured by comparing the calculated t value with the t table with the following provisions:

- If t Count > t Table then there is an influence of Islamic spiritual mindfulness strategies on the social emotional maturity of students
- If t Count < t Table then there is no influence of Islamic spiritual mindfulness on the social emotional maturity of students.

C. RESULTS AND DISCUSSION

The results of the hypothesis test can be seen in the table below:

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.421 ^a	.177	.147	2.653

a. Predictors: (Constant), X

Based on the results of the analysis, it explains that the value of the relationship (R) is 0.421. From the output, the coefficient of determination (R Square) is 0.177, which means that the influence of the independent variable (Mindfulness) on the dependent variable (Psychological Well-being) is 17.7%. While the remaining 82.3% is the influence of other variables that were not studied.

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	42.331	1	42.331	6.016	.021 ^b
	Residual	197.035	28	7.037		
	Total	239.367	29			

a. Dependent Variable: Y

b. Predictors: (Constant), X

This figure explains whether there is a real (significant) influence of the Islamic spiritual mindfulness variable (X) on the social emotional maturity variable of students. From the output, it can be seen that the F count is 6.016 with a significance level of 0.021 < 0.05.

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	54.954	10.318		5.326	<.001
	X	.281	.114	.421	2.453	.021

a. Dependent Variable: Y

Based on the results of the regression test, it shows that there is a significant

influence of Islamic spiritual mindfulness on the social emotional maturity of students. This is evidenced by the significance value test < 0.05, the result is 0.021 < 0.05. If we use the test with t table, the result of the calculated t is 2.453 and the t table is 2.048. Thus the calculated T value is > from the T table, 2.453 > 2.048. This shows that there is a significant influence of Islamic Spiritual Mindfulness on the Social Emotional Maturity of students.

The results of the equation above can also be interpreted as a constant of 54.954 which means that the consistency value of the social emotional maturity variable is 54.954, the regression coefficient X is 0.421 which states that the addition of 1% of the mindfulness value will increase social emotional maturity by 54.954. The regression coefficient is positive, so it can be said that the direction of the influence of Islamic spiritual mindfulness (variable X) on social emotional maturity (variable Y) is positive.

According to the results of the regression test calculation above, the results of this study show that Islamic spiritual mindfulness has a significant effect on the social emotional maturity of students in class 9 of SMPN 9 Mandau with a positive direction of influence, meaning that the higher the level of Islamic spiritual mindfulness strategy of a student, the higher the level of social emotional maturity of the student.

Islamic spiritual mindfulness is essentially an effort to foster a feeling that Allah SWT is always watching (Lessy et al., 2023). With this awareness, the principle of self-supervision arises in and while supervising it, aware that being watched by Him so that an attitude arises of always looking at Allah with the eyes of his heart or vision of the heart which is the basis of a servant's obedience to Allah (Mukmin, 2017; Qomari, 2022), so that he will always try to carry out

all His commands and avoid all His prohibitions, at this stage a human being is categorized in the category of piety.

The piety of a Muslim will be manifested in vertical and horizontal piety, vertical piety means that he will always maintain a good relationship with His Lord remembering Him so that it brings peace of mind and emotional stability, while horizontal piety is the result of social piety which is manifested in various good deeds that are beneficial to himself, others and his environment.

Thus, Islamic spiritual mindfulness will ultimately lead students to the social emotional maturity that is very much needed in their lives. The Islamic spiritual mindfulness strategy does not occur all at once but requires routine and repeated training and is multidimensional (Syamila & Mansoer, 2023), so that the social emotional maturity of students is permanent and is manifested in various consistent good deeds. With Islamic spiritual mindfulness, a person is guided and trained to always be aware that he is not free from the supervision of Allah, who always monitors all intentions, movements, actions, and behaviors that he does in all situations, all places and all times (Edyarti esti, 2015).

D. CONCLUSION

Based on the results of the regression test, it shows that there is a significant influence of Islamic spiritual mindfulness on the social emotional maturity of students. This is evidenced by the significance value test <0.05 , the result is $0.021 < 0.05$. Likewise, if we use the test with t table, the T count result is 2.453 and T Table 2.048. Thus the T count value $>$ from T Table, $2.453 > 2.048$. Thus, H_0 is rejected and H_a is accepted. This shows that there is a significant influence of Islamic Spiritual Mindfulness on the Social Emotional Maturity of students.

The results of the equation above can also be interpreted as a constant of 54.954 which means that the consistency value of the social emotional maturity variable is 54.954, the regression coefficient X is 0.421 which states that the addition of 1% mindfulness value, social emotional maturity will increase by 54.954. The regression coefficient is positive, so it can be said that the direction of the influence of Islamic spiritual mindfulness (variable X) on social emotional maturity (variable Y) is positive.

To overcome the gap between the mindfulness that has been carried out and the social emotional maturity that occurs in students, the efforts that can be made include: First, Consistently apply Islamic spiritual mindfulness not only in the classroom but also in various learning activities, both in class and outside the classroom, both in curricular, co-curricular and extra-curricular learning activities. Second, apply mindfulness across disciplines, meaning that it is not only applied to Islamic Religious Education subjects but also to other subjects. Third, the Islamic spiritual mindfulness strategy is carried out accompanied by various learning activities that support the growth of students' social emotional maturity. Fourth, it is necessary to make various new breakthroughs related to various Islamic spiritual mindfulness techniques. Fifth, the existence of role models is an important aspect in education. So schools need to foster a culture that builds Islamic spiritual mindfulness not only in the student environment but also among educators and education personnel in the school environment. Sixth, building solid collaboration with various related parties, especially with parents of students and the surrounding community in efforts to improve the quality of education, especially in developing the social emotional maturity of

students through Islamic spiritual mindfulness.

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