

# The Mediating Role of Social-Emotional Learning in the Relationship Between Emotional Intelligence and Students' Self-Confidence in Islamic Education

Muh. Syahrul Sarea\*, Sulaeman, Muh Bachtiar Aziz, & Faisal

*Institut Agama Islam Negeri Bone, Bone 92713, Indonesia*

---

## Abstract

The dominance of cognitive-oriented and dogmatic instruction in Islamic Religious Education (PAI) frequently provokes academic anxiety, causing students to remain passive despite possessing adequate emotional regulation. This study aims to investigate the mediating role of Social-Emotional Learning (SEL) in the relationship between Emotional Intelligence (EI) and students' self-confidence in religious classrooms. Employing an explanatory cross-sectional survey design, data was collected from 78 high school students selected through purposive sampling. Data analysis was conducted using Partial Least Squares Structural Equation Modeling (PLS-SEM) with a 5,000-subsample bootstrapping procedure. The results indicate that EI has a significant direct effect on both SEL and self-confidence. However, the key finding confirms that SEL acts as the most dominant predictor and serves as a complementary partial mediator in the relationship between EI and self-confidence. This study concludes that internal emotional regulation (EI) is a necessary but insufficient condition to generate self-confidence without a psychologically safe classroom ecosystem. Practically, the integration of SEL deconstructs the religious classroom from a mere space for theological dogma transfer into an inclusive dialogic space that aligns with the core values of tazkiyatun nafs (purification of the soul).

*Keywords:* Emotional Intelligence; Social-Emotional Learning; Self-Confidence; Academic Anxiety; Islamic Education; PLS-SEM.

---

Received: 23 December 2025

Revised: 29 January 2026

Published: 28 February 2026

## 1. Introduction

In the 21st-century educational landscape, the dominance of a cognitive orientation has led to increased academic anxiety and psychological exhaustion among students worldwide (Pekrun et al., 2019). This phenomenon presents a critical paradox within the realm of Islamic Religious Education (IRE). By its very nature, religious education is designed as a spiritual oasis that prioritizes humanistic values; however, pedagogical approaches centered on rigid compliance often create intimidating classroom environments (Kistoro et al., 2023). Students are vulnerable to feeling afraid of being morally judged or perceived as violating theological norms when they express their opinions (Setty, 2020). This fear of moral judgment systematically suppresses students' courage, leading to mass silence in the classroom where individuals' internal potential fails to materialize into tangible participatory action.

Recent literature in the field of educational psychology has established Emotional Intelligence (EI) as a fundamental predictor of students' resilience, well-being, and social adaptation (MacCann et al., 2019). Students with good emotional regulation are theoretically assumed to be able to reduce stress and interact constructively (Iuga & David, 2024). However, recent studies reveal an empirical anomaly: high levels of emotional intelligence do not automatically guarantee the development of external self-confidence in an academic context (Schunk & DiBenedetto, 2020). Self-confidence is a behavioral construct that requires the courage to face social risks in one's surroundings. This underscores that EI is an internal potential that requires external catalysts and a conducive environment for students to feel psychologically safe in expressing themselves.

---

\* Corresponding author.

*E-mail address:* sareasyahrul@gmail.com

In response to this instructional impasse, Social-Emotional Learning (SEL) has emerged as a revolutionary pedagogical framework proven effective in recalibrating classroom interactions (Mahoney et al., 2021). The integration of SEL facilitates the development of crucial competencies, including self-awareness, emotional regulation, and responsible decision-making (Van Pham, 2024). Within the epistemology of Islamic education, the SEL framework shares an intersection with the concepts of *tazkiyatun nafs* (purification of the soul) and the cultivation of *akhlakul karimah* (noble character) (Hamidi & Nurhakim, 2025). The application of Islamic Education (PAI) values framed through an empathy- and social awareness-based approach within SEL is believed to neutralize dogmatic anxiety while providing an instructional bridge for students to actualize their internal emotions into solid self-confidence (Dzhasirkulovna et al., 2025)

Although the benefits of Emotional Intelligence and SEL have been extensively documented in general education, to date, empirical exploration of the structural mechanisms linking the three within the specific context of religious education remains very limited. The majority of contemporary educational research remains trapped in linear correlational analyses that test only the direct impact of emotional intelligence on self-confidence (Asif et al., 2025); (Sánchez-Álvarez et al., 2016) without accounting for intervening variables. There is no structural model that specifically examines how pedagogical interventions, such as SEL, act as the missing link that activates the potential of emotional intelligence to become self-confidence, particularly in religious classroom environments laden with normative constraints.

To address these theoretical and empirical gaps, this study was designed to investigate the mediating role of Social-Emotional Learning (SEL) in the relationship between students' Emotional Intelligence and Self-Confidence in Islamic Religious Education learning. Using a structural equation modeling approach, this study tests the hypothesis that SEL is influenced not only by emotional intelligence but also serves as the primary driving force in strengthening the causal pathway leading to increased student self-confidence. The findings of this study are expected to offer new theoretical contributions to the global educational discourse on resolving academic anxiety, while also providing an evidence-based pedagogical blueprint for restructuring religious education in schools

## 2. Research Method and Materials

This study employs an explanatory quantitative design with a cross-sectional approach. This design was chosen to examine nomological networks. It elucidates the structural relationships, both direct and indirect (mediated), among Emotional Intelligence, Social-Emotional Learning (SEL), and Self-Confidence at a single point in time (Cheung et al., 2026). The study population consisted of high school students actively enrolled in Islamic Religious Education (IRE) courses.

Sampling was conducted using purposive sampling, with specific inclusion criteria. These criteria were: (1) being actively enrolled as a high school student and taking Islamic Religious Education courses, and (2) having participated in an interactive learning model for at least one full semester. This procedure resulted in a final sample of 78 participants. Although classified as a small to medium-sized sample, the sample size of  $n = 78$  was deemed statistically adequate for variance-based analysis. Empirical guidelines and statistical power analysis for models of moderate complexity support this adequacy. This sample size exceeds the minimum threshold to achieve 80% statistical power at a 5% significance level in path modeling (J. F. Hair et al., 2019).

Primary data collection was conducted using a self-administered questionnaire with a 5-point Likert scale, ranging from 1 ("Strongly Disagree") to 5 ("Strongly Agree"). The research instrument was designed to measure three latent constructs. Items for each construct were adapted from previously validated literature, then translated and contextualized for Islamic education. To mitigate the potential for Common Method Bias (CMB), which often arises in single-cross-sectional survey designs, the questionnaire was designed to ensure participant anonymity and randomize the order of questions (Podsakoff et al., 2003).

Structural data analysis was conducted using the Partial Least Squares Structural Equation Modeling (PLS-SEM) approach via the *Losari.App* software. PLS-SEM was selected as the primary method due to its robustness in handling small sample sizes, its ability to analyze complex mediation models without requiring the assumption of multivariate normal distribution, and its suitability for research oriented toward prediction and theory development (J. Hair et al., 2013)

The analysis procedure was evaluated through two systematic stages (J. F. Hair et al., 2019). The first stage was Measurement Model Evaluation (Outer Model). This stage was conducted to ensure the reliability and validity of the instruments. Convergent validity was assessed through factor loadings of the indicators (minimum threshold  $> 0.708$ )

and Average Variance Extracted ( $AVE > 0.50$ ). Construct reliability was evaluated using the Composite Reliability (CR) criterion ( $CR > 0.70$ ). Meanwhile, discriminant validity was tested using the Heterotrait-Monotrait Ratio (HTMT) criterion with a maximum threshold of 0.90 (Henseler et al., 2015), and Second, Structural Model Evaluation (Inner Model). Model quality was assessed through the coefficient of determination (R-square) and predictive relevance (Q-square). To test the significance of path coefficients and the specific mediating effect of SEL between Emotional Intelligence and Self-Confidence, this study employed a bootstrapping procedure with 5,000 subsamples to generate precise T-statistics and p-values.

### 3. Results and Discussion

#### 3.1. Results

Model testing using the Structural Equation Modeling - Partial Least Squares (SEM-PLS) approach comprises two main stages: measurement model evaluation (Outer Model) and structural model evaluation (Inner Model).

##### 3.1.1. Measurement Model Evaluation (Outer Model)

The measurement model evaluation (outer model) is the first crucial stage in PLS-SEM analysis. This stage aims to verify the questionnaire instruments' validity before the structural model is evaluated, ensuring that each indicator accurately and consistently measures the intended latent variables. The assessment of the measurement model focuses on two fundamental aspects: convergent validity (how well the indicators represent the construct) and internal consistency reliability (the reliability of the measurement instrument). The parameters used to evaluate convergent validity include factor loadings and Average Variance Extracted (AVE), while the instrument's reliability is measured using Composite Reliability (CR). A summary of the results of the convergent validity and reliability tests for all research constructs is presented in Table 1.

**Table 1.** Construct reliability and convergent validity

| Variable (Construct)            | Indicator | Factor Loading | Composite Reliability (CR) | AVE   |
|---------------------------------|-----------|----------------|----------------------------|-------|
| Emotional Intelligence (EI)     | X4        | 0.784          | 0.735                      | 0.581 |
|                                 | X5        | 0.740          |                            |       |
|                                 | Z1        | 0.533          |                            |       |
| Social-Emotional Learning (SEL) | Z3        | 0.726          | 0.782                      | 0.476 |
|                                 | Z4        | 0.742          |                            |       |
|                                 | Z5        | 0.736          |                            |       |
|                                 | Y2        | 0.814          |                            |       |
| Self-Confidence (SC)            | Y3        | 0.707          | 0.801                      | 0.512 |
|                                 | Y4        | 0.816          |                            |       |
|                                 | Y5        | 0.469          |                            |       |

Based on Table 1, the test results show that most indicators have adequate convergent validity. Factor loadings exceed 0.70. Some indicators, specifically Z1 and Y5, have relatively lower loadings. However, evaluation at the construct level using Average Variance Extracted (AVE) shows that Emotional Intelligence (0.581) and Self-Confidence (0.512) meet the minimum standard of  $> 0.50$ . The Social-Emotional Learning construct has an AVE value close to the threshold (0.476). For reliability, the internal consistency test yielded highly satisfactory results. Composite Reliability (CR) values for all variables range from 0.735 to 0.801. These results far exceed the minimum criterion of 0.70 (Hair et al., 2022). This confirms that the measurement instrument is free from random measurement error and has high reliability. Once convergent validity and reliability were established, the next step was to test discriminant validity. This stage ensures that each latent variable is empirically distinct from the others in the model. According to current PLS-SEM methodological guidelines, discriminant validity is evaluated using two main criteria: the Fornell-Larcker criterion and the Heterotrait-Monotrait Ratio (HTMT).

##### 3.1.2. Structural Model Evaluation (Inner Model) and Hypothesis Testing

Once the instrument is shown to meet validity and reliability criteria in the measurement model evaluation (outer model), the next step is to evaluate the structural model (inner model). This step assesses the explanatory power of the theoretical framework and tests the significance of causal relationships among constructs. The model's predictive power is measured with the coefficient of determination ( $R^2$ ). Emotional Intelligence accounts for 26.5% of the variance in Social-Emotional Learning ( $R^2 = 0.265$ ). The structural model shows stronger predictive power for the

outcome variable. Emotional Intelligence and Social-Emotional Learning together explain 58.9% of the variance in students' Self-Confidence ( $R^2 = 0.589$ ). Hypothesis testing used bootstrapping with 5,000 subsamples to validate the direction of structural relationships, producing stable significance values (T-Statistics) and Confidence Interval (CI) estimates. Table 2 provides a summary of multicollinearity tests (VIF), predictor effect sizes ( $f^2$ ), and the results of direct effect and mediation tests.

**Table 2.** Structural model evaluation and hypothesis testing

| Hypothesis / Path                  | Original Est. ( $\beta$ ) | T-Statistic | 95% CI         | Effect Size ( $f^2$ ) | Collinearity (VIF) | Decision |
|------------------------------------|---------------------------|-------------|----------------|-----------------------|--------------------|----------|
| <i>Direct Effects</i>              |                           |             |                |                       |                    |          |
| H1: EI -> SEL                      | 0.515                     | 6.545       | [0.392, 0.643] | 0.361                 | 1.000*             | Accepted |
| H2: EI -> SC                       | 0.333                     | 3.602       | [0.144, 0.477] | 0.201                 | 1.361              | Accepted |
| H3: SEL -> SC                      | 0.541                     | 8.972       | [0.413, 0.626] | 0.500                 | 1.361              | Accepted |
| <i>Indirect Effect / Mediation</i> |                           |             |                |                       |                    |          |
| H4: EI -> SEL -> SC                | 0.279                     | 5.500       | [0.186, 0.359] | -                     | -                  | Accepted |

Based on Table 2, the multicollinearity assumption test shows that the Variance Inflation Factor (VIF) is well below the critical threshold of 5.0 (specifically, 1.361). This ensures that the structural model is free from multicollinearity bias, making the resulting path estimates robust. Furthermore, the evaluation of the effect size ( $f^2$ ) reveals highly intriguing predictive dynamics. Social-Emotional Learning (SEL) was found to have the most dominant influence on Self-Confidence (SC), with a very large effect size ( $f^2 = 0.500$ ). This contribution far exceeds the direct effect of Emotional Intelligence (EI) on Self-Confidence, which falls only into the moderate category ( $f^2 = 0.201$ ).

Regarding the hypothesis testing for direct effects, the bootstrapping analysis results confirm that the first three hypotheses (H1, H2, and H3) are empirically supported. Emotional Intelligence can positively and significantly predict an increase in Social-Emotional Learning (T-Stat = 6.545) as well as Self-Confidence directly (T-Stat = 3.602). Additionally, Social-Emotional Learning has also been proven to be a very strong and significant predictor in increasing students' Self-Confidence (T-Stat = 8.972). All of these direct paths were proven valid because the Confidence Interval (CI) range did not include the number zero (0).

Furthermore, testing the mediating effect (indirect effect) in H4 yielded crucial findings regarding the model's structural mechanism. The analysis results confirm that Social-Emotional Learning significantly mediates the relationship between Emotional Intelligence and Self-Confidence ( $\beta = 0.279$ , T-Stat = 5.500, CI range [0.186; 0.359]). Given that the direct effect of Emotional Intelligence on Self-Confidence was found to be significant, and its indirect effect (through SEL) was also found to be significant in the same direction, it can be concluded that the form of mediation occurring in this model is complementary partial mediation (J. Hair et al., 2013).

### 3.2. Discussions

Overall, this study validates the theoretical framework that posits that the ability to regulate internal emotions does not necessarily translate into the courage to express oneself externally without pedagogical interventions to bridge the gap. The structural findings confirm that while Emotional Intelligence serves as an essential psychological foundation, the role of Social-Emotional Learning (SEL) proves to be far more dominant as a catalyst in shaping students' self-confidence within the Islamic Religious Education (IRE) classroom. The dynamics of these inter-variable relationships offer new empirical insights into the complexity of student behavior within the context of religious education.

#### 3.2.1. The Dynamics of the Direct Influence of Emotional Intelligence in the PAI Classroom

The structural model testing in this study confirms that Emotional Intelligence (EI) has a positive and significant direct influence on both Social-Emotional Learning and Self-Confidence. This finding aligns with the global consensus in educational psychology literature, which positions EI as a fundamental predictor of students' academic adaptation success (MacCann et al., 2019). Students with adequate levels of emotional intelligence possess an inherent advantage in identifying their own affective states. This internal awareness makes them more receptive and responsive when teachers apply Social-Emotional Learning principles in the classroom, such as during empathetic discussion sessions or conflict resolution (Gkintoni et al., 2025; Mahoney et al., 2021). In other words, EI acts as an

innate capacity (trait), while SEL serves as the medium that enables this capacity to be honed into functional relational skills.

However, one critical finding from the effect size analysis ( $f^2$ ) warrants further discussion. Although Emotional Intelligence was statistically proven to enhance students' self-confidence, its direct effect contribution fell only into the moderate category ( $f^2 = 0.201$ ). This finding represents a highly intriguing anomaly compared to conventional linear correlation studies, which often assume that “emotionally intelligent students are necessarily self-confident” (Putri et al., 2024).

In the specific context of Islamic Religious Education (IRE) classes, this “moderate” effect can be explained through the lens of normative pressure and academic anxiety. Unlike objective science subjects, IRE material often directly intersects with dogma, fiqh (Islamic jurisprudence), and moral theology (Mahmudulhassan et al., 2025). In an environment with such dogmatic pressures, a student may possess high emotional intelligence; they are aware that they are anxious and able to restrain themselves from panicking, yet they still choose to be passive, silent, or withdraw from class discussions. This decision to “remain silent” is not because they are unable to manage their emotions, but rather because self-confidence is an external behavioral construct that requires taking social risks (Manyasi, 2025; Schunk & DiBenedetto, 2020). Fear of moral judgment, being judged by peers, or being deemed “wrong” from a religious perspective creates an affective filter that blocks the transition from emotional intelligence to the courageous act of self-expression.

Therefore, the findings in this direct pathway provide an important theoretical conclusion: emotional intelligence is a necessary, but not sufficient, condition for fostering students who are bold and self-confident in religious education classes. Students need more than just the ability to regulate their personal emotions; they need a classroom ecosystem that validates those emotions.

### 3.2.2. Social-Emotional Learning (SEL) as a Mediating Catalyst

The most substantial novelty of this study lies in the empirical evidence regarding the mediating role of Social-Emotional Learning. The results of the indirect effect analysis confirm the presence of complementary partial mediation, in which SEL significantly mediates the relationship between Emotional Intelligence and Self-Confidence. Interestingly, the effect size evaluation indicates that SEL's contribution to self-confidence ( $f^2 = 0.500$ ) falls into the very strong category, surpassing the direct effect of emotional intelligence itself. This statistical evidence addresses a previous gap in literature. It demonstrates that instructional (external) approaches are far more decisive in building students' courage than relying solely on emotional regulation (internal).

Psychologically, SEL's central role as a catalyst can be explained by its capacity to create psychological safety. Rigid, conventional classrooms often trigger high affective filters, where anxiety about negative evaluation suppresses student performance (Lawson et al., 2019). When SEL is integrated into PAI classes, the dynamics of interaction shift radically from teacher-centered moral policing to an empathetic and inclusive space for dialogue. The SEL approach trains students to manage cognitive conflicts without feeling threatened, which in turn alleviates the fear of dogmatic justification or judgment. This finding aligns with (Rissanen et al., 2020), who assert that the recognition and validation of emotions in religious education are key to transforming attitudes of alienation (withdrawal) into active participation.

Furthermore, the magnitude of SEL's effect in this study cannot be separated from its epistemological alignment with Islamic values. SEL is, in essence, not merely an intrusion of Western secular concepts into religious education, but an operational framework that embodies the concept of tazkiyatun nafs (purification/development of the soul) and the cultivation of moral character in the modern era (Radino & Mubarak, 2025). When PAI classes facilitate relational skills and social awareness (core dimensions of SEL), students are indirectly putting Islamic teachings into practice in a tangible way. This creates strong cognitive resonance. As supported by the study by (Ceballo et al., 2022), a learning environment that aligns spiritual values with emotional competencies fosters a very strong sense of self-efficacy, as students feel their existence is acknowledged both as social individuals and as spiritual entities.

Therefore, this complementary mediating relationship affirms a new paradigm: emotional intelligence is the potential “fuel” possessed by students, but Social-Emotional Learning is the “intervening engine” that ignites that potential into tangible energy known as self-confidence. Without the implementation of SEL in PAI classrooms, students' emotional intelligence risks remaining dormant as mere “silent endurance” amidst academic anxiety.

### 3.2.3. Theoretical and Practical Implications

This study offers a substantial theoretical contribution to the literature on educational psychology and religious pedagogy. Theoretically, these findings deconstruct traditional assumptions that view self-confidence solely as a product of innate traits or an individual's emotional intelligence in isolation. The results of this study expand the discourse by demonstrating that self-confidence arises from dynamic ecological interactions and requires structured environmental scaffolding. This reinforces the contemporary theory of human development proposed by (Osher et al., 2020), which asserts that relational contexts and instructional design, in this case, SEL, constitute the primary architecture enabling internal capacities (EI) to manifest as behavioral competencies. Furthermore, in the realm of religious education, these findings provide empirical validation for (Biesta, 2020) notion regarding the importance of "subjectivization" in education; that is, the process whereby religious education must not merely focus on the socialization of dogma (which triggers anxiety), but must provide a safe space for students to be present as bold and self-confident subjects.

In practice, these findings provide an urgent pedagogical blueprint for secondary schools and Islamic Religious Education (IRE) teachers. Given the significant influence of SEL on self-confidence, educational institutions can no longer treat SEL as an "afterthought" but must integrate it into the core IRE curriculum. First, PAI teachers need to shift their instructional orientation from being one-way lecturers on fiqh to facilitators of emotional intelligence. Professional development for teachers must begin to focus on mastering SEL competencies so that teachers can recognize students' academic anxiety and respond with empathetic dialogue. Second, the design of assessment tools in PAI classrooms must be redesigned to measure not only the cognitive-theological domain (legal correctness/incorrectness) but also to validate students' courage in articulating their rational thought processes without fear of moral judgment. Through the integration of authentic SEL practices, PAI classes will return to their essence as spaces for the liberation of the soul, rather than spaces of anxiety that silence.

### 3.2.4. Research Limitations and Directions for Future Research

Although this study offers strong empirical and theoretical insights, several limitations must be objectively considered when interpreting the findings. First, this study employs a cross-sectional observational design, in which data are measured at a single point in time. Although the structural equation modeling (SEM) approach can estimate nomological networks and causal pathways among variables, this design limits the researcher's ability to conclude absolute temporal causality. Second, data collection relies entirely on self-report questionnaires. Given that this study is situated within the context of religious education, which is rich in moral values, the measurement of social-emotional constructs is susceptible to social desirability bias, in which students may respond based on normative expectations or religious compliance rather than their actual psychological states (Duckworth & Yeager, 2015). Third, although the sample size ( $n=78$ ) was compensated for by the robustness of the bootstrapping procedure using 5,000 subsamples in PLS-SEM, the demographic scope limited to a single high school entity restricts the generalizability of the aggregate findings to a broader population.

Given these limitations, this study outlines several strategic directions for future research. Future researchers are strongly encouraged to adopt longitudinal or quasi-experimental research designs to track students' self-confidence before and after the implementation of SEL interventions over the course of a full academic semester. Recent meta-analyses confirm that time-based (longitudinal) evaluations are the most valid instruments for measuring the retention of SEL effectiveness (Cipriano et al., 2023). Furthermore, an exploration using a mixed-methods approach—combining quantitative surveys with in-depth phenomenological qualitative interviews—will be essential for dissecting the sources of dogmatic anxiety students experience while learning religion, and tracing how they interpret psychological safety in the classroom. Such methodological triangulation will yield a far more comprehensive understanding of the intersection between theology, emotions, and behavioral performance in schools.

## 4. Conclusion

This study empirically confirms that Emotional Intelligence is an essential psychological foundation; however, it serves only as a necessary, not a sufficient, condition for fostering students' self-confidence in Islamic Religious Education (IRE) classrooms. Structural findings demonstrate that Social-Emotional Learning (SEL) plays a central role as the dominant catalyst mediating their relationship in a partially complementary manner. With its predictive effects far exceeding those of emotional intelligence, SEL has proven effective in breaking down the barriers of academic anxiety and fear of moral judgment that often permeate religious education classrooms. Students' potential

for internal emotional regulation can only transform into tangible confident actions when facilitated by a classroom environment that is inclusive, empathetic, and psychologically safe.

On a macro level, these findings deconstruct the traditional paradigm that views self-confidence as purely an innate trait and reaffirm it as a product of structured pedagogical design. The integration of SEL into PAI instruction has proven to be more than a methodological intervention; it is a tangible operationalization of the authentic value of tazkiyatun nafs (purification of the soul). Therefore, the reform of the religious education system in secondary schools must shift from a one-way, dogmatic instructional model toward a dialogic approach that validates students' emotions. Through this SEL framework, the religious education ecosystem can optimally transform students from passive entities into resilient, participatory, and self-confident individuals capable of navigating the complexities of the 21st century.

## References

- Asif, M., Elmarakby, E. H., Sarhan, N., Hashim, M., Zia, M. A., Bhatti, U. A., & Bhatti, M. A. (2025). Exploring the interconnection of emotional intelligence and transformational leadership in enhancing CPEC project success. *Acta Psychologica*, 261, 105897. <https://doi.org/10.1016/j.actpsy.2025.105897>
- Biesta, G. (2020). Risking ourselves in education: Qualification, socialization, and subjectification revisited. *Educational Theory*, 70(1), 89–104. <https://doi.org/10.1111/edth.12411>
- Ceballo, R., Alers-Rojas, F., Mora, A. S., & Cranford, J. A. (2022). Exposure to community violence: Toward a more expansive definition and approach to research. *Child Development Perspectives*, 16(2), 96–102. <https://doi.org/10.1111/cdep.12448>
- Cheung, R. Y. M., Wong, C. Y., & Lee, H. K. (2026). Relationship Closeness Mediates the Longitudinal Relation Between Social-Emotional Competencies and Subjective Well-being Among School-Age Children. *Social and Emotional Learning: Research, Practice, and Policy*, 100193. <https://doi.org/10.1016/j.sel.2026.100193>
- Cipriano, C., Strambler, M., Naples, L. H., Ha, C., Kirk, M., Wood, M., Sehgal, K., Zieher, A., Eveleigh, A., McCarthy, M., Funaro, M., Ponnock, A., Chow, J., & Durlak, J. (2023). The state of evidence for social and emotional learning: A contemporary meta-analysis of universal school-based SEL interventions. *Child Development*. <https://doi.org/10.1111/cdev.13968>
- Duckworth, A. L., & Yeager, D. S. (2015). Measurement matters: Assessing personal qualities other than cognitive ability for educational purposes. *Educational Researcher*, 44(4), 237–251. <https://doi.org/10.3102/0013189X15584327>
- Dzhasirkulovna, A. S., Karimov, R. R., Omonova, M. D., & Sayfullaevna, I. Q. (2025). The Role of Islamic Education Teachers in Implementing the Social Emotional Learning (S.E.L) Approach. *Indonesian Journal of Islamic Education Studies (INJURIES)*. <https://doi.org/10.61227/injuries.v3i3.208>
- Gkintoni, E., Dimakos, I., & Nikolaou, G. (2025). Cognitive Insights from Emotional Intelligence: A Systematic Review of EI Models in Educational Achievement. *Emerging Science Journal*. <https://doi.org/10.28991/esj-2024-sied1-016>
- Hair, J. F., Risher, J. J., Sarstedt, M., & Ringle, C. M. (2019). When to use and how to report the results of PLS-SEM. *European Business Review*, 31(1), 2–24. <https://doi.org/10.1108/EBR-11-2018-0203>
- Hair, J., Hult, G., Ringle, C., & Sarstedt, M. (2013). *A primer on partial least squares structural equation modeling (PLS-SEM)*.
- Hamidi, A., & Nurhakim, M. (2025). Character Building Based on Tazkiyatun Nafs: A Conceptual Study on the Development of Moral Education Materials. *International Journal of Research and Innovation in Social Science (IJRISS)*, 9(26). <https://doi.org/10.47772/IJRISS.2025.903SEDU0604>
- Henseler, J., Ringle, C. M., & Sarstedt, M. (2015). A new criterion for assessing discriminant validity in variance-based structural equation modeling. *Journal of the Academy of Marketing Science*, 43(1), 115–135. <https://doi.org/10.1007/s11747-014-0403-8>
- Iuga, I., & David, O. (2024). Emotion Regulation and Academic Burnout Among Youth: a Quantitative Meta-

- analysis. *Educational Psychology Review*, 36. <https://doi.org/10.1007/s10648-024-09930-w>
- Kistoro, H. C. A., Latipah, E., & Burhan, N. (2023). Probing Experiential Learning Approach in Islamic Religious Education. *Jurnal Pendidikan Islam*. <https://doi.org/10.15575/jpi.v9i2.24374>
- Lawson, G. M., McKenzie, M. E., Becker, K. D., Selby, L., & Hoover, S. A. (2019). The core components of evidence-based social emotional learning programs. *Prevention Science*, 20(4), 457–467. <https://doi.org/10.1007/s11121-018-0953-y>
- MacCann, C., Jiang, Y., Brown, L., Double, K., Bucich, M., & Minbashian, A. (2019). Emotional intelligence predicts academic performance: A meta-analysis. *Psychological Bulletin*. <https://doi.org/10.1037/bul0000219>
- Mahmudulhassan, M., Abuzar, M., Khondoker, S. U. A., & Khanom, J. (2025). The Integration of Islamic Epistemology in Ethical and Multicultural Education: Pedagogical Strategies and Challenges. *Multicultural Islamic Education Review*. <https://doi.org/10.23917/mier.v2i2.7612>
- Mahoney, J. L., Weissberg, R. P., Greenberg, M. T., Dusenbury, L., Jagers, R. J., Niemi, K., Schlinger, M., Schlund, J., Shriver, T. P., & VanAusdal, K. (2021). Systemic social and emotional learning: Promoting educational success for all preschool to high school students. *American Psychologist*, 76(7), 1128. <https://doi.org/10.1037/amp0000701>
- Manyasi, B. (2025). COMMUNICATIVE COMPETENCIES: THE ROLE OF STRATEGIC SILENCE IN QUELLING EMOTIONAL RED FLAGS. *European Journal of Applied Linguistics Studies*. <https://doi.org/10.46827/ejals.v8i1.579>
- Osher, D., Cantor, P., Berg, J., Steyer, L., & Rose, T. (2020). Drivers of human development: How relationships and context shape learning and development1. *Applied Developmental Science*, 24(1), 6–36. <https://doi.org/10.1080/10888691.2017.1398650>
- Pekrun, R., Murayama, K., Marsh, H., Goetz, T., & Frenzel, A. (2019). Happy fish in little ponds: Testing a reference group model of achievement and emotion. *Journal of Personality and Social Psychology*, 117 1, 166–185. <https://doi.org/10.1037/pspp0000230>
- Podsakoff, P., MacKenzie, S., Lee, J.-Y., & Podsakoff, N. (2003). Common method biases in behavioral research: a critical review of the literature and recommended remedies. *The Journal of Applied Psychology*, 88 5, 879–903. <https://doi.org/10.1037/0021-9010.88.5.879>
- Putri, G. M., Kawuryan, S. P., Saptono, B., & Fianto, Z. A. (2024). The Role of Emotional Intelligence in Improving Student Self-Efficacy. *Jurnal Ilmiah Sekolah Dasar*. <https://doi.org/10.23887/jisd.v8i2.68257>
- Radino, R., & Mubarak, M. (2025). Critical Pedagogy and Dialogic Learning in Classical Islamic Boarding Schools: An Analysis of Discussion Practices in Madrasah Diniyyah Al-Munawwir Krapyak. *Jurnal Pendidikan Agama Islam*. <https://doi.org/10.14421/jpai.v22i1.10801>
- Rissanen, I., Ubani, M., & Sakaranaho, T. (2020). *Challenges of Religious Literacy in Education: Islam and the Governance of Religious Diversity in Multi-faith Schools*. 39–53. [https://doi.org/10.1007/978-3-030-47576-5\\_4](https://doi.org/10.1007/978-3-030-47576-5_4)
- Sánchez-Álvarez, N., Extremera, N., & Fernández-Berrocal, P. (2016). The relation between emotional intelligence and subjective well-being: A meta-analytic investigation. *The Journal of Positive Psychology*, 11(3), 276–285. <https://doi.org/10.1080/17439760.2015.1058968>
- Schunk, D. H., & DiBenedetto, M. K. (2020). Motivation and social cognitive theory. *Contemporary Educational Psychology*, 60, 101832. <https://doi.org/10.1016/j.cepsyc.2019.101832>
- Setty, E. (2020). *Risk and harm in youth sexting: Young people's perspectives*. Routledge. <https://doi.org/10.4324/9780429277344>
- Van Pham, S. (2024). The influence of social and emotional learning on academic performance, emotional well-being, and implementation strategies: A literature review. *Saudi Journal of Humanities and Social Sciences*, 9(12), 381–391. <https://doi.org/10.36348/sjhss.2024.v09i12.001>