



# The Role of Piety (Taqwa) and Gratitude (Syukur) in Islam on Human Emotional Intelligence

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## Abstract

This study aims to investigate the role of taqwa (belief in Allah) and gratitude (gratitude to Allah) in Islam on an individual's ability to manage their level of human emotional intelligence. This study uses a factorial design analysis research method with a structural transaction research model. Data analysis was performed using AMOS (Moment Structure Analysis) which is used for hypothesis testing. This research involved a research sample of 350 Muslims consisting of administration staff, teachers, students, and other staff at tertiary institutions. The research findings show that taqwa and gratitude make a positive contribution to emotional intelligence. Individuals who have high piety have the ability to assess and control their emotional levels. In addition, based on research results, individuals who have piety and gratitude have the ability to better understand and distinguish between positive and negative emotions because these individuals have a good level of understanding of the teachings of the Islamic religion. Individuals who have high piety and gratitude are also able to respond well when others are angry with them and act with compassion. Taqwa and gratitude can increase individual empathy, thus contributing to emotional competence and individual emotional intelligence. This research resulted in the originality of the findings, namely taqwa and gratitude affect the emotional intelligence of Muslims in dealing with various problems. In addition, the study of piety and gratitude is accompanied by self-development of the Qur'an to examine its relationship with the emotions and souls of Muslims. This can enrich the literature on Islamic religious scholarship. The implication of this research is that if someone is able to increase this devotion and gratitude, that person will be better able to manage emotions, so that they can create a harmonious atmosphere both at work and in the family environment.

**Keywords:** Taqwa, Gratitude, Emotional intelligence, Islam



## Introduction

Experts define emotional intelligence as the ability to manage one's own emotions and the emotions of the interlocutor. The ability to manage these emotions not only requires intellectual abilities, but also requires a deep understanding of Islamic teachings (Anwar et al., 2020; Syahbudin et al., 2019). Emotional intelligence (EI) helps a believer to build relationships, reduce stress in those they work with, defuse conflict and improve levels of job satisfaction. Generally, a high EI means having the potential to increase team productivity and staff retention in for example, academic institutions. So good emotional intelligence skills can improve communication in the workplace, build stronger teams, and lead academic institutions to greater success which ultimately benefits a nation.

In Islamic societies, understanding and applying Islamic teachings is not only being able to manage one's own emotions, but also being able to respond and manage the emotions of others when talking to oneself. The concept of emotional intelligence has attracted the attention of researchers who studied the issue for the benefit of people in various contexts related to Muslim life. The emotional intelligence of a Muslim is influenced by several factors and the most influential is the individual's understanding of the teachings of his religion, in this context is the religion of Islam (Farhan & Rofi'ulmuiz, 2021; Rosyidi & A'yuni Fitriana, 2018). Individual belief in Islamic religious values can affect the piety and gratitude of a Muslim, thereby contributing to his or her ability to manage emotions. In Islam, every Muslim has the belief that they will be tested by Allah SWT. This emotional intelligence plays an important role in managing feelings and emotions in facing various tests given by Allah SWT. The factor that really determines the attitude and emotions of a Muslim in facing this test is determined by his piety and gratitude to Allah SWT (Rassool, 2021; Sulaiman, 20s20). A Muslim who has a good level of piety and gratitude realizes that he or she is being tested and there are still many blessings that can still be felt behind the test.

In the teachings of the Islamic religion, taqwa is the belief of Muslims in the existence of Allah as their Allah who makes them patient and able to carry out their obligations and stay away from what is prohibited. This level of piety raises a feeling of gratitude for the blessings of sustenance that Allah has given to Muslims. In carrying out social life, a Muslim who has a high level of piety and gratitude to Allah will be better able to fill his or her life with doing good, carrying out Allah's commands, staying away from his prohibitions, and making Muslims more grateful for his blessings (Ali, 2016; Utz, 2011). This level of piety will also make Muslims able to manage their emotions in order to understand the greatness of Allah. A high sense of gratitude for Muslims is able to make Muslims more able to manage their emotions because with a high sense of gratitude a person will pay most likely pay far more attention to Allah's favors than the tests or trials he gives for what they have. In addition, gratitude is also able to make someone humble and empathetic to people who are in need. Humility and empathy are considered important because they can minimize negative emotions resulting from arrogance and individualism or not caring. The nature of piety and gratitude can also be trained through fasting (Kodir & Sonjaya, 2016; Rosyidi & A'yuni Fitriana, 2018). By fasting, Muslims can feel like people who lack food, thus increasing the gratitude of Muslims. In addition, by fasting too, Muslims are also required to restrain their emotions so as not to reduce the spiritual the reward they obtain.

Islam is very concerned about emotional stability in humans and it teaches Muslims to manage their emotions so that they avoid actions that are prohibited by religion, for example suicide or other immoral acts to calm their hearts. This mental health is very important for Muslims so that they are always on the path that is blessed by Allah (Kamaluddin et al., 2020; Siswanto & Efendi, 2020). Given the importance of the ability to manage this emotion, Allah discusses this in the holy book of Islam, namely the Al-Qur'an no less than 337 times it is called the emotion of fear, mercy, feeling happy, pain, anger, sad, and there are many more verses that describe or mention the description of this human emotion (Purnomowati et al., 2020; Rahman & Shah, 2015). The elevation of this emotion in the Qur'an indicates that the ability to manage emotions



for Muslims is very important. Even though the ability to manage emotions is very important, there is still no reference that discusses the role of the level of piety and gratitude of Muslims on the emotional intelligence of Muslims empirically. Most of the existing references only focus on the role of mental development in managing emotions. Through this research, the researcher aims to investigate the effect of the level of Islamic piety and gratitude on emotional intelligence. The way to achieve emotional intelligence in the Islamic religion is very different from the way it is done in a secular view and other religions. In this study, the researchers aimed to investigate the role of taqwa and gratitude for Muslims in managing their emotions or emotional intelligence with empirical research on the academic community in tertiary institutions, which consisted of some administrative staff, teachers, and students.

## Literature Review

### Emotional intelligence in Islamic teachings

Emotional intelligence based on Islamic teachings refers to a person's ability to improve and maintain the quality of the soul and heart of a Muslim. This quality of the heart is what distinguishes humans from other creatures. The quality of the soul and heart of Muslims allows them to understand and use mental abilities such as the ability to think, reason and solve the problems they face. Emotional intelligence is an intrinsic human element that makes the human quality (Rassool, 2021; Sulaiman, 2020). Basically humans are built by physical intelligence and emotional intelligence. In carrying out life, a Muslim must be able to use both in order to become a complete human being in accordance with Islamic teachings. In Islamic teachings, emotional intelligence greatly influences their mental abilities, so that it determines their attitude based on the emotions that arise. In the Islamic view, emotional intelligence is the ability of a Muslim to understand, regulate, recognize, and manage emotions so that these emotions do not violate Islamic teachings. The management of these emotions is regulated by Islam so that Muslims are able to distinguish and express emotions that violate and do not violate Islamic teachings (Keshavarzi & Haque, 2013; Utz, 2011).

The ability of a Muslim to manage emotions is very dependent on the state of the human soul and heart. The development of the soul in humans consists of several stages, the lowest stage is the soul which is still influenced by desire or lust and selfishness. A Muslim who is still unable to hide his emotions means that he is still unable to hold back his anger. Some of the emotions caused by selfishness and desire are anger, jealousy, jealousy, envy, hatred. The expression of these emotions in Islamic teachings is not allowed. So, emotional intelligence in Islamic teachings is closely related to Muslims who have a high religious and spiritual level (Farhan & Rofi'ulmuiz, 2021; Rokhman, 2010). A person who is Muslim will not be able to achieve this emotional intelligence if he does not have sufficient stock of knowledge about the teachings of Islam and a good spiritual level. This emotional intelligence is closely related to age level. Someone who has a high level of faith and devotion will automatically have this emotional intelligence. Self-development using the soul model from the Qur'an consists of three types, namely ammarah, al-lawammah, and mutmainnah. A Muslim's soul is dominated by these three types of lust. The self-development model in Islamic teachings is defined as cognitive and social abilities because in the process it involves several aspects, namely aspects of individual personality, mental abilities, and spirituality (Anwar et al., 2020; Chen et al., 2021).

### The relationship between taqwa, gratitude, and emotional intelligence

Taqwa is defined as an effort to avoid actions that are prohibited by Allah SWT. Taqwa in Arabic is wiqaya or ittaqa which means guarding or introspection. The term taqwa literally means being aware of the existence of Alah or fearing Allah SWT. If someone wants to be pious, that person must have faith. Believers must have a fear of Allah, so they do what is ordered and stay away from what is forbidden. In addition, the activities carried out by believers include



repentance, worship, charity, and having noble morals. If humans carry out these activities consistently, these humans will have a clean, kind heart and avoid negative emotions (Hastuti, 2016; Nurhayati & Hendar, 2020). This state of a clean heart makes one to be always guarded by Allah and can receive instructions from Allah easily. This condition will make human emotions more controlled because they fear and submit to Allah. With this fear of Allah, negative emotions can be controlled for the better. Every believer has the ability to fight his desires, thus enabling them to manage their emotions. If humans are able to fight their desires and obey Allah's rules, the negative emotions that exist in humans can be managed properly. (Purnomowati et al., 2020; Sudirman, 2017). In addition, humans who are able to defeat lust, they will be better able to distinguish between bad and good emotions, and the emotions that are appropriate to be expressed and those that are not at diverse times.

Even though every human being has reason, if it is not always based on strong faith, and so reason will not function in managing one's life. Faith in human life is very important. By increasing one's piety, that person's life will be more calm and peaceful, able to understand negative and positive emotions, and able to manage their emotions well. Laughter can directly increase human emotional intelligence. There are several characteristics of pious people including being able to manage their emotions, showing a positive attitude towards the happiness of others, following Allah's rules, empathy for other people's problems, regretting when they make mistakes, and being patient with tests from Allah (Hardivizon & Mufidah, 2021; Siswanto & Efendi, 2020). A person's ability to manage emotions and reduce negative emotions is greatly influenced by his devotion to Allah. Muslims who have a high level of piety will encourage them to introspect when they get a test or problem. In addition, they will also immediately repent if they do something that is forbidden by Allah (Kodir & Sonjaya, 2016; Krauss et al., 2005). In addition, pious people also have a more sensitive heart to the feelings of other people so that they are able to adapt to their environment. So, this devotion has a positive relationship with the level of one's emotional intelligence. This theory is in accordance with previous research which found that the more pious a person is, the more commendable the morals are. Piety can improve individual ability to communicate with other people, so it is this communication ability that will make a person's emotional abilities relatively stable. People who are pious will be better able to manage their emotions, so they can know how to respond to situations or tests that come to them. For example, when responding to insults or negative attitudes from other people, individuals who are able to manage their emotions will be able to remain patient in facing insults or negative attitudes from other people and respond with a positive attitude. Likewise, when facing a test from Allah, individuals who are able to manage their emotions will be aware and believe that all tests that come from Allah SWT are good and if we are able to be patient we will get good from these tests.

The term gratitude comes from the Arabic language, namely *syakara* which means gratitude, praising the services or kindness that has been given. Gratitude in Islamic teachings is shown so as to get the pleasure of Allah and guidance from Allah SWT (Anwar et al., 2020; Dewi et al., 2020). In Islamic teachings, thanksgiving is carried out by Muslims to get blessings from the sustenance that has been received, mercy, and hope that their sustenance will increase and be blessed. This gratitude can also be applied to other people as a form of gratitude for their good deeds. In addition, gratitude is also considered a better worship than worshipping Allah out of fear. Allah has commanded Muslims to worship sincerely. Allah does not look at man from wealth, but God sees the sincerity of his heart and deeds. With gratitude to Allah, humans will experience more health, happiness and other blessings that have been given by Allah during their life. Gratitude can also make humans more aware when they make mistakes. So, with gratitude, humans become more mature in responding to situations (Ali, 2016; Rassool, 2021). Empathy is one aspect that can build gratitude. With empathy people will see and always feel that they are more fortunate than other people's in difficult positions (Linando, 2018; Raiya et al., 2008). People who are empathetic will realize that there are still many who get tests or trials that are more severe than one's they deal with. So, gratitude can essentially help to make believers more sincere in living life to the full. Gratitude makes a significant



contribution to human emotional intelligence because with gratitude people can distinguish positive and negative emotions as well as manage them. Through this research, the researcher proposes two problem formulations:

- 1) What is the effect of piety on emotional intelligence?
- 2) What is the effect of gratitude on emotional intelligence?

## **Method**

### **Research ethical considerations**

This study used a factorial design analysis research method with a structural transaction research model applied. Through comparative causation, the study investigate the role of taqwa (faith in Allah) and gratitude (thanksgiving to Allah) in Islam on the ability of individuals to manage their emotions or human emotional intelligence and the relationship between these variables. The samples selected in this study were administrative staff, teachers, students, and other staff at tertiary institutions. Samples were taken from 3 universities in the East Kalimantan region with 350 Muslim participants. The first procedure carried out by the researcher was that the researcher asked permission from the university concerned. Next, the researcher explained the research and its ethical issues to potential participants and ended with filling in a letter of willingness to voluntarily participate in the research. Furthermore, researchers began to conduct research to distribute questionnaires by going directly to the field to avoid delays in data collection. Questionnaires were distributed to 450 research participants to prevent participants from withdrawing. The distribution of the questionnaire took about one month.

### **Sampling Techniques**

Researchers used a random convenience sampling technique in determining the sample in this study. The researcher was assisted by the tertiary institution in determining the sample to be given a questionnaire to represent each group of administrative staff, teachers, students and other staff at the tertiary institution. The questionnaire distribution method was carried out with the written approval of the tertiary institution. In addition, samples were also randomly selected from each of these professional groups.

### **Participants and data collection**

The researchers purposively selected research participants from Muslims who worked in tertiary institutions, which consisted of administrative staff, teachers, students, and other staff in tertiary institutions. Samples were taken from three public and private universities located in East Kalimantan, Indonesia. The total number of samples participating in this study were 350 Muslims who work as administrative staff, teachers, students, and other staff at tertiary institutions. The percentage of sex in this research sample is 60% female and 40% male. The age of the research sample is 20-50 years. The composition of the research sample consisted of 20% administrative staff, 30% teachers, 30% students, and 20% other staff. The composition of the study sample status, namely 50% married, 20% single, 20% separated/divorced. Most of the sample is native to the area of East Kalimantan and only a few are from outside the island.



## **Instruments and Measurements**

Participants' emotional intelligence was measured through four dimensions of emotional intelligence, namely the ability to recognize emotions, the ability to recognize the emotions of other people, the ability to use emotions, and the ability to manage emotions. To assess the four components of emotional intelligence, the researcher used twenty items on the questionnaire by adopting the previous research scale. This scale has been widely used to measure emotional intelligence in several Islamic countries and has been validated by experts in Islamic countries such as Qatar, UAE and Iran. This scale is used to measure self-understanding of the four dimensions of emotional intelligence through statements that are introspective about their emotional intelligence. The validity and reliability of the instrument was carried out empirically with the acquisition of a Cronbach's Alpha value of 0.95. One of the statements used to measure the level of emotional intelligence, namely, "My understanding of my emotions is quite good." The instrument for assessing the level of piety was adopted from Wahab (2016) by providing 10 statement items that are self-assessment of the level of self-taqwa. One example of a statement listed on the level of piety scale item, namely "Allah always helps me in any situation". The validity and reliability of the instrument was carried out empirically with the acquisition of a Cronbach's Alpha value of 0.93. The instrument used to measure the level of gratitude of participants for the blessings that have been given by Allah was adopted from Wahab (2016). This instrument consists of 10 items that are introspective in nature or events that have happened to them. One example of a statement listed on the gratitude measurement scale instrument is "Praise I always pray to Allah for everything that befalls me". The validity and reliability of the instrument was carried out empirically with the acquisition of a Cronbach Alpha value of 0.85. Researchers use applications used in the social sciences, namely AMOS version 25.0 with structural equation models. This application is used to process data in order to answer the research problem formulation. Data analysis was performed using AMOS (Moment Structure Analysis) which is used for hypothesis testing

## **Results**

In the results section, the researcher presents several sub-sections of data processing results, including model comparison analysis, measurement model validation, research bias, control variables, and structural models.

### **Comparative analysis of measurement models**

To answer the formulation of the problem how is the effectiveness of devotion and gratitude in increasing someone's emotional intelligence, the average-standard deviation data is shown, and the correlation between variables. Emotional intelligence is the main variable that is analyzed in its four dimensions to see the influence of intelligence and gratitude on these four dimensions. The dimensions of emotional intelligence are evaluating one's own emotions, evaluating other people's emotions, expressing emotions, and managing emotions. The researcher took several steps to analyze the data on the influence of the two factors on the four dimensions of emotional intelligence, namely first conducting a confirmatory factor analysis using a first-order model based on eight variables (4 dimensions of emotional intelligence, emotional intelligence, and Islamic work ethics). The results of the analysis show that the fit model is quite good ( $\chi^2 = 576.463$ ; degrees of freedom = 189;  $\chi^2/df = 2.523$ ; TLI = 0.945; CFI = 0.956; RMR = 0.030 and RMSEA = 0.070). The researcher then conducted a second-order model analysis using affirmative goodness-of-fit statistics based on three variables, namely the emotional intelligence of the campus academic community, piety, and gratitude. Based on the results of this second analysis, a significant measurement model was obtained ( $\chi^2 = 546, 732$ ; degrees of freedom = 235;  $\chi^2/df = 2.342$ ; TLI = 0.957; CFI = 0.952; RMR = 0.041 and RMSEA = 0.070). Next, the researcher conducted a convergent validity test which obtained values for all variables with values above 0.6 in both models. Based on the results of the validity test, the results of data processing meet the criteria of composite



reliability. In addition, the results of the average variance obtained also show a value above 0.6. The results of this data processing support research models that use high-level standards. Based on the results of data processing, it can be concluded that all variables show significant correlations including correlations between dimensions of emotional intelligence and other variables. The results of data processing can be seen in table 1.

### The results of testing the validity of the measurement model

Based on the results of the validity test, the level of discriminant validity is in the good category. Discriminant validation can be said to be satisfactory if the square root of the average variance is greater than the squared correlation value of each variable. Based on the results of data processing in the first order, all variables show a fairly good value or all the squares of the average variance show a value above the correlation. This also occurs in the second-order discriminant results, all values show good. The square root value of the mean variance is 0.921 for the devotional variable ( $r^2 = 0.834$  and  $0.435$ ); the value for gratitude, namely 0.934 with a value ( $r^2 = 0.823$  and  $0.415$ ), and the value for the emotional intelligence variable, namely 0.963 with ( $r^2 = 0.433$  and  $0.442$ ). The results of the convergent validity test can be seen in table 2.

Table 1. Mean, SD, and correlation between variables in the two order models

Constructs	Mean	SD	1	2	3	4	5	6	7
1. Piety	4.524	0.724							
2. Gratitude	4.643	0.674	0.746*						
3. Emotional self-assessment	3.835	0.745	0.342*	0.412*					
4. Emotion regulation	3.758	0.845	0.256*	0.386*	0.545*				
5. Assessment of other people's emotions	3.645	0.753	0.357*	0.345*	0.643*	0.452*			
6. the use of emotion	3.738	0.741	0.368*	0.325*	0.653*	0.614*	0.624*		
7. Emotional intelligence	3.768	0.583	0.452*	0.465*	0.825*	0.757*	0.834*	0.847*	
8. Work ethics based on Islamic law	4.125	0.634	0.546*	0.512*	0.536*	0.425*	0.325*	0.413*	0.521**

Table 2. The results of convergent validity in both order models

Constructs	First			Second		
	a	CR	AVE	a	CR	AVE
1. Piety	0.946	0.967	0.842	0.952	0.948	0.82
2. Gratitude	0.923	0.968	0.746	0.834	0.846	0.736
3. Emotional competence	–	–	–	0.925	0.858	0.634
Sub-dimensions						
3.1 emotional self-assessment	0.952	0.943	0.814	–	–	–
3.2 Emotion regulation	0.962	0.936	0.835	–	–	–
3.3 Understanding the emotions of others	0.874	0.915	0.736	–	–	–
3.4 Use of emotions	0.831	0.847	0.635	–	–	–

### Biased constructs

To examine biased variables, unmeasured data sets on each variable were analyzed for both the variables of piety, gratitude, and emotional intelligence. The analysis was carried out on a measurement model with each variable. The results of the analysis show a value of 0.5 or 5% with biased data. This bias variable is analyzed to check whether there is data that is affected by the bias variable. In this study, researchers used social influence variables developed by



Crowne, (1960) . This variable was used as a marker variable. By using these variables, the results of the analysis show that there is a biased correlation between variables of 0.03 or 0.3%. Based on the results of this analysis, the biased variables are not too significant, so the results of this study meet the criteria for drawing conclusions. Zero correlation between the marker variable and other variables does not indicate a large data bias, so this study can be trusted. The suitability index of the results of the analysis based on this model is ( $\chi^2/df = 1.856$ ; TLI = 0.845; CFI = 0.957; RMR = 0.041 and RMSEA = 0.082). This data is lower than the research measurement model used with values ( $\chi^2/df = 2.523$ ; TLI = 0.945; CFI = 0.956; RMR = 0.030 and RMSEA = 0.070). From the results of this analysis, it can be concluded that the construct or variable that is biased in this study is very small, so it is not a problem in this study. To check whether the correlation value between the variables of piety and gratitude has a high value, the researcher examined the correlation between the two variables using work ethics in Islam.

### Control variables for gender and age in the study

This study considered the control variables of gender and age of the participants and whether or not they have a significant effect on other variables. Based on the theory, age can have an influence on the level of devotion, gratitude, and emotional intelligence. As they get older, individuals are more mature in managing their emotions. However, it needs to be examined again to check the truth. In addition, because the number of female and male participants is not the same, further analysis is needed which involves gender as a control variable. The inclusion of these two variables as a demographic variable must be accompanied by a dummy variable to prevent interference with the influence of the main variable. The dummy variable used was 1 for male and 0 for female. The code for participants with old age (over 35 years) is 1, while the code for younger participants (less than 35 years) is 0. This study provides a benchmark at age 35 because those older than 35 have a lot of risk with the disease leading to inability to manage emotions. Based on the results of the analysis of the variables, gender and age of the participants did not have a significant effect on other variables. In detail, the data shows that gender does not have a significant effect on emotional intelligence and other variables with a value of  $b = 0.09$ ,  $t\text{-value} = 0.121$ ). The participant's age variable did not give any value to other variables ( $b = -0.023$ ,  $t\text{-value} = 1.112$ ). So it can be concluded that these two control variables have no significant effect which can affect the results of the study. The results of discriminant validity processing can be seen in table 3.

Table 3. Discrimination Validity Test Results in the First Order Model

Constructs	1	2	3	4	5	6
1. Piety	0.960					
2. Gratitude	0.854	0.813				
3. emotional self-assessment	0.364	0.425	0.852			
4. Emotion regulation	0.341	0.357	0.532	0.856		
5. Understanding the emotions of others	0.314	0.356	0.645	0.435	0.825	
6. Use of emotions	0.322	0.346	0.648	0.635	0.623	0.882

### Structural equation model that describes the direct relationship between variables

The AMOS application from SEM was used in this study to process data in order to answer the formulation of the problem "how do devotion and gratitude affect emotional intelligence". To answer the formulation of the problem, the researcher used a high-level emotional intelligence model. The structural model based on this model shows good data with values ( $\chi^2 = 331.134$ ,  $\chi^2/df = 2.612$ , TLI = 0.941, CFI = 0.950, RMR = 0.040 and RMSEA = 0.082). Based on data processing, it was found that devotion has a significant effect on one's emotional intelligence. This certainly answers the first problem formulation which is hypothesized to be H1 ( $b = 0.437$ ,  $t\text{-values} = 5.245$ ,  $p < 0.01$ ). These results indicate a fairly



high structural model path between the variables of devotion and variables from each dimension of emotional intelligence. Furthermore, based on the results of data processing, the value of each dimension of emotional self-assessment was obtained ( $b = 0.30$ ,  $t\text{-value} = 5.452$ ,  $p < 0.01$ ), followed by emotional disclosure ( $b = 0.30$ ,  $t\text{-value} = 5.112$ ,  $p < 0.01$ ) and emotional management ( $b = 0.31$ ,  $t\text{-value} = 5.446$ ,  $p < 0.01$ ) and lastly assessment of other people's emotions ( $b = 0.25$ ,  $t\text{-value} = 4.357$ ,  $p < 0.01$ ).

To answer the second problem formulation, namely "how does gratitude influence emotional intelligence, researchers conducted an effect test using a high-level emotional intelligence model. Based on the test results, it was found that gratitude contributes significantly to a person's emotional intelligence with data values ( $\chi^2 = 320.745$ ,  $\chi^2/df = 2.467$ ,  $TLI = 0.930$ ,  $CFI = 0.945$ ,  $RMR = 0.040$  and  $RMSEA = 0.081$ ). The results of this study indicate that the answer to the second problem formulation, namely gratitude has a positive effect on a person's emotional intelligence which is hypothesized with H2 data ( $b = 0.425$ ,  $t\text{-value} = 5.357$ ,  $p < 0.01$ ). So, in particular gratitude has the highest influence on the dimensions of self-assessment of emotions as part of the dimensions of emotional intelligence with a value ( $b = 0.40$ ,  $t\text{-values} = 5.421$ ,  $p < 0.01$ ). In addition, the next greatest influence received was self-emotional management with a value ( $b = 0.42$ ,  $t\text{-value} = 5.241$ ,  $p < 0.01$ ) followed by evaluation of other people's emotions ( $b = 0.30$ ,  $t\text{-value} = 4.652$ ,  $p < 0.01$ ) and lastly is emotional leverage with a value ( $b = 0.25$ ,  $t\text{-value} = 3.423$ ,  $p < 0.01$ ). The path coefficient that displays the main relationship between the effects of variables while simultaneously answering the two problem formulations can be seen in table 4.

Table 4. The results of the direct path coefficient (high order model)

Research Question	Variable	b	SE	CR	Result
R1	piety-emotional intelligence	0.437*	0.045	5.245	Reinforced
R2	Gratitude-emotional intelligence	0.425*	0.048	5.357	Reinforced

## Discussion

This study investigated the role of taqwa and gratitude on the emotional intelligence of academics in tertiary institutions. Based on the research results, taqwa and gratitude are very fundamental factors for Muslims in understanding and managing their own emotions and the emotions of others. A person's emotional intelligence largely determines his ability to assess his own emotions so that he is able to understand the emotions of the other person and manage his own emotions so that he is able to interact positively with others or manage emotions when interacting (Anwar et al., 2020; Farhan & Rofi'ulmuiz, 2021). This emotional intelligence is needed not only to develop self-quality but also to interact with other people and with Allah SWT. This devotion has a significant positive impact on emotional intelligence. Humans who practice their piety in daily life will obey and obey Allah's commands so that they do good and are able to manage their emotions when they accept Allah's will which is a test. Expected positive emotions include obedience and obedience to Allah so that they avoid sin. In addition, one must also be able to manage other positive emotions, such as being sincere in helping, sincere in accepting Allah's provisions that make one sad (Rassool, 2021; Sulaiman, 2020). Of course, the ability to manage emotions when getting happy and sad news is very necessary. The ability to manage these two emotions is largely determined by one's gratitude and piety.

Based on the results of the study, it was found that the emotion with the highest influence was the ability to evaluate one's own emotions with a value ( $b = 0.30$ ), then followed sequentially by the ability to use emotions ( $b = 0.28$ ) and the ability to manage emotions ( $b = 0.26$ ). This indicates that if a person has good piety, he will certainly follow and obey the commands of Allah SWT. People who have good emotional intelligence will have intrapersonal abilities and emotions of obedience and leave something based on Islamic teachings (Nurulhaq, 2020;



Solichah et al., 2021). Based on research findings, the majority of the academic community is aware that they are not free from sin, but they are aware that they must improve themselves, one of which is by improving the quality of emotional management in order to avoid emotions that violate Islamic law. Improving the quality of this emotion is by getting closer to Allah SWT by increasing piety and increasing gratitude. One of the characteristics of a pious person is someone who is worried about his sins and immediately repents (Indainanto et al., 2023; Jauhari et al., 2023). So, those who have good piety and gratitude, they will focus on self-improvement through increasing the ability to understand their own emotions before managing the emotions of the other person.

The findings of this study indicate that gratitude and sustenance such as health, wealth and others can increase the emotional intelligence of the academic community in tertiary institutions. It is very important for academics to have good emotional intelligence because emotional intelligence can create a positive work environment and will directly improve the quality of performance of academics. This good quality of performance will have an impact on the achievement or performance of the higher education institution. Individuals with high gratitude will be better able to appreciate what Allah has given and always try to look at positive things if they get a test or trial from Allah SWT (Nurfahmiyati et al., 2021; Syahbudin et al., 2019). Individuals like this will always do muhasabah or self-introspection if they get bad treatment so that they are better able to manage their emotions well. Those who have good piety and gratitude will also be better able to manage their emotions if they receive happy news or sad news (DeCuir, 2019; Dwiraharjo et al., 2023). They put forward the mindset that all of that comes from Allah SWT with the aim of testing their faith and at the same time improving their quality if they are able to pass the test. Individuals with high piety and gratitude will consider themselves far from perfect and helpless, so they only ask Allah for help and tend to be better able to interact well with others (Nurulhaq, 2020; Solichah et al., 2021). Individuals who are good at being grateful will feel more adequate and prosperous with what they have, avoid jealousy, anxiety, and have a good ability to manage their emotions. Based on the results of the study, it was found that gratitude had the most significant effect on the ability to evaluate self-emotions with a value ( $b = 0.40$ ) and an individual's ability to manage emotions with a value ( $b = 0.38$ ). This finding is similar to the findings on devotion. Individuals who have high gratitude will be better able to understand and manage their own emotions. This happens because they must be able to understand their positive or negative self-emotions before managing the emotions of the interlocutor (Hastuti, 2016; Nurhayati & Hendar, 2020)..

## Conclusion

It can be concluded that the devotion and gratitude possessed by Muslims can affect emotional intelligence in their lives. This finding is consistent with the self-development model based on the holy Qur'an, namely individuals who have high piety and gratitude will be able to maintain a relationship with Allah SWT, so that in the end they can distinguish between positive and negative emotions. This research makes a practical contribution, namely by increasing human devotion and gratitude they will be able to regulate their own emotions and understand the boundaries of emotions that are taught according to Islamic religious law. Humans will avoid negative emotions and even the bad effects of negative emotions which will be very detrimental to themselves and others that invite punishment from Allah. Humans who have good emotional intelligence will be better able to use their emotions well and be better able to respond to other people's emotions towards them. So, these teachings of Islam provide guidelines for humans in managing their emotions so that they stay on the path that is blessed by Allah SWT.

This research contributes theoretically, namely adding to the literature on self-development models of emotional intelligence and strengthening self-development models based on the Qur'an. The concept of emotional intelligence comes from the internal aspects of humans which require individuals to regulate emotions contained in the Islamic concept. In Islamic



teachings, the development of the soul in humans greatly influences individual emotions. So, this research can broaden the horizons that piety and gratitude can affect the development of the human soul as well as affect individual emotional competence.

As is the case in all studies, this study has several limitations, including the measurement of piety and gratitude which is a manifestation of individual behavior in their lives, so that a pure evaluation of the level of piety and gratitude is difficult to do. This research takes data from self-reports so that it cannot be used as a full benchmark in evaluating piety and gratitude. Based on the limitations of this study, the researcher recommends conducting a longitudinal study that combines self-reports, scientific observations, interviews, surveys and maintains validity and reliability. In addition, further research is suggested to investigate the effect of the devotion and gratitude of the academic community on work attitudes and behavior.

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