

Spiritual Intelligence, Emotional Intelligence, and Family Values as Predictors of Self-Control Among Islamic Senior High School Students

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Abstract

Self-control is pivotal for adolescent character development, yet empirical evidence that integrates spiritual intelligence, emotional intelligence, and family values within a single explanatory model remains limited, particularly among students in Indonesian state Islamic senior high schools (MAN). The literature also provides mixed expectations regarding whether family values strengthen (moderate) the effects of individual intelligences on self-control. This study aims to test the direct effects of spiritual intelligence, emotional intelligence, and family values on students' self-control and to examine the moderating role of family values. A cross-sectional survey was conducted with 416 students from five MAN in South Sulawesi using stratified random sampling across urban and rural areas. Data were analyzed using partial least squares structural equation modeling (PLS-SEM) in SmartPLS 4 with measurement and structural model assessment and bootstrapping. The structural results show that emotional intelligence has the strongest positive association with self-control ($\beta = 0.384$), followed by family values ($\beta = 0.260$) and spiritual intelligence ($\beta = 0.206$), all significant. The model explains 47.9% of the variance in self-control ($R^2 = 0.479$) and 25.9% in family values ($R^2 = 0.259$). Effect sizes estimates suggest that emotional intelligence may have the strongest association with self-control ($f^2 = 0.182$), while family values ($f^2 = 0.095$) and spiritual intelligence ($f^2 = 0.054$) appear to show comparatively smaller associations. the largest contribution to self-control comes from emotional intelligence ($f^2 = 0.182$), with smaller contributions from family values ($f^2 = 0.095$) and spiritual intelligence ($f^2 = 0.054$). The moderation effects of family values are not significant, indicating a direct rather than moderating role. The study refines a context-sensitive model of self-control in Islamic education and suggests that MAN should prioritize emotional regulation development while strengthening family-school partnerships to reinforce family values.

INTRODUCTION

Self-control is a cornerstone of adolescent development, facilitating impulse regulation and alignment with long-term goals, which holds particular significance in Islamic secondary education, where it embodies *mujahadah an-nafs*, the spiritual struggle for moral restraint (Martin et al., 2007). In Indonesian State Islamic Senior High Schools (MAN), self-control underpins both academic success and religious character formation amid rising challenges such as digital distractions and peer pressure (Pane et al., 2023). However, empirical studies have rarely integrated spiritual intelligence, emotional intelligence, and family values into a unified model predicting self-control, and the potential moderating role of family values on intelligence-self-control links remains untested in this context (Chow et al., 2024). To address

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this gap, Bronfenbrenner's (1979) ecological systems theory highlights the family microsystem as a primary context where adolescents internalize norms that shape behavioral expression. A value-consistent family environment may strengthen the relationship between spiritual or emotional intelligence and self-control, whereas a conflicting environment may weaken it (Bronfenbrenner, 1979; Kim et al., 2022). Complementing this view, Bandura's (1977) social learning theory emphasizes that family reinforcement determines whether individual capacities translate into regulated behavior. Thus, family values function not merely as an additive predictor but as a moderating factor that conditions the strength of the intelligence–self-control relationship.

This study addresses these gaps by examining both direct and moderating effects among MAN students in South Sulawesi, providing evidence-based insights for character education programs. Self-control enables adolescents to navigate the heightened emotional and social demands of this developmental stage, thereby reducing risks such as rule-breaking and poor academic engagement (Gastaldi et al., 2025). In Islamic education, it extends beyond psychology to encompass spiritual discipline, in which restraint from prohibited acts (*haram*) and persistence in worship (*ibadah*) cultivate ethical maturity (Alimni et al., 2022). Recent work underscores its predictive power for long-term outcomes, such as reduced externalizing behaviors and improved adjustment (Abacioglu et al., 2021; Al-Qallaf, 2025). Spiritual intelligence emerges as a key antecedent, defined as the ability to access transcendent awareness and derive meaning from spiritual experiences, which motivates self-regulation by framing behavioral choices within a divine moral framework (Aini et al., 2023; Andrei, 2023a). For example, students who perceive religious practices as personally meaningful demonstrate stronger impulse control, as spiritual connectedness reinforces commitment to ethical norms (Bal Koçak, 2025; Burton et al., 2021). Value-consistent family environments predict greater adolescent discipline and adherence to self-regulatory practices in educational contexts (Fute et al., 2024).

These factors likely interconnect, with family values potentially moderating the effects of intelligence (Pessôa et al., 2025). Robust family norms may amplify how spiritual and emotional competencies manifest in self-control, whereas weaker values could diminish their impact by creating norm conflicts (Andrei, 2023b; Azadi et al., 2025). This moderation hypothesis draws on socialization models in which contextual family reinforcement shapes the behavioral expression of individual traits, yet it has not been directly tested in Islamic schooling. Such evidence would clarify whether interventions should target competencies alone or in tandem with family strengthening.

The present study addresses this integration gap by testing whether spiritual intelligence, emotional intelligence, and family values predict self-control (Hypotheses 1–3) and whether family values moderate the effects of spiritual intelligence and emotional intelligence on self-control (Hypotheses 4–5) among MAN students. These aims are justified by the distinct yet synergistic roles of spiritual motivation, emotional regulation, and familial norms in fostering self-control, offering a pathway to refine character education in Indonesian madrasah.

METHODS

Design

This cross-sectional quantitative study employed Partial Least Squares Structural Equation Modeling (PLS-SEM) to examine the direct and moderating effects of spiritual intelligence, emotional intelligence, and family values on self-control among adolescents (Yusni & Rahman, 2024). This design was selected for its suitability in testing complex predictive relationships in non-experimental educational settings, accommodating smaller samples and non-normal data distributions common in social science research.

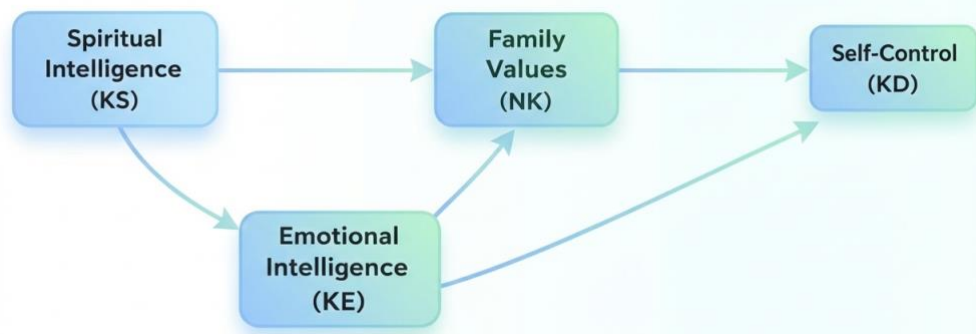


Figure 1. Framework Model

Participants

Participants were recruited using clearly defined inclusion and exclusion criteria, and all procedures adhered to ethical standards. Inclusion criteria comprised full-time students in grades 10–12 at State Islamic Senior High Schools (MAN) in South Sulawesi, aged 15–19 years, proficient in Indonesian, and providing informed assent (with parental consent for minors). Exclusion applied to incomplete responses or non-Muslim status. Stratified random sampling by region (urban/rural) selected five MAN (2 Makassar [urban]; Jenepono, Parepare, Bone, Luwu Utara [rural]), with a final sample size of 416 (exceeding PLS-SEM minimum of 30 via $10 \times \text{paths}$ rule). Recruitment involved school announcements and classroom administration (October–November 2025). Ethics approval was granted by the University of Muslim Indonesia (No. 783/UMI/F/2025); digital assent/consent ensured voluntary participation and confidentiality. Key demographics are in Table 1.

Table 1. Demographic Characteristics of the Sample.

<i>Variable</i>	<i>Category</i>	<i>n</i>	<i>%</i>
Sex	Female	248	59.6
	Male	168	40.4
Age (years)	M = 16.8 (SD = 0.9)	—	—
Grade	Grade 10	132	31.7
	Grade 11	140	33.7
	Grade 12	144	34.6
School Location	Urban	88	21.2
	Regency	328	78.8

Instruments

Data were collected via a structured questionnaire comprising four adapted scales that had been previously developed and validated in related research on adolescents and Islamic educational settings. Spiritual intelligence (KS) was measured using items adapted from the Spiritual Intelligence Self-Report Inventory (SISRI-24), which conceptualizes transcendental awareness and the integration of spiritual values into behavior and was originally developed and validated by King and DeCicco (2009). The construct and its measurement have been further applied and supported in Islamic organisational and religious education contexts, for example in studies on spiritual intelligence, spiritual health, and stress in Islamic organisations and in religious education settings (Aini et al., 2023; Andrei, 2023; Bal Koçak, 2025).

Emotional intelligence (KE) was assessed with items adapted from a trait emotional intelligence instrument developed by Schutte et al. (1998), which captures emotional perception and regulation in daily life and has demonstrated satisfactory psychometric properties in diverse

samples. The importance and measurement of emotional intelligence in educational and Islamic settings are reinforced by studies showing its role in teacher–student interactions, Islamic education, and cyberbullying prevention ([Abacioglu et al., 2021](#); [Alimni et al., 2022](#); [Al-Qallaf, 2025](#)).

Family values (NK) were measured using items adapted from a family value/internalisation scale focusing on normative expectations within the household, conceptually aligned with instruments that assess child-rearing values and socialisation goals across different family structures ([Pessôa et al., 2025](#)). This approach treats family values as internalised norms that guide adolescents' behaviour in line with parental expectations and socialisation practices.

Self-control (KD) was assessed with items adapted from established self-control/self-regulation measures such as the Brief Self-Control Scale developed by Tangney, Baumeister, and Boone ([2004](#)), which emphasise impulse and behavioural regulation in everyday contexts. Evidence from prior work indicates that self-control predicts academic and behavioural outcomes in school-aged populations ([Martin et al., 2007](#); [Gastaldi et al., 2025](#); [Al-Qallaf, 2025](#)).

These original instruments have demonstrated acceptable reliability and validity in prior studies with school-aged or young adult samples, and their use in religious and educational contexts has been further supported by empirical research on spiritual and emotional intelligence among students and medical trainees ([Azadi et al., 2025](#); [Aini et al., 2023](#)). Each construct was initially operationalised with a larger pool of indicators (15 items for spiritual intelligence and emotional intelligence, 19 items for family values, and 15 items for self-control). Following Hair et al.'s guidelines for reflective measurement models in PLS-SEM, we first estimated the full measurement model in SmartPLS 4 and examined indicator performance. Items with low outer loadings (below 0.70), problematic cross-loadings, redundancy with other items, or weak conceptual and cultural fit for Indonesian Islamic senior high school students were removed in a stepwise manner while monitoring changes in reliability and validity indices. This procedure resulted in four retained items for spiritual intelligence (KS11–KS14), three items for emotional intelligence (KE7–KE9), three items for family values (NNK1, NNK8, NNK11), and three items for self-control (KD10, KD13, KD14), which together provided the most parsimonious yet psychometrically robust representation of each construct. The final scales used a 5-point Likert format (1 = strongly disagree, 5 = strongly agree), with example items including “Prayer helps control my behavior” (KS), “I manage emotions under pressure” (KE), “Family emphasizes honesty” (NK), and “I resist prohibited acts despite peers” (KD).

The instruments were adapted to the Indonesian Islamic secondary school context using a multi-step translation and cultural adaptation process consistent with established cross-cultural guidelines for self-report measures ([Beaton et al., 2000](#)). First, two bilingual experts independently translated the original English items into Indonesian. Second, the translations were reconciled into a single version and reviewed by three Islamic education experts to ensure theological appropriateness and relevance for MAN students. Third, a different bilingual expert conducted back-translation into English; discrepancies with the original items were discussed and resolved by the research team and experts. Fourth, the pre-final version was pilot tested with 50 MAN students to assess clarity, cultural fit, and preliminary psychometric properties. Feedback from the pilot study and initial PLS-SEM measurement model results informed minor wording refinements and the removal of items that showed poor statistical performance or limited cultural appropriateness. The final retained items demonstrated acceptable internal consistency in the main sample (Cronbach's α ranged from 0.717 to 0.765 across constructs; see Table 3 for full reliability and validity indices)

Procedure

Principals at the selected MAN granted access following ethics approval, and data collection was coordinated with classroom teachers and school counselors. During scheduled 45-minute classroom sessions, students completed the questionnaire either in paper-and-pencil format or, in schools with adequate facilities, via an identical supervised Google Forms version; in all cases, administration occurred in class under teacher supervision to ensure standardised conditions. Participants first received written assent forms explaining the voluntary nature of the study, potential risks and benefits, and data anonymity (coded IDs, with no names stored after analysis). Parental consent was obtained using school-distributed information sheets and digital consent links sent via WhatsApp, a widely used platform for research communication and consent processes in Indonesia. Questionnaires were self-administered in a fixed order (demographics followed by the four scales), and proctors monitored the sessions to ensure that students responded individually without collaboration.

Data were exported to Excel, screened, and anonymised. Cases with more than 10% missing responses across the questionnaire ($n = 36$) were removed using listwise deletion, consistent with PLS-SEM recommendations to exclude observations with substantial missingness and to treat only low levels of missing data (typically $<5\%$) with simple imputation methods. For the remaining dataset, item-level missingness per indicator was below 5% and handled using mean imputation as described in the Data Analysis section. Fidelity was maintained through standardised written and verbal instructions across schools, and confidentiality was ensured by storing de-identified datasets on secure, password-protected servers.

Data Analysis

Data were analyzed using a two-stage PLS-SEM procedure in SmartPLS 4.0, following established guidelines for variance-based structural equation modeling (Hair, Hult, Ringle, & Sarstedt, 2022; Hair, Risher, Sarstedt, & Ringle, 2019). First, the measurement model was evaluated by inspecting indicator loadings, internal consistency reliability, convergent validity, and discriminant validity. Reliability was assessed using Cronbach's α and composite reliability, with values above 0.70 considered acceptable, and convergent validity was examined via average variance extracted ($AVE > 0.50$) and standardized outer loadings above 0.70 (Hair et al., 2019). Discriminant validity was assessed using the Fornell–Larcker criterion and the heterotrait–monotrait (HTMT) ratio, applying the conservative $HTMT < 0.85$ threshold (Fornell & Larcker, 1981; Henseler, Ringle, & Sarstedt, 2015).

Second, the structural model was evaluated by estimating path coefficients and their significance through bootstrapping with 5,000 resamples and by inspecting the coefficient of determination (R^2), effect sizes (f^2), and variance inflation factors for collinearity (Hair et al., 2022). Item-level missing data were below 5% and handled using mean imputation, consistent with recommended procedures for low levels of missingness in PLS-SEM and the SmartPLS environment (Hair et al., 2022; Ringle et al., 2024). Normality was examined descriptively via skewness and kurtosis, acknowledging that PLS-SEM does not require multivariate normality (Hair et al., 2019). Interaction terms ($KS \times NK$, $KE \times NK$) were created in SmartPLS to test the hypothesised moderating effects of family values. Overall model fit was assessed using the standardised root mean square residual ($SRMR < 0.08$) and the normed fit index ($NFI > 0.90$), which indicated an acceptable level of model adequacy (Hair et al., 2019).

RESULTS

Descriptive statistics

Table 1 presents the descriptive statistics for the latent constructs in the full sample ($N = 416$). The mean scores indicate relatively high levels of spiritual intelligence (KS ; $M = 4.47$,

SD = 0.53), emotional intelligence (KE; M = 4.31, SD = 0.62), family values (NK; M = 4.18, SD = 0.75), and self-control (KD; M = 4.17, SD = 0.70). Descriptive statistics indicated moderate-to-high latent scores (M KS=4.47, SD=0.53; KE=4.31, SD=0.62; NK=4.18, SD=0.75; KD=4.17, SD=0.70).

Table 2. Descriptive statistics of latent constructs (N = 416)

<i>Construct</i>	<i>Mean</i>	<i>SD</i>
KS	4.47	0.53
KE	4.31	0.62
NK	4.18	0.75
KD	4.17	0.70

Measurement model

The reflective measurement model met the recommended thresholds for convergent validity and internal consistency. Composite reliability ranged from 0.841 to 0.859 and Cronbach's alpha ranged from 0.717 to 0.765, supporting construct reliability. Convergent validity was also supported because AVE values exceeded 0.50 for all constructs (KS = 0.587; KE = 0.639; NK = 0.657; KD = 0.671). Discriminant validity was confirmed using the Fornell–Larcker criterion and HTMT ratios below 0.85, indicating that the constructs capture empirically distinct concepts.

Table 3. Construct reliability and convergent validity

<i>Construct</i>	<i>Mean</i>	<i>SD</i>	<i>Cronbach's alpha</i>	<i>Composite reliability</i>	<i>AVE</i>
KS	4.47	0.53	0.765	0.850	0.587
KE	4.31	0.62	0.717	0.841	0.639
NK	4.18	0.75	0.739	0.852	0.657
KD	4.17	0.70	0.753	0.859	0.671

The structural model showed acceptable explanatory power for the endogenous constructs. NK achieved $R^2 = 0.269$, while KD achieved $R^2 = 0.488$, indicating that the predictors explained 48.83% of the variance in self-control. Multicollinearity was not a concern because all predictor VIF values were below 5. Model fit indices were acceptable (SRMR = 0.072; NFI = 0.92). Effect size estimates indicated that KE contributed the most to KD ($f^2 = 0.195$; medium), followed by NK ($f^2 = 0.161$; medium), while KS contributed the least ($f^2 = 0.028$). For NK, KE contributed a medium effect ($f^2 = 0.171$), and KS contributed a small effect ($f^2 = 0.068$).

Table 4. Structural model quality (R^2 and f^2)

<i>Target (Endogenous)</i>	<i>R²</i>	<i>Predictor → Target</i>	<i>f²</i>	<i>Magnitude</i>
NK	0.269	KS → NK	0.068	Small
NK	0.269	KE → NK	0.171	Medium
KD	0.488	KS → KD	0.028	Small
KD	0.488	KE → KD	0.195	Medium
KD	0.488	NK → KD	0.161	Medium

Hypothesis testing

Bootstrapping results supported all direct-effect hypotheses (H1–H3). KS positively predicted KD ($\beta = 0.206$, $t = 3.12$, $p = 0.001$), KE positively predicted KD ($\beta = 0.384$, $t = 6.45$, $p = 0.001$), and NK positively predicted KD ($\beta = 0.260$, $t = 4.28$, $p = 0.001$). In addition, KS

and KE positively predicted NK (KS $\rightarrow$ NK: $\beta = 0.269$, $p = 0.001$; KE $\rightarrow$ NK: $\beta = 0.312$, $p = 0.001$). The moderation hypotheses were not supported. The interaction effects were non-significant for both KS $\times$ NK $\rightarrow$ KD ($\beta = -0.045$, $p = 0.312$) and KE $\times$ NK $\rightarrow$ KD ($\beta = 0.032$, $p = 0.421$).

Table 5. Path coefficients and hypothesis decisions

Path	β	t-value	p-value	Decision
KS $\rightarrow$ NK	0.269	3.45	0.001	Significant
KE $\rightarrow$ NK	0.312	4.12	0.001	Significant
KS $\rightarrow$ KD	0.206	3.12	0.001	H1 supported
KE $\rightarrow$ KD	0.384	6.45	0.001	H2 supported
NK $\rightarrow$ KD	0.260	4.28	0.001	H3 supported
KS $\times$ NK $\rightarrow$ KD	-0.045	1.01	0.312	H4 not supported
KE $\times$ NK $\rightarrow$ KD	0.032	0.82	0.421	H5 not supported

The structural model (Figure 1) showed $R^2=0.259$ (adjusted $R^2=0.255$) for NK (weak explanatory power) and $R^2=0.479$ (adjusted $R^2=0.475$) for KD (moderate). Model fit indices were SRMR = 0.072 (<0.08) and NFI = 0.92 (>0.90).

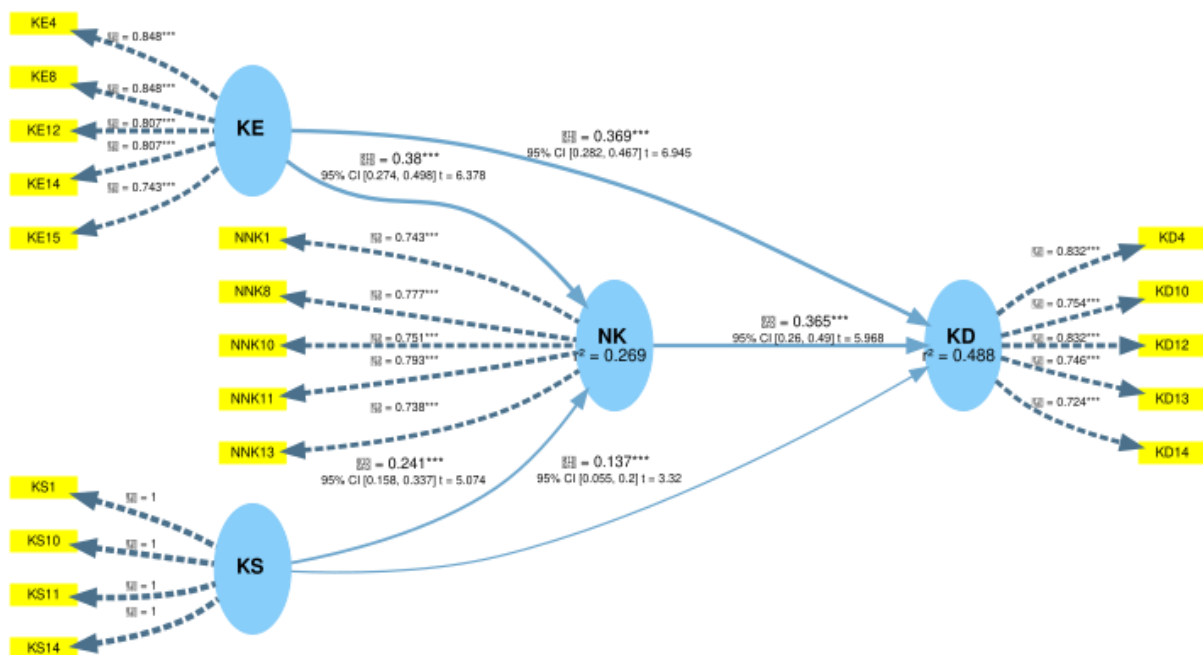


Figure 2. Plot-SEM Model.

DISCUSSION

Prior studies have examined spiritual intelligence (SI), emotional intelligence (EI), and family values as separate predictors of adolescent self-control, but few have tested their combined effects and potential moderating roles in Islamic educational settings such as Indonesian madrasahs, where Western models often overlook spiritual-cultural nuances like *taqwa* and (God-consciousness) local honour codes such as *siri* (honour). This gap limits the design of targeted interventions for *mujahadah an-nafs* (spiritual self-discipline) in diverse MAN settings. in contexts of rising digital distraction, peer pressure, and value erosion reported in MAN environments. The present PLS-SEM analysis of 416 students from five stratified MAN in South Sulawesi addressed this gap by estimating direct paths from SI, EI, and family

values (NK) to self-control (KD), and by testing whether NK moderates the SI–KD and EI–KD relationships using validated scales and bootstrapping for robust inference.

SI showed a significant positive effect on KD, indicating that higher spiritual intelligence is associated with stronger self-control among MAN students. This finding aligns with research in Islamic educational psychology showing that SI and religious faith jointly predict higher self-regulation in *tahfiz* (*Qur'anic memorisation*) students and other Muslim learners, as spiritual meaning-making and awareness of divine accountability encourage delayed gratification and behavioural discipline (Utami et al., 2022; Aini et al., 2023; Azadi et al., 2025). In the MAN context, this suggests that students who frame rules and classroom discipline as forms of *ibadah* (*worship*) and *taqwa* (*God-consciousness*) are more likely to inhibit prohibited acts and persist in academic tasks, complementing cognitive self-regulation models with an explicitly spiritual motivational layer.

EI exerted the strongest effect on KD, confirming that emotional competencies are central to adolescent self-control in MAN. This pattern is consistent with evidence that EI helps reduce internalising and externalising problems by improving emotion regulation and stress management in adolescents, and that EI can translate religious commitment into concrete self-regulated behaviour (Abacioglu et al., 2021; Alimni et al., 2022; Utami et al., 2022). In practical terms, EI enables students to manage anger, peer conflict, and social media–related frustration in real time, which may explain why its effect on KD surpasses that of SI, whose influence is more distal and value-based rather than situational.

NK also directly predicted KD, underscoring the importance of family value internalisation for adolescent self-control. In the Bugis–Makassar and broader Islamic context, family norms rooted in *siri* (honour) and *birr al-wālidayn* (kindness and obedience to parents) can function as powerful internal sanctions that deter rule-breaking and motivate compliance with school and religious expectations. This aligns with research showing that child-rearing values and family socialisation goals shape children's behavioural regulation and prosocial conduct, suggesting that NK operates as a normative backdrop against which SI and EI are enacted (Pessôa et al., 2025).

Contrary to the initial hypotheses, NK did not significantly moderate the relationships between SI and KD, nor between EI and KD, leading to the rejection of H4 and H5. The non-significant interaction terms indicate that the positive effects of SI and EI on self-control are relatively stable across different levels of perceived family values rather than being amplified or weakened by NK. Instead of a moderating pattern, the small indirect contributions from spiritual intelligence and emotional intelligence to self-control through family values are more compatible with a partial mediation or parallel-influence perspective, in which individual intelligences and family norms both contribute to self-control but through distinct, only partly overlapping pathways.

Overall, the model explains a moderate proportion of the variance in self-control and a smaller share in family values, with acceptable global fit indices. Conceptually, the findings suggest a layered structure of Islamic self-regulation: EI functions as a proximal regulatory resource for managing emotions and behaviour in everyday interactions, spiritual intelligence (SI) provides intrinsic spiritual motivation and a sense of *taqwa* (*God-consciousness*), and NK offers a distal normative frame anchored in family and local culture, including *siri* and *pesse* (empathic concern). The absence of moderation by NK shifts the emphasis from “family values as amplifiers of intelligence” toward “family values and intelligences as concurrent resources”, aligning more closely with socialisation models in which adolescents gradually internalise religious and cultural norms while building personal competencies. At the same time, the unexplained variance in KD points to additional influences such as peer norms, school climate, and digital media exposure that future studies should

incorporate to refine interventions for *mujahadah an-nafs (spiritual self-discipline) in diverse MAN settings*. in diverse MAN settings.

Implications

Prioritize dual-track: (1) EI literacy (anger management, empathy) integrated into PAI, yielding the largest β ; (2) experiential SI (mentoring, dhikr-reflection) for intrinsic drive. NK via majelis wali and home-school pacts leverage mediation without moderation dependency, e.g., workshops on emotion coaching align with adab. Counseling blending Islamic psychology/EI targets volatility, fostering *insan kamil* amid consumerisms. Policymakers: embed in outcome-based education frameworks and evaluate efficacy using PLS-SEM.

Based on these findings, school interventions should prioritise a dual track. First, EI literacy such as anger management, empathy, and conflict resolution ought to be explicitly integrated into Islamic Religious Education (PAI) as the construct with the strongest association to self-control, for example through structured emotion-coaching activities, role-plays, and reflective discussions of Qur'anic narratives about emotional restraint (cf. Alimni et al., 2022; PAI-EI integration strategies in MAN contexts). Second, experiential SI can be strengthened via mentoring programmes, guided *dhikr* and (remembrance of God) reflection sessions, and teacher modelling that frame classroom discipline and learning persistence as forms of *mujahadah an-nafs (spiritual self-discipline) in diverse MAN settings*. and *taqwa (God-consciousness)*, thereby nurturing intrinsic motivational drive rather than mere rule compliance. Family values (NK) can be mobilised through *majelis wali* and (parent-guardian council) home-school agreements that clarify shared expectations and support emotion-coaching at home, so that NK functions as a mediating socialisation context rather than a necessary moderator of SI/EI effects. School counselling services can blend Islamic psychology with EI-based techniques to address adolescent emotional volatility and consumerist pressures, contributing to the formation of *insan kamil* (the perfect human being) who are affectively regulated and spiritually grounded. At the policy level, these initiatives can be embedded within outcome-based education frameworks for madrasahs and periodically evaluated using PLS-SEM to monitor whether targeted gains in SI, EI, NK, and self-control are being achieved in line with national character-education goals (Hair et al., 2019; Hair et al., 2022).

Limitations and Future Directions

Cross-sectional designs limit causal inference; longitudinal designs are needed to examine trajectories. Self-reports risk desirability bias in moral contexts; multi-source (teachers/observations) advised. South Sulawesi focus curtails generalizability replicate in pesantren/urban MAS. Omits confounds (SES/peers); expand models. Future: gender analyses (per Yogyakarta diffs), interventions testing EI-SI training, and qualitative student experiences. Several limitations should be considered when interpreting the findings. First, the cross-sectional design precludes causal inference; the observed associations between spiritual intelligence, emotional intelligence, family values, and self-control cannot be interpreted as directional or causal effects. Longitudinal or experimental designs are needed to examine developmental trajectories and test whether changes in these constructs precede changes in self-control over time. Second, all data were collected via self-report instruments, which introduce the risk of social desirability bias, particularly in moral and religious contexts where students may respond in ways perceived as socially or religiously acceptable. Future studies should incorporate multi-source data, including teacher ratings and behavioral observations, to triangulate findings. Third, socioeconomic data including parental education level, parental occupation, and monthly household income were not collected in the present study. This represents a notable limitation, as socioeconomic status (SES) is a well-established correlate of both family values and adolescent self-control. Future research should include parental

education and income as covariates or control variables to account for the potential confounding influence of socioeconomic background on the observed relationships. Fourth, the sample was drawn exclusively from State Islamic Senior High Schools (MAN) in South Sulawesi, which may limit the generalizability of findings to *pesantren* (Islamic boarding school)-based schools, private Islamic schools, or urban madrasahs in other Indonesian provinces. Replication across diverse institutional and regional settings is encouraged. Fifth, the model does not account for potential confounds such as peer norms, school climate, digital media exposure, and parenting style, which may explain part of the unexplained variance in self-control. Future studies should expand the model by incorporating these contextual factors. Additionally, gender-disaggregated analyses, intervention studies testing EI and SI training programs, and qualitative explorations of students' lived experiences of self-regulation in Islamic contexts would further advance this line of inquiry.

CONCLUSION

This study found that spiritual intelligence, emotional intelligence, and family values were all significantly associated with self-control among 416 MAN students in South Sulawesi, with emotional intelligence showing the strongest relationship, while family values did not significantly moderate the effects of spiritual or emotional intelligence on self-control. These findings suggest that self-control is shaped by complementary individual and family resources, with emotional intelligence supporting emotion regulation, spiritual intelligence providing intrinsic motivation grounded in *taqwa*, and family values contributing normative guidance through cultural principles such as *siri* and *pesse*. Practically, madrasahs should strengthen emotional and spiritual competencies while engaging families as a parallel source of socialisation. The findings also suggest that family values function more as a direct complementary influence than as a conditional factor in the relationship between individual intelligences and self-control.

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AUTHOR CONTRIBUTION STATEMENT

AB conceptualised the study, collected data, performed PLS-SEM analysis, and led writing. AW supervised methodology and validation. AA managed literature review, editing, and cultural contextualisation.

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