

The Effect of Improving Spiritual Quotient and Emotional Quotient on Mental Health in Sya'ban Month at The Pandemic Covid 19 in Jakarta, Indonesia

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ABSTRACT

This study focuses on the effect of increasing spiritual quotient and emotional quotient on mental health during the month of Sya'ban during the Covid 19 pandemic. This study aims to determine and analyze the positive effects of the spiritual quotient on mental health in the month of Sya'ban. This research uses quantitative research methods. The sample was determined randomly amounting to 100 people. Data collection tools use instruments that are distributed to research respondents. Data were analyzed using the Path Analysis model, which is to analyze the positive effects of spiritual quotient and mental health. The results of this study indicate that the spiritual quotient has a positive effect on mental health during the month of Sya'ban during the Covid 19 pandemic. To improve mental health, it is necessary to increase intelligence and spirituality as a strategic effort to improve the quality of piety.

Keywords: Spiritual Quotient, Emotional Quotient, Mental Health, Covid 19

Study Background

2019 is a very volatile year in the history of human health throughout the world, marked by the Covid19 outbreak. The emergence of the first Covid-19 case in Wuhan, China, is alleged to have started from a wet market and spread throughout the world. At that time Wuhan was locked down and its citizens were not allowed to move. The world is now hit by the Covid-19 pandemic and we don't know when it will end.

The speed at which the coronavirus spreads is only proportional to the speed of scientific insight. Almost as soon as SARS-CoV-2 was discovered, research groups around the world began investigating the virus. Others develop diagnostic tests or investigate health measures to control them. Scientists are also racing to find cures and create vaccines that can control pandemics.

A new type of coronavirus, which was immediately named SARS-CoV-2. Furthermore, the Sino-Australian team has posted the genetic sequence of the virus online. Soon after, scientists made another key, but worrying discovery. Viruses can be transmitted between people.

Various steps were taken by Muslims during the virus attack. All people should maintain their health and stay away from anything that is believed to cause them to be exposed to disease because this is part of maintaining the main goal of religion (al-Dharuriyat al-Khams).

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People who have been exposed to the coronavirus are required to maintain and isolate themselves so that transmission does not occur to other people. For that person, the Friday prayers of a man can be replaced with noon prayers at his residence. The positive corona community is also forbidden to carry out sunnah worship activities that open up opportunities for transmission, such as congregations praying five times a day, Tarawih (Qiyamu Ramadhan), and Eid in mosques or attending recitations and tabligh Akbar. In addition, the implementation of worship including Friday prayers is also regulated in areas where the coronavirus is spreading. When the area is spreading uncontrollably, of course, the implementation of Friday prayers, as well as the massive ones, will be stopped for a while until normal conditions.

Management of Janazah (Tajhiz Janazah) exposed to COVID-19, especially in bathing and bathing, must be carried out according to medical protocol and carried out by the competent authorities, with due observance of the provisions of the Shari'a. Meanwhile, praying and burying him is done as usual while keeping him from being exposed to COVID-19.

The epidemics that occur in the medical review are sought for solutions and treated medically until treatment techniques and drugs that are relevant to the epidemic emerged. Meanwhile, jurists and religious experts also contributed in terms of law and the wisdom of the plague.

The jurists also played a role in rejecting the growing understanding that the plague was a conspiracy of spirits so that it needed supernatural therapy. In addition, religious experts also play a role in educating the public every time an epidemic occurs to always get closer to Allah by increasing repentance, forgiveness, patience, and pleasure, as well as fully accepting and realizing that all is God's provision

Until now the time has come for the month of Sya'ban, this tense situation has made Muslims closer to Allah by increasing taubah, dhikr, multiplying prayers, increasing shodaqoh, and always praying to Allah SWT to be given protection and safety in this blessed month.

The month of Sya'ban is a noble month that comes before the holy month of Ramadhan. In this month of Sya'ban, there is a privilege, namely the time when various practices are offered to Allah.

Hadith from Usama bin Zaid once asked the Prophet sallallaahu 'alaihi wa sallam that he had never seen him perform a fast that was more enthusiastic than the Sya'ban fast. Then the Prophet sallallaahu 'alaihi wa sallam said, "The month of Sya'ban - the month between Rajab and Ramadhan is the month when humans are negligent. This month is the month when various practices are raised to Allah, the Rabb of the universe. Therefore, I like to fast when my deeds are offered." (Narrated by An-Nasa'i no. 2359. Al-Hafizh Abu Thahir said that this hadith is Hasan).

The description above indicates that the month of Sya'ban is the main month because the month of Sya'ban is a month that is used as a month that is focused on evaluating all our past actions. In the month of Sya'ban, it also functions to build mental health.

Literature Review

The essence of the month Sya'ban

Named Sya'baan (شَعْبَانَ) - taken from lafazh شَعْبٌ which means group or group - because the Arabs used to scatter in that month (يَتَشَاَعِبُ) to find water sources. Also because they are separated (تَشَاَعَبُ / scattered) in caves. And it is said to be the month of Sha'ban because it appears (شَعْبٌ) between the two noble months, namely Rajab and Ramadan. The plural forms are شَعْبَانَات and شَعَائِب. Al-Hafizh Ibn Hajar rahimahullah said, "Named Sha'ban because they were busy looking for water or wells after the passing of the glorious month of Rajab.

The scholars believe that reviving the Nishfu Sya'ban night by worshiping is recommended. It was narrated by Imam Al-Baihaki in As-Sunan Al-Kubro that Imam Ash-Shafi'i radhiyallahu 'anhu said, "It has come to us that Allah Ta'ala answered prayers on 5 nights, namely Friday night, Eid al-Fitr night, Eid al-Adha night, the first night of the month of Rajab, and the night of Nishfu Sha'ban."

Before entering the holy month of Ramadhan, Muslims have been given awareness of the importance of worshiping in the month of Sya'ban and maintaining the quality of piety to Allah Subhanahu Wata'ala by carrying out all orders and staying away from His prohibitions with full awareness and conviction.

To welcome the month of Sya'ban and the holy month of Ramadhan, Muslims are preparing physically and mentally to get His reward and pleasure. During the COVID 19 pandemic, Muslims are getting closer to Allah SWT through religious activities that have virtues.

Rasulullah Sallallahu 'alaihi wa sallam often fasts in the month of Sya'ban. This is based on the narration of 'Aisyah Radhiyallahu anhuma, he said, "Rasulullah Sallallahu 'alaihi wa sallam always fasted until we said he never broke; and once he was always breaking the fast until we said he never fasted. Aisyah Radhiyallahu anhuma continued, "I do not see the Prophet sallallahu 'alaihi wa sallam completing a month of fasting, except for Ramadhan. And I do not see him fasting more than the other months but in the month of Sya'ban. " (Narrated by Al-Bukhari and Muslim).

The month of Sya'ban is the month for the appointment of human deeds to Allah SWT. This is based on the hadith from Usama bin Zaid Radhiyallahu anhu, he said, "I asked, 'O Messenger of Allah, I don't see you fasting in a month like you fasted in the month of Sya'ban.'" He Sallallahu 'alaihi wa sallam answered, "That month, many people are negligent, that is (the month) between Rajab and Ramadhan, the month that deeds are appointed to the Rabb of the universe, and I want my deeds to be lifted in a state that I am fasting." (Narrated by An-Nasaa-i, Ahmad).

For people who still have debts from the previous Ramadhan fast, they must pay it before entering the next month of Ramadhan. And you shouldn't end it until the next Ramadan, unless it's an emergency. For example, udzur which continues until the second of Ramadhan.

From 'Aisyah Radhiyallahu anhuma, he said, "Once upon a time I had a debt of fasting Ramadan and I couldn't make it except in the month of Sya'ban." (Narrated by Bukhari and Muslim).

In the month of Sya'ban, Muslims may fast, as there is a history that the Prophet sallallahu 'alaihi wa sallam often fasted in the month of Sya'ban.

Narrated by Ahmad, 26022. Abu Daud, 2336. Nasa'i, 2175. Ibn Majah, 1648, From Umm Salamah radhiallahu anha said: "I do not see Rasulullah sallahu'alaihi wa sallam fasting two months consecutively unless he continues the month of Sya'ban with Ramadhan."

Mental Health

According to Hawari (1977), mental health is a condition that allows optimal physical, intellectual and emotional development of a person and that development runs in harmony with the circumstances of others. Fahmi in Ramayulis (2008) states that mental health is an individual's ability to adapt to himself and his social environment. While Daradjat (2001), mental health is the realization of true harmony between the functions of the soul, as well as having the ability to deal with common problems that occur, and to feel positively happy.

Spiritual Quotient

Thorndike in Azwar (2007: 627), states that intelligence is the ability to respond either from the view of truth or facts. Burhani. et. al. (2009: 627) stated that spirituality is matters relating to human values that are non-material in the frame and hidden in the human soul and heart, such as kindness, truth, beauty, the holiness of love, spirituality, and psychology.

In religion, the characteristics of humanity which are non-material, such as consistency (istiqamah), humility (tawadlu), trying and surrendering (tawakal), sincerity, totality (kaffah), balance (tawazun), and integrity and perfection (ihsan), all of which are called Akhlakul Karimah as indicators of the spiritual quotient (Agustian, 2001: 199). Agustian stated, "spiritual quotient is the ability to give spiritual meaning to thoughts, behavior, and activities, as well as only having principles of God."

Based on the description above, spiritual quotient (SQ) is intelligence to deal with and solve problems of the meaning of life, values, and self-wholeness, namely intelligence to place our behavior and lives in the context of a broader and richer meaning, intelligence to judge that action or one's way of life is more meaningful. The spiritual quotient is the intelligence of the soul that helps heal and build up the human self as a whole. The spiritual quotient is the foundation necessary for the functioning of IQ and EQ effectively. SQ is the highest intelligence (Zohar & Marshall: 2001) states that spiritual quotient allows a person to recognize the value of traits in others as well as in himself.

The spiritual quotient is built on the "God Spot" theory pioneered by Terence Deacon and Viktor Frankl in the late 1990s. God spot is a cluster of nerves located in the temporal lobe of the brain behind the temples. God spot serves to make us aware of the fundamental existence that causes us to be idealistic and to find solutions to existing problems. God's spot makes us desire something higher (transcendent), resulting in a deep sense of love, a deep sense of peace, a sense of unity of existence, and a profound beauty (Donah Zohar & Ian Marshal, 2004: 120-121).

God spot is known as spiritual quotient. The spiritual quotient consists of a combination of intelligence and spirituality. Intelligence comes from the

word smart, which is the perfect development of the mind to think and understand (Ministry of Education, 2002: 186). Meanwhile, spirituality comes from the word spirit which comes from the Latin word spiritus, which means breath. In modern terms, it refers to non-physical inner energy including emotions and character (Toni Buzan, 2003: 6).

According to Donah Zohar and Ian Marshal, the spiritual quotient is the intelligence to face and solve life's problems, meanings, and values, namely intelligence to place human behavior and life in a broad and rich context of meaning, intelligence to judge that one's actions or way of life are more meaningful compared to others (Donah Zohar & Ian Marshal, 2004: 123). According to Agustian, a spiritual quotient is intelligence that rests on human values so that it can give meaning to worship for every behavior and activity, through steps and thoughts that are fitrah, towards a whole human (hanif), and have a tauhidi mindset. (integralistic) and has the principle of "only because of Allah" (Ary Ginanjar Agustian, 2001: 57).

Thus, it can be stated that the Spiritual Quotient (SQ) is a person's ability to understand and give meaning to what is faced in life so that someone will have flexibility in dealing with problems in society. As a result, the four subscales were confirmed as originally designed: 1) belief in God, 2) search for meaning, 3) mindfulness, 4) feeling of security. The subscales presented with good reliabilities.

Emotional Quotient

Emotional quotient refers to the ability to recognize one's feelings and the feelings of others, the ability to motivate oneself, and the ability to manage one's own emotions and others well (Goleman, 2001: 512). An Emotional quotient is the ability to feel, understand and work effectively, and emotional sensitivity is an energetic source of human information, connections, and influences (Cooper and Sawaf, 2002 in Risma, 2012).

Goleman (2009: 267) states, two factors affect the emotional quotient, namely the family environment and the non-family environment. The family environment is the first school in studying emotions. The emotional quotient can be taught in infancy through expression. Emotional events that occur in childhood are permanently attached to adulthood. The emotional life that is nurtured in the family is very useful for each individual in the future. The non-family environment has related things, namely the community and educational environment. This emotional quotient develops in line with physical and mental development. This learning is usually aimed at a person's activity outside himself with the emotions that accompany other people's circumstances. According to Tridhonanto (2009: 11), an individual emotional quotient includes personal skills, namely the ability to manage oneself, social skills, namely the ability to handle a relationship, and social skills, namely the ability to evoke the responses that other people want. In this connection, Goleman (2001: 42-43) states, there are five dimensions to measure emotional quotient, which include self-awareness, self-regulation, motivation, empathy, and social skills. Each of these dimensions has several indicators, namely indicators of the dimensions of self-awareness, namely emotional awareness, self-assessment, and self-confidence.

Indicators of the self-regulation dimension are self-control, trustworthiness, and vigilance. Indicators of the dimension of motivation include encouragement for achievement, commitment, initiative, and optimism. Indicators of the empathy dimension are understanding other people, service orientation, developing others, and overcoming diversity. Indicators of the dimensions of social skills are influence, communication, leadership, catalyzer of change, conflict management, network binding, collaboration and cooperation, and team ability. Meanwhile, according to Salovey and Mayer (2000) in Altindag, E & Kosedagi, Y (2015), there are three dimensions of emotional quotient, namely emotional evaluation, emotional regulation, and the ability to use emotions as intelligence.

Based on the description above, it can be stated that the emotional quotient is (1) emotional awareness, (2) self-assessment and self-confidence, (3) self-control, (4) trustworthiness, (5) vigilance, (6) encouragement to achievement, (7) commitment, (8) initiative and optimism, (10) understanding others, (11) service orientation, (12) developing others, (13) overcoming diversity, (14) influence, (15) communication, (16) leadership, catalyzing change, (16) conflict management, (17) network binding, (18) collaboration, (19) cooperation, and (20) team skills.

RESEARCH METHOD

The method used in this research is quantitative research method. This research was conducted in Jakarta, Indonesia. The population and sample in this study were Jakarta, Indonesia as many as 175 respondents.

The sampling technique used was the purposive random sampling technique, namely sampling based on the purpose by determining 175 people as the research sample (Sugiyono, 2016).

The data research technique used in this study was a questionnaire addressed to the Public of the Jakarta Region who were used as research. The questionnaire should be filled in with answers in accordance with the questions and statements provided, by using a Likert scale, This study uses Structural Equation Modeling (SEM) which is estimated using the help of SmartPLS (Smart Partial Least Square) software.

Data analysis and structural equation modeling using SmartPLS software with several stages are as follows: (1) Test the validity of the indicators, (2) Convert the path diagram to a system of equations, (3) Construct reliability test, (4) Hypothesis Testing, (5) Inner Model Equations, and (6) Structural Model Evaluation (Garson, 2016).

The spiritual quotient (SQ), Emotional Quotient (EQ), and Mental Health (MH) required indicators for each variable with a measurement scale for each variable such as Strongly Disagree (SD = 1), Agree Less (AL = 2), Disagree (D = 3), Agree (A = 4) and Strongly Agree (SA = 5).

To obtain data and information from the mental health (MH) research variables related to health indicators including bio-psycho-socio-spiritual (Hawari: 2008).

The Spiritual Quotient (SQ) variable has the following indicators: 1) belief in God, 2) search for meaning, 3) mindfulness, 4) feeling of security. The

subscales presented with good reliabilities (Donah Zohar & Ian Marshal, 2004: 120-121).

Emotional Quotient (EQ) indicators consist of self-awareness, self-regulation, motivation, empathy, and social skills (Goleman, 2001: 42-43), Salovey, and Mayer (2000).

ANALYSIS AND DISCUSSION

Descriptive Statistic Analysis of Research Variable.

The results of descriptive statistical analysis on Mental Health (MH) Variable, Spiritual Quotient (SQ) Variable, and Emotional Quotient (EQ) Variable, with 13 indicators can be seen in Table 1 below:

Table 1.

Tabulation of Descriptive Statistical Analysis of Mental Health (MH) Variable, Spiritual Quotient (SQ) Variable, and Emotional Quotient (EQ) Variable

| Indicators | NO | Mising | Mean | Median | Min | Max | Standar Deviasi | Excess Kurtosis |
|------------|----|--------|-------|--------|-------|-------|-----------------|-----------------|
| MH1 | 1 | 0 | 3.824 | 4.000 | 1.000 | 5.000 | 0.814 | 0.524 |
| MH2 | 2 | 0 | 4.000 | 4.000 | 2.000 | 5.000 | 0.759 | 0.046 |
| MH3 | 3 | 0 | 3.976 | 4.000 | 2.000 | 5.000 | 0.789 | 0.386 |
| MH4 | 4 | 0 | 3.853 | 4.000 | 1.000 | 5.000 | 0.838 | 0.728 |
| SQ1 | 5 | 0 | 3.876 | 4.000 | 1.000 | 5.000 | 0.682 | 1.308 |
| SQ2 | 6 | 0 | 4.047 | 4.000 | 1.000 | 5.000 | 0.742 | 2.663 |
| SQ3 | 7 | 0 | 4.194 | 4.000 | 1.000 | 5.000 | 0.777 | 2.578 |
| SQ4 | 8 | 0 | 4.194 | 4.000 | 1.000 | 5.000 | 0.814 | 1.792 |
| EQ1 | 9 | 0 | 4.176 | 4.000 | 1.000 | 5.000 | 0.697 | 4.450 |
| EQ2 | 10 | 0 | 4.359 | 4.000 | 1.000 | 5.000 | 0.682 | 6.379 |
| EQ3 | 11 | 0 | 4.029 | 4.000 | 1.000 | 5.000 | 0.877 | 0.727 |
| EQ4 | 12 | 0 | 4.418 | 5.000 | 1.000 | 5.000 | 0.717 | 5.502 |
| EQ5 | 13 | 0 | 4.153 | 4.000 | 1.000 | 5.000 | 0.752 | 3.585 |

Source: Author

Based on the results of the Descriptive Statistical Analysis of Mental Health Variable, the missing value of MH1 is 0, the mean is 3,824, the median is 4.000, the minimum is 1.000, the maximum is 5.000, the standard deviation is 0.814, and the excess kurtosis is 0.524. The missing value of MH2 is 0, the mean is 4.000, the median is 4.000, the minimum is 2.000, the maximum is 5.000, the standard deviation is 0.759, and the excess kurtosis is 0.046. The missing value of MH3 is 0, the mean is 3.976, the median is 4.000, the minimum is 2.000, the maximum is 5.000, the standard deviation is 0.789, and the excess kurtosis is 0.386. The missing value of MH4 is 0, the mean is 3.853, the median is 4.000, the minimum is 1.000, the maximum is 5.000, the standard deviation is 0.838, and the excess kurtosis is 0.728.

Descriptive Statistical Analysis of Spiritualal Quotient Variable.

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Based on the results of Descriptive Statistical Analysis of Teacher Emotional Quotient, the missing value of SQ1 is 0, the mean is 3.876, the median is 4,000, the minimum is 1.000, the maximum is 5.000, the standard deviation is 0.682, the excess kurtosis is 1.308. The missing value of SQ2 is 0, the mean is 4.047, the median is 4.000, the minimum is 1.000, the maximum is 5.000, the standard deviation is 0.742, and the excess kurtosis is 2.578. The missing value of SQ3 the value is 0, the mean is 4.194, the median is 4.000, the minimum is 1.000, the maximum is 5.000, the standard deviation is 0.777, and the excess kurtosis is 2.578. The missing value of SQ4 is 0, the mean is 4.194, the median is 4,000, the minimum is 1.000, the maximum is 5.000, the standard deviation is 0.814, and the excess kurtosis is 1.792.

Descriptive Statistical Analysis of Emotional Quotient Variable.

Based on the results of Descriptive Statistical Analysis of Emotional Quotient the missing value of EQ1 is 0, the mean is 4.176, the median is 4,000, the minimum is 1.000, the maximum is 5.000, the standard deviation is 0.697, and the excess kurtosis is 4.450, the missing value of EQ2 is 0, the mean is 4.359, the median is 4.000, the minimum is 1.000, the maximum is 5.000, the standard deviation is 0.682, and the excess kurtosis is 0.379. The missing value of EQ3 is 0, the mean is 4.029, the median is 4,000, the minimum is 1.000, the maximum is 5,000, the standard deviation is 0.877, and the excess kurtosis is 0.727. The missing value of EQ3 is 0, the mean is 4.029, the median is 4,000, the minimum is 1.000, the maximum is 5.000, the standard deviation is 0.877, and the excess kurtosis is 0.727. The missing value of EQ4 is 0, the mean is 4.418, the median is 5,000, the minimum is 1.000, the maximum is 5.000, the standard deviation is 0.717, the excess kurtosis is 5.502. The missing value of EQ5 is 0, the mean is 4.153, the median is 4.000, the minimum is 1.000, the maximum is 5.000, the standard deviation is 0.752, and the excess kurtosis is 3.585.

Testing the Validity Indicator.

According to Garson (2016), validity testing can be done using convergent validity and discriminant validity. A convergent validity test is an evaluation of each construct indicator. Convergent validity evaluation is done by looking at the loading factor value of each indicator to be built. It is expected that the loading factor value on the construct is greater than 0.50. If the value of the loading factor indicator in the construct is below 0.50 then the indicator must be removed from the model. The loading factor is the correlation between the indicator and the construct. The higher the correlation, the higher the level of validity, while the discriminant validity is a test that is carried out by looking at the value of the cross-loading results. This is done to find out whether each indicator that measures its construct is highly correlated with its one construct compared to other constructs.

Based on the results of convergent validity testing, loading factors for Mental Health variables with indicators MH1, MH2, MH3, and MH4, as indicators are expected to represent latent variables of Spiritual Quotient Variables with indicators SQ1, SQ2, SQ3, and SQ4, and Emotional Quotient (EQ) with indicators EQ1, EQ2, EQ3, EQ4, and EQ5, as a representation of latency that has a loading factor below 0.50 which means that the indicator is valid to represent the latent variable, as shown in Figure 1 below.



Figure 1. Path
Diagram Phase

From Figure 1 above, all indicators of 3 variables, namely the variable of Mental Health (MH), Spiritual Quotient (SQ), and Emotional Quotient (EQ) have a loading factor of more than 0.50. This indicates that all variable indicators are declared valid.

The discriminant validity test for each indicator uses the cross-loading value of each indicator compared to the cross-loading indicator value with other latent variables. An indicator can be said to have a good and high ability in representing its latent variable if the cross-loading indicator value is higher than the cross-loading value with other latent variables. The results of the discriminant validity test for each indicator are shown in Table 2 below.

Table 2. Discriminant Validity Test Results with Cross Loading

| Indicators | Mental Health (MH) | Emotional Quotient (SQ) | Emotional Quotient (EQ) |
|------------|-----------------------|----------------------------|----------------------------|
| EQ1 | 0,832 | 0,593 | 0,647 |
| EQ2 | 0,861 | 0,709 | 0,618 |
| EQ3 | 0,787 | 0,548 | 0,516 |
| EQ4 | 0,916 | 0,657 | 0,709 |
| EQ5 | 0,879 | 0,635 | 0,620 |
| MH1 | 0,559 | 0,801 | 0,541 |
| MH2 | 0,630 | 0,762 | 0,589 |
| MH3 | 0,576 | 0,809 | 0,464 |
| MH4 | 0,619 | 0,866 | 0,536 |
| SQ1 | 0,502 | 0,505 | 0,777 |
| SQ2 | 0,576 | 0,481 | 0,802 |
| SQ3 | 0,647 | 0,594 | 0,864 |
| SQ4 | 0,646 | 0,568 | 0,823 |

Source: Authors

Based on the results in the table above, it can be explained that the Emotional Quotient (EQ) and Spiritual Quotient (SQ) indicators as valid indicators for explaining the latent variable of Mental Health (MH) have a higher cross-loading on the other two latent variables (Emotional Quotient and Spiritual Quotient).

Likewise, the indicators MH1, MH2, MH3 and MH4 are stated as valid indicators for the Mental Health variable which has a cross-loading value that is greater than the cross-loading value of the latent variables of Spiritual Quotient and Emotional Quotient with indicators SQ1, SQ2, SQ3, SQ4, EQ1, EQ2, EQ3, EQ4, EQ5. This proves that these indicators are valid indicators to represent latent variables of Mental Health.

Convert Path Diagram to Equation System.

The after obtaining valid indicators both convergent and discriminant for each latent variable, a path diagram conversion based on Figure 1 is obtained into a system of equations to explain the effect of each indicator on each of its latent variables (Outer Equation Model). The Outer Model Equations for latent variables of Mental Health.

$$MH_1 = 0,801; MH_2 = 0,762; MH_3 = 0.809; MH_4 = 0.866$$

The highest score for the largest Mental Health indicator value is on the MH4 indicator, which is 0.866, namely the indicator for spiritual health. So, to improve the Mental Health of the people in the Jakarta area in Indonesia, it can improve the spirituality of the community through self-approach to God, especially in the month of Sya'ban which is the month of forgiveness.

While the lowest value for the Mental Health indicator variable is the MH2 indicator, namely the social health indicator, and the score is 0.762. Therefore, to improve public health in Jakarta, Indonesia, it is necessary to improve social health through awareness and understanding of the importance of social life in building a mentally healthy society.

Outer Model equations for Emotional Quotient Latent Variable.

$$SQ_1 = 0,777Q; SQ_2 = 0,802SQ; SQ_3 = 0.864SQ; SQ_4 = 0.823SQ$$

The greatest indicator value score for the spiritual quotient variable is on the SQ3 indicator, which is the search for meaning indicator, and the score is 0.864. So that to increase Emotional Quotients can be done by increasing awareness of the importance of finding meaning in achieving a happy life in the world and the hereafter in people in the Jakarta area in Indonesia. Meanwhile, the lowest score for the Emotional Quotient variable is on the SQ1 indicator, which is the belief in God indicator, and the score is 0.777 So, to increase it can be done by improving the Emotional Quotient, which increases people's faith about the importance of religion to create a happy life in the world and the hereafter.

Outer Model Equations for Emotional Quotient Latent Variable

$$EQ_1 = 0.8320C; EQ_2 = 0.8610C; EQ_3 = 0,787EC; EQ_4 = 0,916EQ; EQ_5 = 0,879EQ$$

The highest score for the Emotional Quotient variable indicator is the EQ4 indicator, which is 0.916. So that to increase emotional intelligence, it can be done by maintaining empathy, namely a person's ability to adjust to others through feeling good about friends and easily accepting friends. While the lowest Emotional Quotients value is found in the EQ3 indicator, which is a motivation indicator of 0.787, so that increasing emotional intelligence can be done by increasing efforts to achieve, commitment, initiative and optimism.

Construction Reliability Testing.

The construct reliability test is a test that is carried out on each construct to determine whether the construct is reliable or not. The criteria for a construct are said to be reliable if the Composite Reliability value of the construct is greater than 0.70 (Garson, 2016); (Yamin, S, & Kurniawan, 2011). The results of the Construct Reliability test for each construct are shown in Table 3 below.

Table 3. Testing Results on the Construct Reliability of each variable

| Variables | Composite Reliability |
|--------------------|-----------------------|
| Spiritual Quotient | 0.932 |
| Emotional Quotient | 0.884 |
| Mental Health | 0.889 |

Source: Authors

Based on table 3 above, it can be seen that the value of Composite Reliability Emotional Quotient (EQ), Spiritualal Quotient (EQ), and Mental Health (MH) is greater than 0.70 so it can be said that all constructs in this study meet the requirements. A construct (latent variable) can be said to be reliable. These results imply that all latent variables used in the study can be error-free or without bias and consistently use the same indicators all the time. (Garson, 2016)

Hypothesis Test

Hypothesis testing is a test conducted to determine the strength of the effect or influence between constructs, namely between exogenous latent variables and endogenous latent variables. Testing is done by looking at the path coefficient and looking at the t-test value, if the p-value is smaller than 0.05, it can be said that the influence or effect between constructs is statistically significant, meaning that H1 is accepted and H0 is rejected. Meanwhile, if the obtained p-value is greater than 0.05, it can be said that the influence or effect between constructs is not statistically significant, meaning that H0 can be accepted and H1 is rejected. (Garson, 2016). The results of the Path Coefficient test are shown in table 4 below.

Table 4. Path Coefficient Test Results

| Constructs | Original Sample (O) | Sample Mean (M) | Standar Deviation (STDEV) | T-Statistics (O/STDEV) | P-Values |
|------------|---------------------|-----------------|---------------------------|--------------------------|----------|
| SQ >> MH | 0.548 | 0.546 | 0.069 | 7.888 | 0.000 |
| EQ >> MH | 0.261 | 0.264 | 0.070 | 3.739 | 0.000 |

Source: Authors

Based on table 7 above, a statistically significant effect occurs between the latent variable Emotional Quotient (EQ) to latent variable of Mental Health (MH). This can answer the allegations expressed in hypothesis 1, where it is suspected that there is a positive effect between the Emotional Quotient on Mental Health. This fact is evidenced by the coefficient value of the Mental Health variable has a positive sign (+) with p-values less than 0.05.

While the effect of Emotional Quotient variables on Mental Health is statistically significant at a 90 percent confidence level with a positive direction (+). This fact is following hypothesis 2, where there is allegedly a positive effect between Emotional Quotient and Mental Health.

Inner Model Equation.

The inner model equation is used to find out the effect of an exogenous latent variable on the endogenous latent variable. Based on Table 7 on the results of path coefficient testing with smartPLS 3.2.6 program, it can be explained that the coefficient of Spiritual Quotient (SQ) of 0.261 and the coefficient of Emotional Quotient (EQ) of 0.548. So the equation model is obtained as follows:

$$MH = 0.261SQ + 0.548EQ$$

The equation has a meaning, Mental Health 26.10 percent can be explained by the Spiritual Quotient (SQ) latent variable, and 52.80 percent described Emotional Quotient (EQ) latent variable. This result gives implication to company policy to improve the Mental Health of the most important. These results imply that efforts to improve the Mental Health of the people in the Jakarta area need to continue to be developed through coaching, education, and training that focus on the material on increasing spiritual awareness and emotional awareness of the community.

Inner Model Evaluation. Evaluation of inner model is done in three ways, that is by seeing the value of F-Square, R-Square, and fit model.

F-Square Test. The F-Square test is a test conducted to determine the power of exogenous latent variables to endogenous latent variables at the structural level. If the value is 0.02, the ability of the exogenous latent variable in explaining the endogenous latent variable is weak, if the value is 0.15 is said to be of moderate capacity and if the value is 0.35, the exogenous latent variable in explaining endogenous latent variables has strong capabilities (Garson, 2016); (Yamin, S, & Kurniawan, 2011). Here are the results of the F-Square test.

Table 5. F Square Test Results

| Constructs | F-Square |
|------------|----------|
| PL >> MH | 0,333 |
| PL >> MH | 0,076 |

Source: Authors

Based on table F-Square above, it can be seen that the strength of Spiritual Quotient (SQ) on Mental Health (MH) is equal to 0.333; this value is greater than 0.35 so it can be said that Spiritual Quotient (SQ) has a strong ability to explain Mental Health on a structural level. While the power of Emotional Quotient (EQ) on Mental Health (MH) of 0.076, this shows the ability of variable latent Emotional Quotient (EQ) in explaining Mental Health at the structural level is moderate.

R-Square Adjusted Test.

R-Square Adjusted Test is a test conducted to determine the amount of variation of endogenous variables that can be explained by variations of exogenous variables (Garson, 2016); (Yamin, S, & Kurniawan, 2011). R-Square Adjusted value can be seen in Table 6 below:

Table 6. R-Square Adjusted Test Result

| | R-Square Adjusted |
|----|-------------------|
| EQ | 0.572 |

Source: Authors

From Table 6 above, it can be seen that the magnitude of R Square Adjusted is 0.572. This means 57.20 percent variation of endogenous variable Mental Health (MH) which can be explained by exogenous variables Spiritual Quotient (SQ) and Emotional Quotient (EQ), while the rest of 57.20 percent explained by the variation of changes of variables that are not are included in this model.

Test Fit Model.

The fit model test is performed by looking at the NFI values in the model. Normed Fit Index (NFI) is a measure of the conformity of the model with a comparative basis against Base Line or zero. The NFI value will vary from 0 (no fit at all) to 1.0. Based on the statistical table presented by (Bentler, 1990), the good value of NFI conformance for research samples of approximately 50 is above 0.921; so it can be said that the model is following the comparative basis and following the Base Line. Here is the result of the fit model test.

Table 7. Fit Model Test Results with NFI

| | Saturated Model | Estimated Model |
|-----|-----------------|-----------------|
| NFI | 0.823 | 0.823 |

Source: Authors

Based on the above table, it can be seen that the value of Normed Fit Index (NFI) is below 0.921; so it can be said that the model is less fit, which

means that the model is said not yet able to reflect the real data. So this model has a relatively low ability to explain data and facts.

The Effect of Spiritual Quotient on Mental Health.

Based on table 5, the result of the path coefficient test can be seen that the value of the original sample from Spiritual Quotient to Mental Health is 0.261 or 26.10 percent, and the p- values are below 5 percent, so it can be said that the Spiritual Quotient has positive and statistically significant to Mental Health.

The Effect of Emotional Quotient on Mental Health.

From table 7 above can be seen that the value of the original sample from Emotional Quotient to Mental Health is equal to 0.548 or 54.80 percent, and the p-values are above 5 percent, it can be said that Emotional Quotient positive but statistically insignificant in determine Mental Health.

The Effect of Spiritual Quotient on Mental Health.

Based on table 5, the result of the path coefficient test can be seen that the value of the original sample from Spiritual Quotient to Mental Health is 0.261 or 26.10 percent, and the p- values are below 5 percent, so it can be said that Spiritual Quotient has positive and statistically significant to Mental Health.

The Effect of Emotional Quotient on Mental Health.

From table 7 above can be seen that the value of the original sample from Emotional Quotient to Mental Health is equal to 0.548 or 54.80 percent, and the p-values are above 5 percent, it can be said that Emotional Quotient positive but statistically insignificant in determine Mental Health.

CONCLUSION AND SUGGESTION

Conclusion.

From the results of the study, it can be concluded that the spiritual quotient has a positive and statistically significant effect on public mental health in Jakarta Indonesia, while the emotional quotient does not statistically have a significant effect on Mental Health.

Suggestion.

Increasing fasting in the month of Sya'ban helps the body and heart to be better prepared for the month of Ramadhan in observing obedience to Allah.

By begging

protection of Allah SWT from the coronavirus which is increasingly raging for Muslims to keep fasting the Sunnah Sya'ban asking for protection also from Him for ourselves, our families, and all our loved ones.

Thus the month of Sya'ban affects improving physical, mental health, and the quality of taqwa during the Covid 19 period.

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