

SOCIAL INTELLIGENCE OF STUDENTS IN THE AL-HALIMY SESELA ISLAMIC BOARDING SCHOOL

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ABSTRACT

This study aims to determine the social intelligence of female students at the Al-Halimy Sesela Islamic boarding school. The research was carried out at Al-Halimy Islamic Boarding School, especially Anwarul Halimy Sesela's daughter's boarding school. This study used a qualitative approach with a descriptive research type. In this research, data collection used a purposive sampling method with data collection using interview, observation, and documentation methods which were then analyzed using data triangulation. The results showed that the students were able to understand what other people were thinking and feeling, as well as what the person concerned (observer, perceiver) was thinking and feeling about the conditions that were being experienced by other people, without the person concerned losing control of himself then from that understanding the students made an effort help his friend. This is inseparable from the strength of the situation to what extent the similarities between the observer and the target. The higher the level of equality, the greater the opportunity for the observer to empathize, in this case, the equality of residence, ethnicity, religion, nation, etc. Suggestions for further researchers related to social intelligence, namely the need for further research related to factors that influence the social intelligence of students, so that later there is sufficient research to explain in more detail about the social intelligence of students, especially at the Al-Halimy Sesela Islamic boarding school.

Research Paper

Pesantren Reviews

Keywords: Social Intelligence, Islamic Boarding School, Emphaty.

INTRODUCTION

Ibnu Katsir said that a child would become a heart conditioner (*qurrota a'yun*) if the child grows up to be a child who obeys Allah SWT, obeys worship, carries out the commands of Allah SWT and His Messenger, stays away from all prohibitions and what He has forbidden (Arif, 2022). This is the challenge for parents in raising and educating children to become pious in worship and intelligent in life. This, of course, applies to boys as well as girls. For parents blessed with daughters, God's gift is a very big gift from Allah SWT.

Teenagers, including young girls, will experience three aspects of development, as stated by Papalia and Olds: personality and social development and making friends (Lena

et al., 2021). Another opinion says social development is the development of an increasingly deep understanding of other people and society as a whole, as well as the development of increasingly effective interpersonal skills and increasingly internalized standards of behavior with age. For this reason, a person is not only required to be able to interact with other people but to interact intelligently. That intelligence by Goleman is called social intelligence. Social intelligence is an ability that helps a person to relate well with others using a set of skills, namely situational awareness, presence, authenticity, clarity, and empathy (Sholeh et al., 2019). 5 Every individual who interacts with others needs social intelligence to get

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along successfully, one of which is female students.

Children's social development is strongly influenced by treating or guiding parents towards children in introducing various aspects of social life, or the norms of social life, and encouraging and giving examples to their children on how to apply these norms in everyday life (Barbaresi et al., 2020). Many children who are in the process of being formed are not only cared for by their parents, who are the basis for the upbringing process, but also by other individuals and educational institutions, both formal and informal, around them. One of the educational institutions in the surrounding community is the Islamic boarding school. Islamic boarding schools not only carry out their functions as educational institutions but also nurture the students they educate (Aziz et al., 2021).

Judging from the schedule of the female students' activities which are quite dense, namely attending the book recitation at the ustad's house in the morning until late afternoon, and in the afternoon, they go to formal school until the afternoon (Neumeyer & Santos, 2020). The evening prayer is continued with a recitation in the cottage according to the existing schedule. They only left the hut when they would buy their daily necessities, such as food, school supplies, and others. The social development of female students is very limited by the rules of their boarding schools. Therefore, a good Islamic boarding school parenting pattern is very important in developing the social intelligence of female students.

LITERATURE REVIEW

Edward Thorndike defines *social intelligence* as understanding and managing other people (Jatav, 2020). This competency can be characterized as our basic understanding of other people (i.e., strategic social awareness) and a set of skill components for interacting with other people successfully. Thus, SI exists between insight and behavior. SPACE (Situational awareness, Presence, Authenticity, Clarity, and *Empathy*) is a skill set offered by Karl Albrecht for people with low social intelligence. In this study, only one

component of social intelligence will be discussed, according to Karl Albrecht, *empathy*, so that researchers are more focused (Sanwal & Sareen, 2022).

According to Taufik, *empathy* is an activity to understand what other people are thinking and feeling, as well as what the person concerned (observer, perceiver) thinks and feels about the conditions that are being experienced by other people, without the person concerned losing control of himself (Sharma & Christopoulos, 2021). Karl Albrecht expressed the same thing, that *empathy* is a dimension that invites us to see how serious our concern and sensitivity are, positioning our feelings like other people's feelings (Robinson, 2022). However, in the context of social intelligence, there is an additional level of depth, a sense of connection, that inspires people to relate. In this dimension, *empathy* is defined as a state of feeling more between two people, which can be called a condition of a good relationship.

There are several components of *empathy*, including the first cognitive component. This component is an embodiment of multiple dimensions, such as a person's ability to explain behavior, remember intellectual and verbal traces about other people, and distinguish or align his emotional state with others (Collado et al., 2022). The second is the affective component. In the contemporary definition, *empathy* is an affective experience, namely an emotional response that seems to occur to oneself, which is the center of the experience of *empathy* and processes of cognitive *empathy* to support or lead to affective experiences. The third is the cognitive and affective components.

Later, experts see *empathy* more as a multidimensional concept that includes affective and cognitive components together, consisting of affective and cognitive components that cannot be separated, or both are considered as one aspect. Fourth is the communicative component. The emergence of the fourth component of *empathy* is based on the initial assumption that the affective and cognitive components will remain separate if there is no communication between the two (Garandean et al., 2022). Wang argues that what is meant by communicative is the

expression of empathic thoughts (intellectual *empathy*) and feelings (empathic emotions) towards other people, which can be expressed through words and actions.

METHOD

In this study, a qualitative research approach was used because the data and information collected were mostly in the form of statements that were not in the form of numbers. This study uses a descriptive qualitative approach to obtain broad and in-depth information and does not use numerical calculations or does not use statistical analysis (Sugiyono, 2018). The main purpose of researchers in the field is to obtain the required data regarding the problem to be studied. In collecting data, the researcher creates a close relationship with the informant, who is the source of the data, so that the data obtained is truly valid. In this regard, what researchers have to do in the field includes: making observations about the object of research, conducting direct interviews with related parties, and documentation from the research location.

In this study, researchers used three steps in data analysis according to what was proposed by Miles and Huberman: data reduction, data presentation, and conclusion drawing/Verification (Abdussamad & SIK, 2021). In order to test the credibility/trust of the data, the researcher took the data triangulation technique. *Data triangulation* is a data validity checking technique that utilizes something other than the data for checking purposes or as a comparison against the data (Sugiyono, 2018).

RESULT AND DISCUSSION

Children's social development is strongly influenced by treating or guiding parents towards children in introducing various aspects of social life, or the norms of social life, and encouraging and giving examples to their children on how to apply these norms in everyday life. Therefore, proper parenting is important to grow students with good social intelligence (*empathy*).

1. What form of *empathy* do you have for your friends in washing clothes, bathing, and praying?

Mustika says:

"There are many forms of our *empathy* for fellow students. We both feel how we have to share 1 well for 90 students and use it for various kinds of needs including bathing, washing clothes and also doing ablutions. If, for example, a friend is washing clothes and another friend is going to perform ablution, then students are welcome to perform ablution first because we must pray as soon as possible and it cannot be delayed" (D1Q1).

Munah added:

"We are able to tolerate each other in terms of drawing or using water, we sometimes have to draw water from friends who are sick or for other friends who are going to pray if we happen to be menstruating or are drawing (one person draws for ablution needs for several people at once, this is done in turns). We don't fight over each other, we have to be orderly so that problems don't arise" (D2Q1).

Nanny says:

"So far they have good *empathy*, if a friend is sick, they will draw water for their friend, one person draws water for several people's ablution needs in turn. For example, someone is washing clothes or taking water for bathing, then other students need water for ablution, so they will invite their friends to do ablution first. So far they are in order" (D3Q1).

From the observations, it was found that because there was only one well in the hut, the students helped each other to draw water, be it for bathing, washing clothes, or to do ablution. They do not compete with each other or overtake each other. If there are students who draw water to wash clothes, then other friends will perform congregational prayers, then students who will draw water to wash clothes will prioritize their friends who will pray to draw water. Then if a friend is unwell, the other students will draw water for him. Likewise, when his friend is sick, they do not hesitate to wash clothes for him, even though the consequence will be tired of drawing water.

2. What forms of *empathy* do you get from helping counselors and caregivers complete homework?

Sri Mahniati said,

"from this activity, we learn to help sincerely without expecting anything in return". Hijriati added, "if one day there is a friend who cannot carry out the task of helping a nanny or adviser with homework, then we will voluntarily replace him without asking for help" (D1Q2).

The caretaker said,

"with this activity, the students learn to help others in need sincerely. From what I see, because they are used to helping us here, they also do that to their friends who need it by helping them complete school assignments" (D2Q2).

From the observations, it was found that, in this case, students learn to assist anyone who needs it. If one of the students cannot carry out their duties to help the caregiver/counselor with homework due to illness or an obstacle, another friend will voluntarily replace them.

3. What form of *empathy* for the students in tidying up the room and cleaning the environment around the hut?

Solihah said

"from this activity, we learn to help each other and be sensitive to environmental conditions. If indeed one of the students cannot make his bed, then we will take over the responsibility. We must understand each other" (D1Q3).

The caregiver said,

"in this case what I see as a form of *empathy* is mutual help and understanding for one another. If, for example, another student has laundry activities and cannot tidy up his room, another roommate will replace him." From the observations, it was found that with this activity, the students learned to read the conditions of the surrounding environment. If one of the students cannot make up his bed in the room, the other students will tidy it up without asking for help. They also do not hesitate to help each other carry out this activity" (D2Q3).

4. What is the form of santri *empathy* in participating in a book study?

Nadia Su'udiyah said

"Our form of *empathy* for reciting the book is from reciting the book we gain knowledge on how to treat friends the way we want to be treated (*empathy*). In this activity we are obliged to participate, but if

for example one of our roommates is sick then one of us has to stay to take care of him even though we have to leave the book study" (D1Q4).

Supriyatun Hasanah added,

"if there are other friends who cannot attend the book recitation, those of us who attend must explain to the other students. That's how we empathize" (D2Q4).

Nanny says

"If one of the students' roommates is sick, then surely one of them will take care of him, and then the others will explain the recitation material they got to friends who do not participate in the recitation activities. This means that their attitude shows good *empathy* while simultaneously practicing the knowledge gained from studying the book" (D3Q4).

From the observations, it was found that the book is one of the best sources of reference as a guide in living life, with the recitation of the santri's book further strengthening their faith, and the contents of the books that have been studied will be useless without practice. When the researcher made observations when it was time to study the book, a santri looked after his friend who was sick even though he had to leave the book study. For students who do not take care of their friends to attend the book study, the task is to convey the book study material to friends who look after sick friends so they are included in the material.

5. What is the form of *empathy* for students in eating activities?

Mariana explained

"By eating we know how hungry it feels, meaning that if we see a friend who doesn't buy food because maybe he doesn't have enough money just to do his homework, we voluntarily collect money to buy him food, if not, we lend him money or share food" (D1Q5).

Then Muhnah emphasized, "our form of *empathy*, in this case, is to assist in the form of lending or to share food because we can feel how our friends who require help are feeling." The caregiver said, "I saw their form of *empathy* by lending money to friends or by sharing food. They can feel what their friends feel.

From the results of observations, it was found that female students were aware that they

were from the middle to lower economic class, so if they saw that their friends did not buy food, they would help them by lending money or sharing food.

6. What is the form of santri *empathy* in learning activities?

Rahmayati said, "our form of *empathy* is by helping friends complete their assignments, if it can't be resolved then we will discuss it until the problem is resolved." Sri Bauni added

"Our form of *empathy* is by not disturbing friends who are studying, for example by grabbing them nearby. We are tolerant of each other in this matter" (D1Q6).

In this case, the nanny says

"Their *empathy* is very good in terms of learning. If he sees other friends having difficulties, he will help them individually or in group discussions" (D2Q6).

From the observations, it was found that if there were friends who had difficulties in studying or doing their assignments, the students would help each other by discussing with friends who understood more. If they saw their friends studying, the female students did not disturb their friends by asking them to joke around or grabbing them nearby.

7. What is the form of *empathy* for the students in the recess activities?

Mustika said

"Our form of *empathy* during rest activities is observing our friends who have problems, and we will ask about the problems. This can be seen from the expression on his face he is not as cheerful as usual" (D1Q7).

Juhaeniah added

"Once we know the problem, we will discuss to solve the problem so that the problem is reduced" (D2Q7).

Nanny says:

"One of their forms of *empathy* in this activity is helping their friends in solving problems, for example by listening to stories of friends who are sad because there are problems or when the problem is known the students will discuss to help their friends solve the problems they are facing" (D3Q7).

From the observations, it was found that because female students have lived together for a long time, they know each other's nature and

character. If you see a friend who is depressed/sad, they will help each other solve the problem. The thing that played the biggest role in this was the roommates.

8. What is the form of santri *empathy* in socializing with friends?

Nadia Su'udiyah said

"In socializing our form of *empathy* is by treating all friends with the same treatment without discriminating" (D1Q8).

Irmawati added

"Our form of *empathy* is to maintain existing social norms, for example by keeping our words and actions from causing conflict" (D2Q8).

Nanny says

"The form of santri *empathy* in terms of socializing is treating friends well, taking care of their words and actions" (D3Q8).

From the observations, it was found that socializing students pay close attention to social norms, such as using good language when communicating and treating all their friends well, even though some students are not liked because of their bad nature.

9. What is the form of *empathy* for the students in participating in cooperative activities occasionally held in the community?

Laela Tasya said

"Our form of *empathy* for this activity is that we participate in this activity. Aside from being a social responsibility, this is also done because we will help anyone who needs it, including people who need our energy to help them" (D1Q9).

Zulmawani emphasized

"If we only empathize through speech, it is useless without being balanced with our actions to help." Santri will attend if they are notified that their energy is needed" (D2Q9).

From the observations, it was found that because previously they were informed to participate in these activities, they would attend as a form of social responsibility and appreciate the invitation.

10. What is the form of *empathy* for students participating in religious events held in the community?

In this case, Sri Bauni revealed

"Our form of *empathy* is participating in the activities held, either as performers or as participants" (D1Q10).

Soliha added

"Our form of *empathy* is to appreciate the invitation given to us, so it is a burden if we don't make time to attend" (D2Q10).

In this case, the nanny says

"Their form of *empathy* is by attending the invitations given to them. Santri feels it is their responsibility to participate in religious activities" (D2Q10).

From the observations, it was found that because female students are aware of their responsibilities as santri and the community, they participate in religious activities in the community by becoming participants or performers.

11. What is the form of santri *empathy* in selecting the management of the santri?

Daily said

"Our form of *empathy* is not to underestimate the opinion of friends in discussions to determine group leaders and staff" (D1Q11).

Sri Mahniati added

"If we disagree with a friend's opinion, we will use subtle language so that he is not offended and feels that his opinion is valued" (D2Q11).

Nanny says

"If female students hold a discussion or deliberation, they take care of all forms of speech or deed so that there is no conflict in the deliberation activities" (D3Q11).

Based on the results of observations, female students are very concerned about all forms of their words and actions in discussions.

12. What is the form of *empathy* for the students in asking for permission to leave the hut?

Mustiqanah said

"Our form of *empathy* in this activity is that we accompany friends if one of them needs to be accompanied to leave the hut" (D1Q12).

Rahmayati confirmed this

"We will accompany other students who will leave the hut either requested or voluntarily" (D2Q12).

Nanny says

"Santri are used to accompanying their friends when there is a need in the hut. that is their form of *empathy*" (D3Q12).

Children's social development is strongly influenced by treating or guiding parents towards children in introducing various aspects of social life, or the norms of social life, and encouraging and giving examples to their children on how to apply these norms in everyday life (Graf et al., 2019). Many children who are in the process of being formed are not only cared for by their parents, who are the basis for the upbringing process, but also by other individuals and educational institutions, both formal and informal, around them. One of the educational institutions in the surrounding community is the Islamic boarding school. Islamic boarding schools not only carry out their functions as educational institutions but also nurture the students they educate. Thus, the parenting style of Islamic boarding schools plays an important role in developing female students' social intelligence (*empathy*) so that they can get along successfully in all situations.

According to Taufik, *empathy* is an activity to understand what other people are thinking and feeling, as well as what the person concerned (observer, perceiver) thinks and feels about the conditions that are being experienced by other people, without the person concerned losing control of himself (Graf et al., 2019). By Karl Albrecht, *empathy* is a dimension that invites us to see how truly we care and are sensitive, positioning our feelings like those of other people (Albrecht & Kessel, 2018). However, in the context of social intelligence, there is an additional level of depth, a sense of connection, that inspires people to relate. In this dimension, *empathy* is defined as a state of feeling more between two people, which can be called a condition of a good relationship.

Researchers found that in a variety of activities, the majority of democratic parenting practices were able to foster good *empathy*. In their free time, the students' activities are chatting or joking with their friends. The parenting style used is democratic, and the results in socializing students are very concerned about social norms, such as using good language when communicating and treating all their friends well, even though some students may dislike them because of their unfavorable nature. The other

thing is that in the activities to fill the break time (no activities), the parenting pattern applied is democratic (Bartelds et al., 2020). The results are that female students live together for a long time, so they know each other's nature and character. If you see a friend who is depressed/sad, they will help each other solve the problem. The thing that played the biggest role in this was the roommates. This is related to the *empathy* process, namely the antecedents and conditions that precede before the *empathy* process occurs. One of the components is the strength of the situation. In this situation, students living with their friends for a long time in the same environmental conditions is one of the processes of *empathy*. Strength of the situation to what extent the similarities between the observer and the target, the higher the level of similarity, the greater the opportunity for the observer to empathize.

For example, the equality of residence, ethnicity, religion, nation, etc. Furthermore, at mealtimes, the form of *empathy* for the students is that the female students are aware that they are from the lower middle class, so if they see that their friends do not buy food, they will help them by lending money or sharing food. This is in line with Wang's opinion that one of the processes of *empathy* is Interpersonal outcomes, where when friends have problems, students are not only able to feel or position themselves as if they were in their friend's position but more than that Interpersonal outcomes can lead to helping behavior.

If we look at the theory, one that influences the formation of *empathy* is parenting (Zahn-Waxler & Radke-Yarrow, 1990). That is, warm and caring parents tend to appreciate and rarely use punishment in assessing children's behavior. Parents will use more acceptable reasons to explain why action is considered wrong. Furthermore, the things above will be used as models for children in developing empathic concerns or, in other words. Children will carry out the modeling process, for example, (mother), in *empathy* (Gómez-Zúñiga et al., 2019). Then based on gender, based on several studies, it is known that women have a higher level of *empathy* when compared to men. The characteristic attributed to women compared to men is the tendency to empathize (Creavy et al., 2020). This stereotyped perception is based on the belief that

women are more nurturing and interpersonally oriented than men.

Next is Socialization. The more and more intensively an individual socializes, the more his sensitivity to other people's emotions will be sharpened. Matthew states several things that make socialization a component that influences *empathy*, namely: (a) Socialization makes a person experience many emotions, (b) Socialization allows a person to observe the internal situation of other people directly, (c) Socialization opens up the role taking process, (d) There is much affection so that a person will become more open to the emotional needs of others, (e) In socialization there are many models that can provide many examples of prosocial skills and feelings of *empathy* that are expressed verbally.

CONCLUSION

The implementation of democratic parenting at the Al-Halimy sesela Islamic boarding school shows a good impact of democratic parenting on the social intelligence of students (*empathy*). Santri can understand what other people are thinking and feeling, as well as what the person concerned (observer, perceiver) thinks and feels about the conditions that other people are experiencing, without the person concerned losing control of himself then from this understanding the santri make efforts to help their friends.

This is inseparable from the strength of the situation to what extent the similarities between the observer and the target, the higher the level of equality, the greater the opportunity for the observer to empathize, in this case, the equality of residence, ethnicity, religion, nation, and so on. The guardians of the students support the parenting style carried out at the Islamic boarding school by not giving excessive freedom to the female students when they are at home and synergizing with the female boarding school in controlling the social development of the female students, so they do not fall into the wrong association.

Author's declaration

Authors' contributions and responsibilities

The authors made substantial contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation

and discussion of results. The authors read and approved the final manuscript.

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Availability of data and materials

All data are available from the authors.

Competing interests

The authors declare no competing interest.

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