

THE EFFECT OF SPIRITUAL INTELLIGENCE AND SMARTPHONE USE ON COMPASSION OF STUDENTS OF METTA MAITREYA VOCATIONAL SCHOOL PEKANBARU IN THE 2024/2025 ACADEMIC YEAR

Sumarni¹, Budi Utomo², Partono³

^{1, 2, 3} STIAB Smaratungga, Boyolali, Jawa Tengah, Indonesia

¹ sumarni01chai@gmail.com, ² budiutomo@smaratungga.ac.id,

³ psnadi@smaratungga.ac.id

Abstract

This study aims to determine the effect of spiritual intelligence and smartphone use on compassion of class X students at SMK Metta Maitreya Pekanbaru. The method used is quantitative with simple and multiple linear regression approaches. The instrument used was a questionnaire distributed to students and analyzed statistically to determine the relationship between variables. The results showed that there was a positive and significant influence between spiritual intelligence on student compassion with a correlation coefficient of 0.739 and an effective contribution of 52.17%. Meanwhile, the use of smartphones also has a positive and significant influence on compassion with a correlation coefficient of 0.290 and an effective contribution of 3.19%. The results of the multiple regression test show that spiritual intelligence and smartphone use simultaneously affect student compassion with a coefficient of determination of 55.36%. Thus, it can be concluded that spiritual intelligence has a more dominant influence on student compassion than smartphone use. This study recommends that schools focus more on developing students' spiritual intelligence as well as directing the use of smartphones in a direction that supports learning and character development.

Keywords: Spiritual Intelligence, Smartphone, Compassion, Vocational Students

Abstrak

Penelitian ini bertujuan untuk mengetahui pengaruh kecerdasan spiritual dan penggunaan smartphone terhadap belas kasih siswa kelas X di SMK Metta Maitreya Pekanbaru. Metode yang digunakan adalah kuantitatif dengan pendekatan regresi linier sederhana dan berganda. Instrumen yang digunakan berupa kuesioner yang disebarakan kepada siswa dan dianalisis secara statistik untuk mengetahui hubungan antar variabel. Hasil penelitian menunjukkan bahwa terdapat pengaruh positif dan signifikan antara kecerdasan spiritual terhadap belas kasih siswa dengan koefisien korelasi sebesar 0,739 dan sumbangan efektif sebesar 52,17%. Sedangkan penggunaan smartphone juga memiliki pengaruh positif dan signifikan terhadap belas kasih dengan koefisien korelasi sebesar 0,290 dan sumbangan efektif sebesar 3,19%. Hasil uji regresi ganda menunjukkan bahwa kecerdasan spiritual dan penggunaan smartphone secara simultan berpengaruh terhadap belas kasih siswa dengan koefisien determinasi sebesar 55,36%. Dengan demikian, dapat disimpulkan bahwa kecerdasan spiritual memiliki pengaruh yang lebih dominan terhadap belas kasih siswa dibandingkan penggunaan smartphone. Penelitian ini merekomendasikan agar sekolah lebih fokus dalam mengembangkan kecerdasan spiritual siswa serta mengarahkan penggunaan smartphone ke arah yang mendukung pembelajaran dan pengembangan karakter.

Kata kunci: Kecerdasan Spiritual, Smartphone, Belas Kasih, Siswa SMK



© Author(s) 2026

This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

INTRODUCTION

Education serves as a means to shape one's personality and develop one's abilities. The primary role of education is to instill ethical principles and social life, which influence one's way of thinking and acting in daily activities. In a community setting, practicing compassion (empathy) toward others is crucial for building a harmonious life. Compassion involves a method to help individuals increase their capacity to exist, recognize, and find understanding in unfortunate events, so that these events can be viewed as having profound positive value. The quality of student character development is reflected in the level of compassion each student exhibits. A person with a noble personality demonstrates understanding, sincere compassion, and consistency in doing good.

One method that can foster compassion is developing spiritual intelligence. Spiritual intelligence is the intelligence to understand and resolve issues surrounding the meaning and norms of life. It is the intelligence to control one's attitudes and life through a framework of deep and meaningful understanding. An individual possesses the intelligence to recognize that their actions and life direction can have greater value than other choices. Spiritual intelligence is highly influential, with individuals with strong levels of spiritual intelligence demonstrating a better state of mental balance than those with weak levels. This data is explained within the framework of Indian culture.¹

Spiritual intelligence plays a key role in guiding an individual's success in life, as it provides meaning and significance in overcoming difficulties and resolving obstacles. Furthermore, by applying this intelligence, individuals can avoid the negative impacts of a crisis of self-discovery, which can potentially lead to negative behavior.² Furthermore, the link between success and academic advancement has become a key focus. Spiritual growth reflects spiritual strength associated with increased awareness, self-integrity, and profound inner elements, encouraging individuals to engage in reflection to understand themselves more deeply.³

In addition to spiritual intelligence, technological advances have also had a significant impact on personality development, particularly in terms of empathy and compassion. One of the most familiar modern electronic devices among students is the smartphone (Zoom), which is used

¹ Richa Kathuria, "Literature Map: Evolution of Spiritual Intelligence and Its Influence," *Asian Journal of Multidimensional Research* 8, no. 1 (2019): 150, <https://doi.org/10.5958/2278-4853.2019.00013.2>.

² Sudeep Kumar, "Spirituality Quotient: A Pathway to Health, Wellbeing and a Successful Life," *Indian Journal of Clinical Psychology* 24, no. 3 (2000): 103, <https://doi.org/10.1001/archopht.1940.00870030192025>.

³ Partono et al., "The Influence of the Basic Knowledge of Noble Truth and the Implementation of Mindfulness on Spiritual Development of Buddhist People at Mahabodhi Temple Semarang," 2020, <https://doi.org/10.4108/eai.29-6-2019.2290315>.

as a learning tool for religious education, to support enthusiasm and motivation. Smartphones serve as learning tools that can be used without requiring face-to-face communication.⁴

Wise smartphone use can be achieved through activities such as attending online lectures (Zoom), attending webinars, watching inspirational stories, listening to religious songs, and other similar activities. Smartphones can impact students' behavior during the learning process.⁵ Furthermore, smartphone use (via Zoom) can also impact students' social behavior, such as a decline in politeness, a lack of discipline in time management, and a disregard for the surrounding environment, a tendency to be indifferent and use hurtful words.⁶

According to the research conducted, it was found that most students spend a long time using communication media, there is a lack of concern from students towards friends when they experience learning difficulties, there are a number of students who are raised in a broken home environment, students experience heavy pressure due to testing so that they fail to fulfill their caregivers' wishes and may feel anxiety and show selfish attitudes, there is minimal participation from students in socializing in the environment, and their tendency to hang out with peers of the same age who like to laugh at or belittle each other.

Judging from this description, this research is crucial to address theoretical, practical, and academic needs. This research will empirically test The Influence of Spiritual Intelligence and Smartphone Use on the Compassion of Metta Maitreya Vocational School Students in Pekanbaru, Academic Year 2024/2025. It is hoped that the findings of this study will enrich the development of compassion theory and serve as a strategic foundation for institutions in designing more effective and transformative educational programs.

LITERATURE REVIEW

The term Brahmavhāra refers to a form of limitless concentration of mind aimed at achieving reincarnation in the Brahmin environment. With full compassion, empathy, happiness and harmony (MI55). The supreme place can be considered a divine spiritual embodiment according to Buddhist beliefs (Vbh. 272). The purpose of carrying out baktipuja in the teachings of

⁴ Aliyah Nur Rochmah and Early Maghfiroh Inayati, "Pengaruh Kecerdasan Spiritual," *Jurnal Manajemen Dakwah* 1, no. 1 (2015): 117.

⁵ Zuli Dwi Rahmawati, "Penggunaan Media Gadget Dalam Aktivitas Belajar Dan Pengaruhnya Terhadap Perilaku Anak," *TA'LIM: Jurnal Studi Pendidikan Islam* 3, no. 1 (2020): 97, <https://doi.org/10.52166/talim.v3i1.1910>.

⁶ Annisa Firdaus Annisa and Puri Pramudiani, "Penggunaan Smartphone Terhadap Perilaku Sopan Santun Pada Siswa Usia Sekolah Dasar," *Jurnal Cakrawala Pendas* 8, no. 4 (2022): 1408, <https://doi.org/10.31949/jcp.v8i4.3211>.

Maitreya is to develop an attitude of love and care as a manifestation of the spiritual development method of the Maitreyani family teachings.⁷

Compassion (*mettā*) is the sincere intention to see to the happiness and well-being of all beings; compassion (*karunā*), sharing in the suffering experienced by all beings; altruistic joy (*muditā*), feeling happy about the goodness and success of others; and balance (*upekkha*), justice in treating every situation (*Vsm.IX.13-16*). Application of *Brahmavihāra* values as a means of developing students' empathetic attitudes towards others.⁸

The term compassion comes from the Latin "patiri" and the Greek "patein," both of which relate to the experience of suffering and overcoming hardship. Self-compassion is a modern concept influenced by Buddhist philosophical teachings and reflects a broader understanding of the meaning of compassion. This concept emphasizes methods that help one develop the ability to remain present, to interpret, and to discover the essence behind difficult situations, thus enabling these events to be viewed as something optimistically valuable.

Spiritual intelligence is a collection of mental abilities related to awareness, integration, and the non-material and transcendental dimensions of human existence. This intelligence encourages deep reflection, the urge to search for meaning in life, and an increase in one's spiritual awareness and development. Ian Marshall and Danah Zohar in 1997 outlined the concept of spiritual intelligence, defined as various forms of thinking abilities that play a role in exploring broader life goals, leading to an understanding that is appropriate to the environment and circumstances, having a transformative nature and being a primary source of motivation for an individual. From a basic neurological perspective, spiritual intelligence is understood as the capacity to assess the repetition and reality faced by an individual. Spiritual intelligence is the main foundation for the development of emotional and intellectual intelligence and is considered the most essential form of intelligence a person possesses.⁹

The doctrines inherent in Buddhism serve as a basic framework for cultivating a significant and high-quality spiritual existence for its adherents. The primary purpose of these doctrines is to provide guidance to followers so they can face and overcome life's challenges. Buddhist spiritual experience is manifested through a comprehensive understanding of the four pillars of spiritual truth, realized through adherence to the practice of the Noble Eightfold Path (*Ariya-Atttaṅgika-Magga*).

⁷ Kabul Praptiyono, "Hubungan Korelasi Antara Tradisi Budaya Tionghoa Dengan Agama Buddha," *Jurnal Pendidikan, Sains Sosial, Dan Agama* 5, no. 1 (2019): 141, <https://doi.org/10.53565/pssa.v5i1.52>.

⁸ Urip Widodo, *Implementation of Inquiry Learning Method on Brahma Vihara Material in Increasing Students' Empathy*, 4, no. 1 (2024): 61, <https://doi.org/10.53417/sjeb.v4i1.127>.

⁹ Danah Zohar and Ian Marshall, *SQ Kecerdasan Spiritual* (Mizan Media Utama, 2007), 13–14.

Buddhist teachings serve as the foundation for a quality spiritual life for its adherents. Buddhist teachings have made significant contributions to the structure of society and the state. The primary purpose of these teachings is to provide guidance to followers in navigating and facing life's challenges. According to Hidayat, spirituality in Buddhist teachings is reflected through an understanding of the Four Noble Truths (Cattāri Ariyasaccāni), which is realized through adherence to the practice of the Noble Eightfold Path (Ariya-Attaṅgika-Magga). Character education is an effort to strengthen and enhance the moral or ethical values of the nation, especially students who will become the nation's next generation and the spearhead of a nation with character and noble morals.¹⁰ A person of character is someone who is able to understand well, love with all his heart, and always do good.¹¹

Smartphone was initially created through an IBM study in the US in 1992. This digital tool is equipped with various services including "email, zoom, document transmission and games".¹² Based on reference books, user activity can be interpreted as a series of activities from a process, method and activity when implementing something, including using the zoom application using the digital tool.

Online meeting devices are digital interaction media designed to provide online conference services and support learning without direct face-to-face interaction.¹³ Smartphones are sophisticated technology with various functions. According to Borges and Maia¹⁴, smartphones are sophisticated communication tools capable of processing data quickly and accessing various features through application programs. Smartphones act as sophisticated, small devices that resemble computing machines, supporting long-distance interactions, internet connections, online communication network activities, and teaching tools. In this case, students need to adapt to the use of these digital tools in the learning process, and teachers' teaching styles generally use online lecture programs.¹⁵ Smartphone use is the expertise in accessing and operating third-party applications that develop and facilitate various connections, such as Wi-Fi, Bluetooth, and cellular

¹⁰ Annisa Tasya Marsakha et al., "Management of Character Education in School: A Literature Review," *Kelola: Jurnal Manajemen Pendidikan* 8, no. 2 (2021): 132.

¹¹ Vivi Gunawan, "The Role of Parenting Styles and School Environment in Building the Buddhist Characters in Students," *Smaratungga: Jurnal of Education and Buddhist Studies* 2, no. 1 (2022): 34, <https://doi.org/10.53417/sjeb.v2i1.73>.

¹² Derry Iswidharmanjaya, *Bila Si Kecil Bermain Gadget* (Beranda Agency, 2002), 142.

¹³ Arba Sunur and Muh Irwan Padli Nasution, "Penggunaan Aplikasi Zoom Meeting Sebagai Media Pembelajaran Jarak Jauh," *Jurnal Pendidikan, Sains Dan Teknologi* 2, no. 2 (2023): 932, <https://doi.org/10.47233/jpst.v2i2.1293>.

¹⁴ Hélyda Moura Borges and Rodrigo da Silva Maia, "O Impacto Do Uso Do Smartphone e Das Redes Sociais Na Atenção, Memória Dan Ansiedade de Estudantes Universitários: Revisão Integrativa," *Research, Society and Development* 11, no. 15 (2022), <https://doi.org/10.33448/rsd-v11i15.37422>.

¹⁵ Kelvin and Partono Nyanasuryanadi, "Peran Psikologi Dalam Pengelolaan Stres Pada Mahasiswa Program Studi Pendidikan Keagamaan Buddha," *Dharma Acariya Nusantara: Jurnal Pendidikan, Bahasa Dan Budaya* 2, no. 1 (2024): 132, <https://doi.org/10.47861/jdan.v2i1.767>.

communication systems. In other words, smartphones also play a role as navigation instruments, online networking services, and tools used in daily activities.

Oktaviana's 2022 research found a positive relationship between spiritual intelligence and compassion. Furqon's¹⁶ 2018 research showed a positive correlation between smartphone use and compassion. Therefore, it can be concluded that spiritual intelligence and smartphone use influence compassion.

RESEARCH METHODS

The research location was at Metta Maitreya Vocational School, Pekanbaru, Riau. The research began with the instrument trial phase and ended with the distribution of questionnaires to students of Metta Maitreya Vocational School, Pekanbaru. The research design used a quantitative correlational method with a cross-sectional survey method. This correlational research aims to investigate the effects.¹⁷ The population included all 94 Buddhist students of Metta Maitreya Vocational School. This population was selected because 10th-grade students are considered to be in the early adolescent development stage, which is relevant for research in the context of spiritual intelligence, smartphone use, and compassion. In addition, a uniform religious background, namely Buddhism, helps maintain consistency in understanding spiritual values, which is one of the focuses of the research.

The data collection technique is carried out by measuring instruments. This instrument aims to determine The Influence of Spiritual Intelligence and Smartphone Use on the Compassion of Metta Maitreya Vocational School Students in Pekanbaru, Academic Year 2024/2025. The research instrument used a questionnaire distributed through a Google Form, consisting of five answers on a rating scale. Data analysis in this study used parametric inferential statistics, namely regression using SPSS 26.

RESULTS AND DISCUSSION

A. Description of Research Variables

Compassion Variable (Y)

Compassion is an attitude shown by an individual who cares and provides comfort to others, where this involves: (1) Awareness of suffering: that is when an individual realizes that another individual is experiencing suffering; (2) Kindness to oneself: Where support and comfort are given, just as when an individual supports a friend who is experiencing difficulties; (3) Common humanity.

¹⁶ Hafid Furqon, "Pengaruh Penggunaan Smartphone Terhadap Perubahan Perilaku Siswa (Studi Kasus Siswa Sekolah Menengah Atas Negeri 5 Palembang)," *Jurnal Studi Sosial Dan Politik* 2, no. 2 (2018): 136–48, <https://doi.org/10.19109/jssp.v2i2.4055>.

¹⁷ Emzir, *Metodologi Penelitian Pendidikan Kuantitatif & Kualitatif* (Rajawali Pers, 2015), 38.

Spiritual Intelligence Variable (X1)

Spiritual Intelligence is an individual's effort to face problems and find solutions, with the following solutions: (1) Therapy and counseling, where individuals can discuss their problems with a professional so that individuals can understand the root of the problem, manage their emotions, and find ways to overcome them. (2) Support from friends and family provides emotional support where they can be good listeners, give advice and accompany someone in solving the problems they face. (3) Groups that provide support so that individuals feel more understood by others so that through discussions useful suggestions and strategies can be discussed for problem solving. (4) Meditation and relaxation can help calm the mind, reduce stress and improve mental well-being. (5) Information related to the problems faced can be obtained from articles, books, or educational programs. (6) Through mental health services can provide contributions in the form of treatment, diagnosis, and therapeutic support. (7) Through recovery programs can help individuals overcome their mental and physical health problems. (8) Various creative activities can enable individuals to process their emotions and overcome stress. (9) Improve coping skills such as how to communicate effectively, how to manage time, and solve problems.

Smartphone Usage Variable (X2)

It is an individual activity to use communication tools for the purpose of seeking entertainment, establishing communication, gathering information, learning activities, with a certain frequency and time, with the following indicators: (1) Learning media; (2) Information center; (3) Communication tools; (4) Increasing insight.

B. Data analysis

The Influence of Spiritual Intelligence (X1) on Students' Compassion (Y)

Simple Linear Regression Test Results

Table1. Results of Spiritual Intelligence Regression Test ($Y=a+b1X1$)

Coefficientsa								
Model		Unstandardized Coefficients		Standardized Coefficients		Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	30,254	7,277		4.157	.000		
	Intelligence spiritual	.953	.088	.749	10,846	.000	1,000	1,000

a. Dependent Variable: Compassion

The linear regression test is used to determine how much variable x_1 influences variable y . The sign value is 0.000, which is less than the probability value of 0.05. This means that this study demonstrates a relationship between variables x_1 and y .

In this case, the determining factor of whether or not there is an influence of variable x_1 on y is carried out by comparing the calculated t value with the t table. The calculated t value is 10.845 with the t table as follows:

$$t \text{ table} = \alpha/2; (n - k - 1)$$

$$t \text{ table} = 0.025: 94$$

$$t \text{ table} = 1.98552$$

The data above obtained t table data is 1.98552. So the t count value (10.846) > t table (1.98552), it is concluded that the small sign value of the P Value (0.000 < 0.05), the essence of the hypothesis is that it meets the requirements, there is an influence of the variable X_1 on y .

The data in Table 4 represents the regression equation between variables x_1 and y . The formula for finding this regression is:

$$\hat{Y} = a + b_1X_1$$

$$\hat{Y} = 30.254 + 0.953X_1$$

Data obtained from table 4 shows that the Unstandardized Coefficients (a) value is 30.254. It is concluded that the value of 30.254 indicates the influence of variables x_1 and y . Table 4.4 identifies the correlation coefficient value as 0.953, meaning that the relationship between the two variables is strong. The above variable is declared significant because the r table value is 0.207 at a significance level of 5%, obtained r count (0.953) > r table (0.207).

Table2. Results of the Test of the Coefficient of Determination of X_1 Against Y

Model	R	R Square	Adjusted R Square	Standard Error of the Estimate
1	.739 a	.561	.556	10,089

a. Predictors: (Constant), Spiritual Intelligence
b. Dependent Variable: Compassion

Table 2 shows a test of the coefficient of determination with a value of 55.6% using the regression equation $\hat{Y} = 30.254 + 0.953X_1$, while the value of 44.4% represents the influence of other variables not examined by the researcher. In addition, the f -table test is determined using the formula:

$$F_{table} = df_1; df_2$$

$$F_{table} = df_1; n - k - 1$$

$$F_{table} = 1; 94 - 1 - 1$$

$$F_{table} = 1; 92$$

So, it can be determined that the f table is worth 3.94 with a significance of 0.05.

Table 3. Results of the F Test between X1 and Y

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	11973.995	1	11973.995	117,643	.000b
	Residual	9363.973	92	101,782		
	Total	21337.968	93			

a. Dependent Variable: Compassion

b. Predictors: (Constant), Spiritual Intelligence

The calculated F value is 117.643, the significance level is $0.000 < 0.005$, it is concluded that both variables have an influence.

The Effect of Smartphone Use (X2) on Student Compassion (Y)

Table 4. Regression Test Results for Smartphone Use ($Y=a+b_1X_2$)

Coefficients ^a								
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	95,773	14,856		6,447	.000		
	Smartphone	1,132	.155	.89	7,853	.000	1,000	1,000

a. Dependent Variable: Compassion

The data in Table 4 shows that the significance value is 0.000, which is well below the established threshold of 0.05. The initial assumption that there was no effect was proven wrong, and conversely, the hypothesis that there was an effect was accepted. Therefore, smartphone use does indeed influence levels of compassion.

To determine whether there is an influence between smartphone use and compassion, the analysis is not only carried out through the significance value, but also by comparing the calculated t value with the t in the table. The calculated t of spiritual intelligence is 7.853, with a significance value of 0.000. The t table value is calculated first, which can be obtained using a certain formula according to the number of samples and the level of significance used.

$$t \text{ table} = \alpha/2; (n - k -$$

$$1) t \text{ table} = 0.025: 92$$

$$t \text{ table} = 1.98552$$

The t-table value is 1.98552 and the calculated t-value is 7.853. Because the calculated t-value is greater than the t-table ($7.853 > 1.98552$) and the significance value is also much smaller than the 0.05 limit (i.e. $0.000 < 0.05$), and the findings of this study support the hypothesis, where there is a strong influence between smartphone use and the level of compassion.

Furthermore, Table 4 also shows the regression coefficient values, which represent the relationship between the smartphone and compassion variables. The regression equation is written as follows:

$$\hat{Y} = a + b_1X_1$$

$$\hat{Y} = 95,773 + 1,132X_1$$

The constant value of the Unstandardized Coefficients (a) is 95.773. This indicates that when the smartphone variable is considered insignificant, the baseline compassion value remains at 95.773. This means that without considering other factors, the compassion level is within that range.

Furthermore, examining the relationship between smartphone use and compassion levels, the regression coefficient was 1.132. This indicates a fairly close relationship between the two variables; the higher the intensity of smartphone use in a given context, the higher the compassion level.

To determine the significance of the relationship, the correlation coefficient (rx2y) value of 1.132 was compared with the r value in the Product Moment table.¹⁸ At a significance level of 5%, the r table value was 0.207. Because the calculated r was greater than the r table ($1.132 > 0.207$), it was concluded that the relationship between smartphone use and compassion was significant.

¹⁸ Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif Dan R&D* (Alfabeta, 2016), 185.

Table 5. Results of the Test of the Coefficient of Determination of X2 Against Y

Model Summary

Model	R	R Square	Adjusted R Square	Standard Error of the Estimate
1	.290a	.080	.030	15,170

a. Predictors: (Constant), Smartphone

b. Dependent Variable: Compassion

30% (or 0.300) of the variation in compassion levels is explained by smartphone use with the regression equation: $\hat{Y} = 95.773 + 1.132X_1$. This means that smartphone use contributes 30% to compassion levels. Meanwhile, the remaining 70% can be caused by other factors, both indirectly related to smartphone use and other factors that have not been analyzed. To see whether the effect of smartphones on compassion is statistically significant, an F test was conducted with the formula:

$$F_{table} = df_1; df_2$$

$$F_{table} = df_1; n - k - 1$$

$$F_{table} = 1; 94 - 1 - 1$$

$$F_{table} = 1; 92$$

The results of the calculated F table show that the significance level is 0.05, so the F table value is 3.94.

Table 6. F Test Results between Variable X2 and Variable Y

ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	167,365	1	16700.365	261,727	.000b
	Residual	21170.604	92	230,115		
	Total	21337.968	93			

a. Dependent Variable: Compassion

b. Predictors: (Constant), Smartphone

Based on Table 6, the calculated F value is 261.727 with a significance level of 0.000. Because this figure is much smaller than 0.05 ($0.000 < 0.05$), it means that the regression model used is valid and appropriate for predicting the influence of smartphone variables on compassion.

Therefore, there is a fairly close relationship between smartphone use (X2) and the level of compassion (Y).

The Influence of Spiritual Intelligence (X1) and Smartphone Use (X2) on Students' Compassion (Y)

Multiple Linear Regression Test Results

Table 7. Results of the F-Test of X1 and X2 against Y

ANOVA						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	12010.481	2	6005.241	58,588	.000
	Residual	9327.487	91	102,500		
	Total	21337.968	93			

a. Dependent Variable: Compassion

b. Predictors: (Constant), Smartphone, Spiritual Intelligence

The data above shows a value of 0.000. This means this variable has a strong influence, so the third hypothesis is proven.

The formula for obtaining the F Table value is:

$$F \text{ table} = df1; df2$$

$$F \text{ table} = k-1; n - k - 1$$

$$F \text{ table} = 2-1; 94 - 2 - 1$$

$$F \text{ table} = 1; 92$$

Ftable for (1;92) with probability 0.05 is 3.94. F count = 58.588 is greater than F table (3.94) meaning the hypothesis is accepted.

Table 8. Multiple Regression Significance Test of X1 and X2 against Y

Coefficientsa

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	24,633	11,921		2,066	.042		
	Spiritual Intelligence	.949	.088	.706	10.749	.000	.996	1,004
	Smartphone	.062	.104	.011	.597	.552	.996	1,004

The formula for determining regression on variables x1 and x2 against y is

$$\hat{Y} = a + b_1x_1 + b_2x_2$$

$$\hat{Y} = 24,633 + 0.949 x_1 + 0.62 x_2$$

It can be interpreted that: (1) The constant coefficient has a positive value. (2) A positive spiritual intelligence coefficient indicates that an increase in spiritual intelligence is followed by an increase in compassion assuming the smartphone variable remains constant. (3) A positive smartphone variable coefficient indicates that an increase in smartphone use is followed by an increase in compassion assuming the spiritual intelligence variable remains constant.

Determination Test Results (R & R-Square)

Table 9. Determination Test Results (R & R-Square)

Model Summary

Model	R	R Square	Adjusted R Square	Standard Error of the Estimate
1	.750a	.563	.553	10,124

a. Predictors: (Constant), Smartphone, Spiritual Intelligence

b. Dependent Variable: Compassion

The coefficient of determination is 0.563, (R), which is $(0.750)^2 = 0.563$. So, R Square is 0.563 on average, which is equal to 56.3%. The data above concludes that variables X1 and X2 have an influence of 0.563.

CONCLUSION

In line with the research findings and analysis, it is concluded: (1) Linear regression analysis revealed a close relationship between spiritual intelligence and compassion as indicated by a statistically significant relationship with a correlation coefficient of 0.739. The effective contribution of spiritual intelligence was significant at 52.17% to compassion. The finding from a single linear regression was that every 1% increase in spiritual intelligence value increased compassion by 0.953. A positive regression coefficient indicated that an increase in spiritual intelligence was followed by an increase in the compassion variable. The t-test also supported this finding by showing a significant effect through a calculated t of 10.864 which was greater than the t-table of 1.66123. (2) Linear regression analysis also indicated that smartphone use had a strong effect on compassion as indicated by a statistically significant relationship with a correlation coefficient of 0.290. The smartphone use variable provided an effective contribution of 3.19% to compassion, with a significance level indicating that the effect was less significant. The finding from the regression test revealed that smartphone use positively and significantly influenced compassion as indicated by a regression coefficient of 95.773. This means that a 1% increase in smartphone usage is estimated to drive an increase in participation of 1.110. (3) Multiple regression analysis indicates $R^2_{(1,2)}$ of 0.750, which means that spiritual intelligence and smartphones have a positive contribution to compassion. The effective contribution is 55.36%, with 52.17% coming from spiritual intelligence and 3.19% coming from smartphones. The results of the relative contribution calculation show that 94% of the contribution b comes from the spiritual intelligence variable while 6% comes from the smartphone usage variable. So the influence of spiritual intelligence on compassion is greater than the influence of smartphone usage.

While overall smartphone usage variables contribute to the development of compassion, spiritual intelligence has proven to be a more influential factor. Optimizing spiritual intelligence plays a significant role in developing social sensitivity and compassion, which can ultimately encourage individuals to exhibit more positive behavior in their daily lives.

Research Implications

The development of spiritual intelligence should be integrated into the curriculum through various activities such as religious activities, values-based learning, and counseling services. This

approach can enhance students' empathy, which ultimately contributes directly to the development of compassion.

Suggestion

Through the research results and discussions, there are suggestions that can be used as follow-up to the findings of this research, namely: (1) Schools strengthen the development of students' spiritual intelligence through training, extracurricular activities, and spiritual guidance. These programs can foster awareness of the importance of spiritual values, while also helping students improve their self-awareness, empathy for others, emotional management, and compassion. (2) Schools and teachers are advised to use smartphones wisely as a supporting tool in the learning process and character development of students. The use of these devices can be optimized to access learning materials, explore effective learning resources, and form positive habits through applications that support personal growth and character formation. However, adequate control is still needed to avoid the negative impact of non-educational content or social media being disrupted by negative content or non-educational social media. (3) Because spiritual intelligence plays an important role in shaping students' compassion, schools should design programs that combine spiritual aspects with technology. One way is through the development of technology-based applications that contain positive content, encourage self-development, strengthen humanitarian values, and instill ethics. Such applications serve as a supporting tool for the development of students' spiritual intelligence in the context of digital life. (4) This research has limitations in generalizing the results, so further research is needed with a larger sample to obtain more representative results and stronger generalizations.

BIBLIOGRAPHY

- Annisa, Annisa Firdaus, and Puri Pramudiani. "Penggunaan Smartphone Terhadap Perilaku Sopan Santun Pada Siswa Usia Sekolah Dasar." *Jurnal Cakrawala Pendas* 8, no. 4 (2022): 1408–16. <https://doi.org/10.31949/jcp.v8i4.3211>.
- Borges, Hélyda Moura, and Rodrigo da Silva Maia. "O Impacto Do Uso Do Smartphone e Das Redes Sociais Na Atenção, Memória Dan Ansiedade de Estudantes Universitários: Revisão Integrativa." *Research, Society and Development* 11, no. 15 (2022). <https://doi.org/10.33448/rsd-v11i15.37422>.
- Emzir. *Metodologi Penelitian Pendidikan Kuantitatif & Kualitatif*. Rajawali Pers, 2015.
- Furqon, Hafid. "Pengaruh Penggunaan Smartphone Terhadap Perubahan Perilaku Siswa (Studi Kasus Siswa Sekolah Menengah Atas Negeri 5 Palembang)." *Jurnal Studi Sosial Dan Politik* 2, no. 2 (2018): 136–48. <https://doi.org/10.19109/jssp.v2i2.4055>.
- Gunawan, Vivi. "The Role of Parenting Styles and School Environment in Building the Buddhist Characters in Students." *Smaratungga: Jurnal of Education and Buddhist Studies* 2, no. 1 (2022): 34–44. <https://doi.org/10.53417/sjeb.v2i1.73>.

Sumarni, Budi Utomo, Partono: The Effect of Spiritual Intelligence and Smartphone Use on Compassion of Students of Metta Maitreya Vocational School Pekanbaru in the 2024/2025 Academic Year

Iswidharmanjaya, Derry. *Bila Si Kecil Bermain Gadget*. Beranda Agency, 2002.

Kathuria, Richa. "Literature Map: Evolution of Spiritual Intelligence and Its Influence." *Asian Journal of Multidimensional Research* 8, no. 1 (2019): 146. <https://doi.org/10.5958/2278-4853.2019.00013.2>.

Kelvin, and Partono Nyanasuryanadi. "Peran Psikologi Dalam Pengelolaan Stres Pada Mahasiswa Program Studi Pendidikan Keagamaan Buddha." *Dharma Acariya Nusantara: Jurnal Pendidikan, Bahasa Dan Budaya* 2, no. 1 (2024): 131–39. <https://doi.org/10.47861/jdan.v2i1.767>.

Kumar, Sudeep. "Spirituality Quotient: A Pathway to Health, Wellbeing and a Successful Life." *Indian Journal of Clinical Psychology* 24, no. 3 (2000): 614–614. <https://doi.org/10.1001/archopht.1940.00870030192025>.

Marsakha, Annisa Tasya, Hasan Hariri, and Sowiyah. "Management of Character Education in School: A Literature Review." *Kelola: Jurnal Manajemen Pendidikan* 8, no. 2 (2021): 185–94.

Partono, DYP Sugiharto, Tri Raharjo, and Titi Prihatin. "The Influence of the Basic Knowledge of Noble Truth and the Implementation of Mindfulness on Spiritual Development of Buddhist People at Mahabodhi Temple Semarang." 2020. <https://doi.org/10.4108/eai.29-6-2019.2290315>.

Praptiyono, Kabul. "Hubungan Korelasi Antara Tradisi Budaya Tionghoa Dengan Agama Buddha." *Jurnal Pendidikan, Sains Sosial, Dan Agama* 5, no. 1 (2019): 125–44. <https://doi.org/10.53565/pssa.v5i1.52>.

Rahmawati, Zuli Dwi. "Penggunaan Media Gadget Dalam Aktivitas Belajar Dan Pengaruhnya Terhadap Perilaku Anak." *TA'LIM: Jurnal Studi Pendidikan Islam* 3, no. 1 (2020): 97–113. <https://doi.org/10.52166/talim.v3i1.1910>.

Rochmah, Aliyah Nur, and Early Maghfiroh Inayati. "Pengaruh Kecerdasan Spiritual." *Jurnal Manajemen Dakwah* 1, no. 1 (2015): 1–19.

Sugiyono. *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif Dan R&D*. Alfabeta, 2016.

Sunur, Arba, and Muh Irwan Padli Nasution. "Penggunaan Aplikasi Zoom Meeting Sebagai Media Pembelajaran Jarak Jauh." *Jurnal Pendidikan, Sains Dan Teknologi* 2, no. 2 (2023): 932–35. <https://doi.org/10.47233/jpst.v2i2.1293>.

Widodo, Urip. *Implementation of Inquiry Learning Method on Brahma Vihara Material in Increasing Students' Empathy*. 4, no. 1 (2024): 51–64. <https://doi.org/10.53417/sjeb.v4i1.127>.

Zohar, Danah, and Ian Marshall. *SQ Kecerdasan Spiritual*. Mizan Media Utama, 2007.