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The Effect of Tahajud Prayers on the *EQ (Emotional Quotient)* of New Santriwati at At- Taufiqiyah Islamic Boarding School Sumenep

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ABSTRACT New students at boarding schools often experience culture shock which can affect their EQ (Emotional Quotient). Tahajud prayer as a sunnah worship is believed to have an influence on increasing EQ (Emotional Quotient) through deeper spiritual habituation. A new santri who makes tahajud prayer a routine worship will have a good EQ (Emotional Quotient). In line with the purpose of this study to determine the effect of tahajud prayer on EQ (Emotional Quotient) of new female santri at Pondok Pesantren At-Taufiqiyah Sumenep. This study used a quantitative design with a cross-sectional observational analytic approach. The research sample consisted of 43 new female students at At-Taufiqiyah Islamic Boarding School Sumenep selected by simple random sampling technique. This study used the independent variable Tahajud prayer while the dependent variable in this study was EQ (Emotional Quotient). The results of the analysis of this study using the ordinal regression analysis test obtained a p-value of $0.01 < 0.05$, which means that there is an effect of tahajud prayer on the EQ (Emotional Quotient) of new female santri at the At-Taufiqiyah Islamic Boarding School Sumenep. The implementation of tahajud prayer can affect the EQ (Emotional Quotient) of new santriwati, because increasing EQ through tahajud has the potential to form santriwati who are more patient, empathetic, and able to manage stress and social conflicts in the pesantren environment, which of course has an impact.

INDEX TERMS Tahajud prayer, *EQ (Emotional Quotient)*, New Students, Spiritual Enhancement

I. INTRODUCTION

EQ (Emotional Quotient) refers to a person's ability to recognize and manage their own and others' feelings, motivate themselves, and deal with emotions well [1]. The level of *EQ (Emotional Quotient)* of each individual varies, some are low and some are high. Low EQ (Emotional Quotient) can be reflected in indiscipline, such as not regularly praying, breaking rules, often playing truant, difficulty adapting to the new environment in the Islamic boarding school, longing for their hometown, and conflicts with friends in the Islamic boarding school. These things can cause some students to experience stress and a decrease in their emotional intelligence.

To improve weak *EQ (Emotional Quotient)*, one of the steps that can be taken is through guidance, especially by getting used to worship, such as performing prayers. The obligatory Tahajud prayer program in Islamic boarding schools is expected to have a positive impact on new female students who are adapting to the environment. However, so far, the influence of Tahajud prayer has never been studied at

the At-Taufiqiyah Islamic Boarding School in Sumenep.

According to WHO data (2020), 39% of adolescents have low emotional intelligence. The Indonesian Ministry of Health (2020) states that around 26.9% of Indonesian adolescents have low emotional intelligence [2]. The results of other studies show that around 5-10% of new students experience difficulties in adapting to a new environment. They often have difficulty learning, skip school, are involved in criminal acts during the pesantren period, and some ask to be sent home. Furthermore, research conducted by [1], Indicated a significant effect of Tahajud prayer on the *Emotional Spiritual Quotient (ESQ)* of male students. Therefore, this study recommends that students pray Tahajud more often to improve their *ESQ*. Meanwhile, research conducted by Alvi Syahri Daeli (2023) in research conducted at the Assudaniyah Islamic Boarding School, Medan shows that it has a big role in improving the spiritual intelligence of adolescents with tahajud prayer through the implementation of prayer activities with several processes carried out including through Exemplary, Practice and habituation, Dialogue, Discipline and Mau'izhah [3].

Based on the results of the survey when interview were conducted at the boarding school At-Taufiqiyah Sumenep. From these sources, the results obtained in general new students stated a lack of habituation to do tahajud prayers, lack of self-awareness, unable to control themselves as well as crying every day, wanting to go home, no appetite, unable to concentrate on receiving lessons, lack of empathy for the surrounding and less active in social activities in the boarding school so that it can decrease emotional intelligence in new students due to students who have not been able to adapt to the new environment of the boarding school.

This research was conducted to fill the void of studies in the realm of integration between the practice of sunnah worship, especially tahajud prayer, with the development of *EQ (Emotional Quotient)* in new female santri in the pesantren environment. Although there have been many studies that explain the benefits of tahajud prayer on mental and spiritual health, most of these studies are still general in nature and have not specifically explained the aspects of *EQ (Emotional Quotient)* in the context of pesantren education, especially in local areas such as Pondok Pesantren At-Taufiqiyah Sumenep. No research has been found that specifically examines the relationship between tahajud prayer and *EQ (Emotional Quotient)* in new female santri at At-Taufiqiyah Islamic Boarding School Sumenep. In fact, the emotional condition of new santri who are experiencing transition and adaptation is very important to pay attention to.

One of the Sunnah Muakkad prayers exemplified by the Prophets and Apostles is the Tahajud prayer. Tahajud prayer is also known as qiyamul lail, which literally means 'waking up at night' and refers to praying at night. This Tahajud prayer activity not only brings us closer to Allah, but also benefits our physical health. According to the hadith of the Prophet Muhammad SAW, "Tahajud prayers can erase sins, provide peace of mind, and prevent disease" (HR At-Tirmidzi). Various studies have been conducted by experts showing that Tahajud prayer has a positive effect on health [4]. Tahajud prayers hold a deep dimension of Dhikrullah and have a significant psychological impact on the human soul. The calmness and tranquility felt by those who pray Tahajud has a very high spiritual value [5].

Santri, especially new students, when entering a new environment will feel different, different from their behavior such as uncontrolled emotions, therefore the importance of EQ in everyday life, especially for new students. The role of tahajud prayer can increase spirituality, clear the heart, and emotional intelligence. Because people with a clean heart can control the various traits that are in it. Tahajud prayer is a form of worship in Islam that can contribute to increasing emotional intelligence. In human life, there is a fundamental relationship between the soul and the religion or beliefs it adheres to [6].

The positive impacts of a calm mind on health include increased empathy, the ability to express and understand emotions, anger control, and independence. In addition, a calm mind also increases adaptability, fosters sympathy, and strengthens interpersonal problem-solving skills. Not only that, this good mental condition also encourages perseverance, solidarity, kindness, and respect, and helps in avoiding various physical ailments in general.

Getting used to performing Tahajud Prayer is indeed not

easy and often encounters various obstacles. However, as new female students, we must continue to be enthusiastic and patient, because every good thing often begins with a compulsion. When you are used to praying Tahajud, you will find yourself reluctant to leave it, even in difficult situations, the pleasure of undergoing this worship and taking the time to pray to Allah SWT makes it a necessity of life that must be fulfilled [7].

In this study, researchers focused on new santri at the At-Taufiqiyah Islamic Boarding School in Sumenep to explore further about "The Effect of Sholat Tahajud on the *EQ (Emotional Quotient)* of New Santriwati." The purpose of this study is to analyze the indicators that play an important role in complementary therapy, with Sholat Tahajud as one of the alternative methods to increase spiritual and emotional intelligence.

According to the majority of scholars, there is a special condition for performing the Tahajud prayer, which is that one must first sleep. The term "Tahajud" itself comes from the word "tahajud," which means to be awakened from sleep heavily. Thus, Tahajud prayer is a voluntary prayer performed at night after Isha prayer and after waking up from sleep. Therefore, if this prayer is performed before sleep, it is no longer considered Tahajud prayer, but just an ordinary night prayer, like other sunnah prayers [8]. Because tahajud prayer is performed at night, a time when the person who performs it will feel calmer and his heart is wider and full of solemnity [9].

An imbalance in people's emotional and spiritual development can lead to various problems, as well as hinder their efforts to find solutions to the challenges faced in life. Emotional Intelligence (*EQ*) has a close relationship with human resource development, as it shapes a good personality. Therefore, it is important for people to receive training in order to develop emotionally and mentally in a balanced way [10].

A person who consistently seeks to establish a relationship with God tends to have a healthier mentality. In this context, worship such as prayer and dhikr is one of the ways used by Muslims to communicate with the Creator [11].

EQ (Emotional Quotient) is an individual's ability to manage emotions through intelligence, maintaining a balance between the emotions felt and how to express them. *EQ (Emotional Quotient)* includes the ability to understand one's own emotions, self-regulation, motivation, empathy, and social skills [12]. In addition, guidance in the learning process also focuses on eliminating unwanted emotional reaction patterns, as a preventive measure to support children's growth and development [13].

According to Robert A. Emmons, the five characteristics of spiritually intelligent people are that they can reach a peak level of consciousness, they can sacralize daily experiences, they can use spiritual power to solve problems, and they can do good [14].

Culture shock in new female students can cause feelings of discomfort when they adapt to a new environment, such as boarding school. This experience can affect their social life and ability to adapt to the different atmosphere and norms around them [15]. In psychology, self-adaptation is a dynamic process, aiming to change individual behavior in order to create a more harmonious interaction between themselves and the environment. In psychology, self-adaptation is a dynamic process, aiming to change individual behavior in order to create a more harmonious interaction between themselves and the environment. This process is known as adaptation, where humans need to adjust to their

environment in order to be well accepted[16] They may have difficulty in adapting to new situations, feel unable to take responsibility, and difficulty in managing time between memorization and general learning, which greatly affects the decline in emotional intelligence [17].

II. METHODS

This study uses quantitative methods with the design used in this study, namely *Cross-Sectional Observational Analysis* with *one-shot case study research design*. *Cross sectional* research is a study in which variables are collected at the same time. The research was conducted on January 02-03, 2025.

Sampling techniques refer to the methods used to select samples in a study. These various techniques are designed to consider the number and characteristics of the existing population, so as to ensure that the sample taken is representative and in accordance with the research objectives [18]. In this study, the sampling technique used *probability sampling* with *simple random sampling* technique. The research sample consisted of 43 new female students, namely at the level of class VII and class X.

Data were collected through questionnaires, filling out questionnaires to determine the effect of habituation of tahajud prayer on EQ (Emotional Quotient) of new santriwati. The questionnaire distributed to respondents was a closed questionnaire guided by Daniel Goleman's theory. Respondents were asked for their responses to the questions given, whether always, often, sometimes, rarely and never.

The questionnaire measures the frequency of tahajud prayer implementation and the level of EQ (Emotional Quotient) of santriwati based on five main aspects: self-awareness, self-control, motivation, empathy, and social skills. In this stage, the research instrument plays a crucial role, because it functions as a measuring tool that provides relevant information about the subject we are researching [19].

Data collection was carried out directly using a questionnaire consisting of 30 question items with answer responses in the form of a Likert scale. Researchers processed the data by following the stages consisting of editing, scoring, coding, entry, and tabulating.

The first step taken to determine the statistical test used is the data normality test, which aims to determine the type of statistical test to be applied in this study. If the data is not normally distributed, the bivariate analysis will use the Mann-Whitney test. Conversely, if the data is normally distributed, the ordinal regression analysis test will be used. In this study, the variables analyzed were ordinal scales. The statistical test used in this study is the ordinal regression analysis test.

In conducting research on respondents, researchers pay attention to the ethical issues below: informed consent, benefits, respect for client rights, fair treatment, confidentiality, and confidentiality [20].

III. RESULT

This research was conducted at the At-Taufiqiyah Islamic Boarding School Sumenep founded by KH. Hasyim Ali in 1942 AD/1361 which is located in the Aengbaja Raja area, Bluto District, Sumenep Regency, East Java 69466. The daily atmosphere at At-Taufiqiyah Islamic Boarding School Sumenep, East Java Province is characterized by regular

activities and full of togetherness values. Santri follow a routine schedule ranging from congregational prayers, recitation, to extracurricular activities.

This pesantren life teaches independence and care for others. There are also various activities such as scouting, sports, and arts activities to balance intellectual and physical education. With a supportive environment and guidance from the caregivers, the students here are formed into individuals who are empowered and have integrity.

Pondok Pesantren At-Taufiqiyah Sumenep, East Java Province, provides adequate facilities for students, ranging from comfortable dormitories, mosques, libraries, to computer laboratories. To support learning, the pesantren also has an internet network and modern study rooms.

A. DATA DEMOGRAPHIC DATA ON THE AGE OF NEW SANTRIWATI AT AT-TAUFIQIYAH ISLAMIC BOARDING SCHOOL SUMENEP

The following is a demographic table of the age of new santriwati at Pondok Pesantren At-Taufiqiyah Sumenep

TABLE 1
Demographic Table of the Age of New Santriwati at Pondok Pesantren At-Taufiqiyah Sumenep in January 2025

Age	Frequency (f)	Percentage (%)
13 years	9	20,9
14 years	8	18,6
15 years	7	16,3
16 years	19	44,2
Total	43	100

Based on **TABLE 1**, it is known that almost half of the new santri (44.2%) are 16 years old and a small proportion of new santri (16.3%) are 15 years old.

B. DEMOGRAPHIC DATA OF NEW SANTRIWATI IN AT-TAUFIQIYAH ISLAMIC BOARDING SCHOOL SUMENEP

The following is a table of the old demographics of new santriwati at Pondok Pesantren At-Taufiqiyah Sumenep

TABLE 2
Demographic Table of New Santriwati at Pondok Pesantren At-Taufiqiyah Sumenep in January 2025

Lama	Frequency (f)	Percentage (%)
4 months	2	4,7
5 months	35	81,4
6 months	6	14
Total	43	100

Based on **TABLE 2**, it is known that almost all new santri (81.4%) have been in the boarding school for 5 months and a small proportion of new santri (4.7%) have been in the boarding school for 4 months

C. CHARACTERISTICS OF TAHAJUD PRAYERS OF NEW SANTRI IN AT-TAUFIQIYAH ISLAMIC BOARDING SCHOOL SUMENEP

The following is a table of the characteristics of tahajud prayer for new female santri at Pondok Pesantren At-Taufiqiyah Sumenep

TABLE 3
Implementation of Tahajud Prayers for New Santriwomen at At-Taufiqiyah Islamic Boarding School Sumenep in January 2025

Implementation Praying Tahajud	Frequency (f)	Percentage (%)
48-54 (Less)	8	18,6

55-61 (Fair)	10	23,3
62-68 (Good)	18	41,9
69-75 (Very Good)	7	16,3
Total	43	100

Based on TABLE 3, it is known that almost half of the new santri (41.9%) perform tahajud prayers well in At-Taufiqiyah boarding school Sumenep and a small proportion of new santri (16.3%) perform tahajud prayers very well in At-Taufiqiyah boarding school Sumenep.

D. CHARACTERISTICS OF EQ (EMOTIONAL QUOTIENT) OF NEW SANTRI WATI AT PONDOK PESANTREN AT-TAUFIQIYAH SUMENEP

TABLE 4

EQ (Emotional Quotient) of New Santriwati at Pondok Pesantren At-Taufiqiyah Sumenep in January 2025

EQ (Emotional Quotient)	Frequency (f)	Presentase (%)
≤ 47 (very bad)	4	9,3
48-54 (poor)	9	20,9
55-61 (medium)	10	23,3
62-68 (good)	15	34,9
69-75 (very good)	5	11,6

Total	43	100
The following is a table of EQ (Emotional Quotient) characteristics of new female santri at Pondok Pesantren At-Taufiqiyah Sumenep		

Based on TABLE 4, it is known that almost half of the new santri (34.9%) have good EQ (Emotional Quotient), and a small proportion of new santri (9.3%) at the At-Taufiqiyah boarding school in Sumenep have very poor EQ (Emotional Quotient)

E. THE EFFECT OF TAHAJUD PRAYERS ON THE EQ (EMOTIONAL QUOTIENT) OF NEW SANTRI WATI AT AT-TAUFIQIYAH ISLAMIC BOARDING SCHOOL SUMENEP

To determine whether or not there is an influence of tahajud prayer on the EQ (Emotional Quotient) of new female santri at the At-Taufiqiyah boarding school Sumenep, the ordinal regression analysis test is used. The results of the analysis test obtained the following results:

TABLE 5

The Effect of Tahajud Prayers on the EQ (Emotional Quotient) of New Santriwati at Pondok Pesantren At-Taufiqiyah Sumenep in January 2025

		EQ (Emotional Quotient)										Total	
		< 47		48-54		55-61		62-68		69-75			
		(Very Bad)		(Poor)		(Medium)		(Good)		(Very Good)			
		F	%	F	%	F	%	F	%	F	%	F	%
Tahajud Prayer	48-54 (Less)	2	25	2	25	3	37,5	1	12,5	0	0,0	8	100
	55-61 (Fair)	1	10,0	5	50	2	20	2	20	0	0,0	10	100
	62-68 (Good)	1	5,6	2	11,1	4	22,2	10	55,6	1	5,6	18	100
	69-75 (Very Good)	0	0,0	0	0,0	1	14,3	2	28,6	4	57,1	7	100
Total		4	9,3	9	20,9	10	23,3	15	34,9	5	11,6	43	100
χ^2		Df				$\chi^2_{(3; 0.05)}$				p-value			
21.572		3				7.815				0.000			

Based on TABEL 5, the statistical test results of ordinal regression analysis using the SPSS application, the value of χ^2 is 21.572 which is greater than the value of $\chi^2_{(3; 0.05)} = 7.815$ and a p -value of 0.000 which is smaller than $\alpha = 0.05$. This shows that H_0 fails to be rejected, meaning that tahajud prayer has a significant effect on the EQ (Emotional Quotient) of new female santri at the At-Taufiqiyah boarding school in Sumenep.

The initial hypothesis in this study states that tahajud prayer has a positive effect on increasing the EQ (Emotional Quotient) of new female santri. EQ or Emotional Quotient includes the ability to recognize, understand, and manage emotions of oneself and others and the ability that is needed by new santri in their adaptation process in the pesantren environment. Based on the results of the study, it was found that santri who routinely performed tahajud prayers showed a more stable level of emotional control, a higher level of empathy, and better social skills than santri who were not accustomed to performing tahajud. The results of this study support the initial hypothesis and emphasize that tahajud prayer not only has an impact on spiritual aspects, but also contributes significantly to the emotional and social strengthening of santriwati, especially in the early days of adaptation in pesantren.

IV. DISCUSSION

Based on TABLE 3, the results show that almost half of the new santri (41.9%) perform tahajud prayer well in At-Taufiqiyah boarding school Sumenep, a small proportion of new santri (16.3%) perform tahajud prayer very well in At-Taufiqiyah boarding school Sumenep.

Based on research [21], Factors from the external environment have a significant influence on disciplinary behavior. One of them is the implementation of clear rules. In addition, parenting plays an important role, where the attention, motivation, and support they provide are key. No less important, the role of teachers or educators after parents is also decisive in shaping optimal disciplinary behavior. In addition, friends and the surrounding environment also have a big impact, both positive and negative, on disciplinary behavior. By being kind and supportive of the environment, we will indirectly feel a positive impact that will also return to ourselves.

This theory is in line with research [22] according to Gerald Corey's view, which emphasizes the systematic application of changing behavior towards more adaptive ways. Within this framework, there are basic principles that focus on adaptive behavior in order to eliminate maladaptive behavior. Thus, positive behaviors will result in good outcomes

The discipline of performing tahajud prayers routinely is a form of love for Allah SWT, also supported by the influence of the environment around new santriwati, such as inviting each other to perform tahajud prayers so as to influence the implementation of tahajud prayers to become routine worship that is often done without coercion to avoid punishment from boarding school administrators. The implementation of tahajud prayer routinely by new santri is also due to the factor of good parenting from parents before the new santri enter the boarding school environment.

The new santri who perform tahajud prayer well have good behavior and also have a good friendship environment that affects the implementation of tahajud prayer regularly. So that the above results are obtained, indicating that the implementation of tahajud prayer by new female santri is good. However, there are some of the implementation of tahajud prayers by new female students that are still lacking, due to a lack of awareness of the importance of spirituality.

Based on TABLE 4, it was found that almost half of the new santri (34.9%) had good *EQ* (*Emotional Quotient*) and a small proportion of new santri (9.3%) at the At- Taufiqiyah boarding school in Sumenep had very poor *EQ* (*Emotional Quotient*).

Based on research [23] *EQ* (*Emotional Quotient*) is influenced by a person's ability to manage emotions by realizing self-emotion, self-regulation, motivation, empathy, and social skills. Meanwhile, based on research [24] Emotional intelligence is strongly influenced by the environment, parenting patterns and parenting patterns from boarding school caregivers, which can be in the form of advice, direction, and nurturing. For this reason, the role of the environment, especially parents in adolescence, is very influential in the formation of emotional intelligence.

These new santri have a good *EQ* (*Emotional Quotient*) because of their healthy friendship environment that affects their mental health process and also new santri who have a good *EQ* (*Emotional Quotient*) are smart in managing emotions when there are problems. In addition, some new santri have a good *EQ* (*Emotional Quotient*) due to the factor of good parenting in providing advice, direction and care when at home or before entering the boarding school environment, thus having a good impact on *EQ* (*Emotional Quotient*).

However, there are also new santriwati who have very bad *EQ* (*Emotional Quotient*), because these new santri after an interview with one of the new santriwati, it turns out that these new santriwati do not have good parenting from their parents since the first time which caused one of these new santriwati to be forced to enter the boarding school environment and also one of these new santriwati has an unhealthy friendship environment so that the lack of emotional management towards themselves, which causes the *EQ* (*Emotional Quotient*) owned by these new santriwati is still lacking.

Based on TABLE 5, the results of this study indicate the effect of tahajud prayer on *EQ* (*Emotional Quotient*) in new female santri at Pondok Pesantren At-Taufiqiyah Sumenep. Based on the ordinal regression analysis test, the χ^2 value is 21.572 which is greater than the value of $\chi^2_{(3; 0.05)} = 7.815$ and known *p-value* of 0.000 which is smaller than $\alpha = 0.05$ This shows that tahajud prayer has an influence on the *EQ* of new female students. Thus, it can be concluded that H_0 is not accepted, which means

that tahajud prayer has a significant influence on the *EQ* of new female santri at Pondok Pesantren At-Taufiqiyah Sumenep.

The existence of the influence of tahajud prayer on the *EQ* (*Emotional Quotient*) of the new santriwati has been proven by hypothesis testing using the ordinal regression analysis test. The routine implementation of tahajud prayer will have a good influence on the *EQ* (*Emotional Quotient*) of new santriwati. It is also supported by a healthy friendship environment so that it can support the enthusiasm to carry out all activities in the boarding school. In addition, new santri who perform tahajud prayer well and have a good *EQ* (*Emotional Quotient*) because they have good parenting in parenting and educating new santri before entering the boarding school environment which will affect their *EQ* (*Emotional Quotient*). this is in accordance with research [1].

This research is in line with [25] entitled "The Relationship between Tahajud Prayer Habituation and Emotional Intelligence of Female Santri of Darul Qur'an Al-Karim Islamic Boarding School Karang Tengah Baturraden Banyumas" This study shows that the more diligent the students perform tahajud prayers, the better the students' emotional intelligence. This is comparable to previous research that there is a significant relationship between tahajud prayer activities and students' emotional intelligence.

However, in this study, it was also found that some new santri had good *EQ* (*Emotional Quotient*) but did not perform tahajud prayer regularly. In this result, it was found that a small proportion (4.7%) of new santri had good *EQ* (*Emotional Quotient*) but did not perform tahajud prayer regularly. New santri who have good *EQ* (*Emotional Quotient*) can control themselves from various challenges, have high self-awareness and empathy for their surroundings, and can motivate themselves. However, even though these new santri have good *EQ* (*Emotional Quotient*), they have not routinely performed tahajud prayer because they are not used to it and are inconsistent, lack of understanding of the virtues of tahajud prayer, the temptation of sleeping comfort, and the friendship environment at the boarding school that is less supportive. Also supported by parenting at home before entering the boarding school environment.

It was also found in this study that a small proportion (16.3%) of new santri had less *EQ* (*Emotional Quotient*) but were routine in performing tahajud prayers. New santri who have less *EQ* (*Emotional Quotient*) are because these new santri have not been able to adapt to the new environment of the Islamic Boarding School. So that they have not been able to control themselves which causes them to often cry to go home, have not been able to motivate themselves to be able to make adjustments to the new environment at the Islamic Boarding School. However, it is supported by parenting at home with the habit of implementing tahajud prayers so that these new santriwati are routine in implementing tahajud prayers.

In this study, it was also found that a small proportion (4.7%) had less *EQ* (*Emotional Quotient*) and were not routine in performing tahajud prayers. This is due to several factors, namely that these new santri have not had awareness of themselves, have not been able to control themselves with the new environment of the Islamic Boarding School, do not have a good friendship environment, cannot motivate themselves to enthusiastically seek knowledge in the Islamic Boarding School environment, have poor parenting, and are forced to enter the Islamic Boarding

School environment. So that it causes new santriwati to be depressed and feel forced to do all the activities.

Efforts to solve the problem by the caregivers of Pondok Pesantren, by applying physical punishment such as walking squatting around the mosque and cleaning the bathroom for new santri who do not perform tahajud prayers. The imposition of physical punishment on new santri is less than optimal in solving the problem, less effect on increasing *EQ (Emotional Quotient)* and the enthusiasm to carry out tahajud prayers regularly by new santri. So it takes a pattern of enforcing punishment in a better and more emotionally influential way.

However, this punishment can be replaced with emotional punishment, such as murojaah Al-Qur'an until the time of morning prayer, waking up his friends to pray tahajud the next day, and reading surah Yasin five times. Imposing punishment like this will affect two understandings, namely spiritual and emotional understanding. So that these new santri will be more aware of the importance of spiritual and emotional influences on themselves.

In addition to the imposition of emotional punishment, there is also a reward, namely getting motivation from the caregiver of the Pondok Pesantren to continue to improve the quality of worship. This aims to make new santriwati more enthusiastic about carrying out other sunnah worship besides tahajud prayer and also giving this reward can affect the *EQ (Emotional Quotient)* aspect possessed by new santriwati.

There are also ways to improve the *EQ (Emotional Quotient)* of new female santri to be better and more enthusiastic about carrying out new activities at the Islamic Boarding School, namely applying parenting and special approaches by the caregivers of the Islamic Boarding School. It is also done by creating a supportive environment such as a friendship environment that invites each other to goodness, building habits gradually, motivating oneself that the purpose of entering the boarding school environment is to deepen religious knowledge, form good character and morals, and get a better environment than before entering the boarding school environment.

After further observation, approaching the final process of completing this research, it was found that the enthusiasm of new santriwati in adjusting to the new environment at the Islamic Boarding School was very high. This shows that with the general calculation that the *EQ (Emotional Quotient)* of the new santriwati is getting better.

This research opens up opportunities for the application of the tahajud prayer habituation program in other Islamic boarding schools as part of a holistic approach to character education. Not only as an additional act of worship, but also as a medium for developing emotional intelligence that is important in forming a strong, patient, empathetic, and good character. If carried out widely, this approach can improve the overall quality of the social life of students, creating a more conducive, peaceful, and mutually supportive pesantren environment. In addition, the implementation of this program can also be a real contribution of pesantren in harmonizing religious education with the development of psychological and emotional aspects that have tended to be separated.

Tahajud prayer, which is held in the last third of the night in a calm and reflective environment, provides space for santriwati to

get closer to Allah, introspect, and strengthen inner calm. This condition is very helpful in shaping emotional stability and improving adaptability in a challenging new environment such as boarding school. Socially, the results of this study show that the habituation of sunnah worship such as tahajud prayer not only has a spiritual impact, but also contributes significantly to the character building and emotional well-being of santriwati. Therefore, this practice can be used as one of the effective methods of personality development, especially in the initial transition period for new students.

V. CONCLUSION

Based on the results of this study, it is concluded that almost half of the new santri in the boarding school At-taufiqiyah Sumenep perform tahajud prayer well, almost half of the new santri in the boarding school At- Taufiqiyah Sumenep have good *EQ (Emotional Quotient)* and there is an influence of tahajud prayer on *EQ (Emotional Quotient)* of new santri in the boarding school At-Taufiqiyah Sumenep.

Based on the results of this study, it shows that the implementation of tahajud prayer and *EQ (Emotional Quotient)* is good, but there are some new santriwati whose implementation of tahajud prayer is still lacking and have less *EQ (Emotional Quotient)*, it is hoped that the activities of implementing tahajud prayer and *EQ (Emotional Quotient)* owned by new santriwati will be emphasized more in the future.

From the research that has been done, it is hoped that the boarding school can add mandatory programs that support the activities of new santriwati with the aim of encouraging enthusiasm and self-awareness of new santriwati to improve the implementation of tahajud prayer and *EQ (Emotional Quotient)* owned by new santriwati. Tahajud prayer can be made part of the curriculum for moral development and emotional intelligence by linking this nightly worship practice to topics such as emotional management, peace of mind, and self-reflection in morals classes or counseling guidance. Organize training or mentoring activities on *EQ (Emotional Quotient)* and spirituality for female students, which not only contains theory but also guides them in understanding their emotions through worship approaches such as tahajud.

For further research, it is hoped that it can carry out a follow-up program or the same program, namely the implementation of tahajud prayer on *EQ (Emotional Quotient)* with different samples.

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