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Quran Reading Intensity and Spiritual and Emotional Intelligence among Vocational School Students in North Lombok

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Abstract

Routine Quran reading is a common feature of Islamic school life, yet the frequency, duration, and consistency of students' reading may relate differently to their spiritual and emotional development. This study examined associations between Quran reading intensity and spiritual and emotional intelligence among students at SMKS Babussalam Gangga, North Lombok, Indonesia. A quantitative, nonexperimental correlational survey included 100 students from a school population of 133. Self-report Likert questionnaires measured reading intensity and the two outcomes. Simple linear regressions assessed the composite intensity score; multiple regressions examined frequency, duration, and consistency. Reading intensity was positively associated with spiritual intelligence ($B = 0.599$, $t = 10.728$, $p < .001$, $R^2 = .540$) and emotional intelligence ($B = 0.590$, $t = 9.111$, $p < .001$, $R^2 = .459$). In the dimension models, frequency was associated with both outcomes. Consistency was associated with spiritual intelligence ($p = .024$), whereas duration was associated with emotional intelligence ($p = .021$). These findings identify distinct patterns within an established Quran reading practice. Because the data are cross-sectional and self-reported, the results support association rather than a causal effect; longitudinal research should test whether changes in reading habits precede changes in either outcome.

Keywords: Quran reading; spiritual intelligence; emotional intelligence; Islamic education; vocational school

INTRODUCTION

Islamic education seeks to develop students' intellectual capacities alongside their moral,

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spiritual, and social dispositions. Quran reading is widely embedded in school routines, but participation in a shared activity does not mean that students read with the same regularity or for the same length of time (Goleman, 2001). At SMKS Babussalam Gangga in North Lombok, Quran reading forms part of the school's daily religious practice. This setting offers an opportunity to examine whether differences in students' reading habits correspond to differences in two related but distinct outcomes: spiritual intelligence and emotional intelligence.

Spiritual intelligence in this study concerns awareness of one's relationship with God, the capacity to find meaning in experience, composure in difficulty, and moral conduct. Emotional intelligence concerns awareness and regulation of one's feelings, motivation, empathy, and constructive social interaction. These constructs can overlap in everyday behavior but should remain analytically separate. Foundational accounts describe spiritual intelligence in relation to meaning and values and emotional intelligence in relation to understanding and managing emotion. The study's questionnaires operationalize these concepts in the context of students' religious and school life (Hamzah, 2022).

Previous studies have linked Quran reading or related religious habits to spiritual intelligence and emotional intelligence. Evidence from different educational levels is informative, but it does not establish that every component of reading intensity bears the same relationship to both outcomes in a vocational school. A frequency measure captures repeated encounters with the text; duration captures time spent during a reading session; and consistency captures the maintenance of a reading routine. Treating these components as interchangeable may conceal informative differences (Riduwan, 2012).

This article therefore asks whether overall Quran reading intensity is associated with spiritual and emotional intelligence among vocational school students, how much variation in each outcome is explained by the corresponding simple regression model, and which components of reading intensity retain an association when entered together. The contribution is a paired analysis of both outcomes within one school, followed by a comparison of the three reading dimensions. The hypotheses anticipate positive associations, while the observational design prevents a claim that reading itself produces changes in intelligence.

The expression "reading intensity" requires care because it is not a single directly observed behavior. A student may read briefly each day, read at length only occasionally, or maintain a schedule with interruptions. Frequency, duration, and consistency therefore represent related but distinguishable descriptions of participation. The composite score used in the first set of models summarizes these responses, whereas the second set of models assesses each component

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conditional on the other two. The two analyses answer different questions and their coefficients cannot be compared as if they arose from an identical predictor definition.

Within Islamic education, recitation and reading can form part of worship, guided learning, memorization, and reflection. The present survey centers on the intensity of reading as reported by students. It does not separately measure comprehension, recitation quality, memorization, or the degree to which a student applies a passage to daily conduct. The distinction matters because a plausible educational account may involve attention to meaning and practice, while the observed data represent a narrower measure of reading habits. The discussion accordingly treats reflection and value internalization as possible explanations for further study, not as measured mediators (Goleman, 1996).

The two outcomes also differ in their domains. Spiritual intelligence, as operationalized in the thesis, includes an awareness of God, a sense of purpose, composure and surrender in facing difficulties, and morally attentive relationships with others. Emotional intelligence includes self-awareness, self-regulation, motivation, empathy, and social skills. A student can respond positively to both sets of items for several reasons: a stable disposition, social expectations, family practice, school norms, or actual experience with religious activities. Since all constructs were assessed by questionnaire, overlapping self-descriptions are possible even when the conceptual definitions remain distinct.

Research questions and analytical expectations

The first question concerns the direction and strength of association between the total Quran reading intensity score and spiritual intelligence. The second asks the same question for emotional intelligence (Goleman, 2015). The third asks whether frequency, duration, and consistency show the same or different adjusted associations with the two outcomes. The fourth concerns the explanatory share of the simple models, expressed by R^2. Positive slopes were anticipated for the overall intensity score. The component models were examined to identify patterns within that association rather than to establish a causal ranking of activities.

These questions are pertinent to vocational students because school character education operates alongside preparation for technical competence and transition into work. Reading programs are often implemented collectively, but students' practices outside a scheduled session can vary (Fiani et al., 2025). An analysis of individual differences may help educators identify what should be measured when evaluating such a program. It cannot by itself determine whether a compulsory reading schedule will change psychological outcomes, particularly when students

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have not been randomly assigned to different routines.

RESEARCH METHOD

The study used a quantitative, ex post facto correlational design at SMKS Babussalam Gangga, North Lombok, West Nusa Tenggara, Indonesia. The thesis identifies a population of 133 enrolled students and an analyzed sample of 100 students, with representation across grades X (n = 30), XI (n = 35), and XII (n = 35); 40 respondents were male and 60 female. The thesis describes proportionate stratified random sampling across grades and the use of a sample size calculation. The reported analyses are based on 100 usable questionnaires (Sugiyono, 2017).

A four-point Likert questionnaire measured Quran reading intensity through frequency, duration, and consistency of reading. Separate questionnaires assessed spiritual intelligence and emotional intelligence (Ulum et al., 2024). Each scale initially contained 20 statements. The thesis reports item validity screening against r = .196, with 17 retained items for reading intensity and 18 for spiritual intelligence; the emotional intelligence scale also contained items that did not meet this threshold. The reported Cronbach alpha values were .866 for reading intensity, .795 for spiritual intelligence, and .820 for emotional intelligence (Sugiyono, 2020). The available thesis does not clearly document whether invalid items were removed before the reported composite scores and reliability estimates were calculated; the article therefore reproduces the reported model outputs without claiming a revised scale construction.

Descriptive summaries and assumption checks preceded regression analysis in SPSS 25. Kolmogorov–Smirnov residual tests yielded p = .200 and p = .163 for the spiritual and emotional outcome models, respectively. Tests of deviation from linearity yielded p = .606 and p = .914. Two simple linear regressions modeled the association of the total reading intensity score with each outcome. Two multiple regressions entered frequency, duration, and consistency simultaneously to examine their adjusted associations with each outcome. Significance was evaluated at $\alpha = .05$; SPSS values printed as .000 are reported here as $p < .001$. Unstandardized coefficients describe changes in questionnaire score units, not clinical or standardized changes.

Study setting and participants

The school context is important for interpreting the estimates. Quran reading was already incorporated into the institutional routine, so the respondents were not compared with students who had never encountered such a program. Instead, the models compare variation in self-reported intensity among pupils in the same educational setting. This reduces some between-

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school differences in curriculum and environment but does not remove variation in home practice, prior religious education, peer relationships, or personal motivation (Sugiyono, 2019). The thesis reports 100 usable responses from the 133-student population and grade representation of 30%, 35%, and 35% for grades X, XI, and XII.

The sampling section describes a proportionate stratified random approach, but the available report does not present a class-level selection roster or the exact allocation calculation. We therefore report the stated sampling method without making stronger claims about implementation or representativeness than the record supports. The participants represent a single school in North Lombok. Transfer to other vocational schools requires consideration of differences in school ethos, student composition, and the organization of religious activities (Ramadhan et al., 2025).

Measures and data quality

The reading-intensity items cover repeated reading, time allocated to a session, and maintenance of a routine despite competing activities. For spiritual intelligence, the item domains include relationship with God, calm acceptance of difficulties, and moral conduct toward others. The emotional intelligence items address identification of feelings, management of anger and stress, persistence, empathy, and social interaction. The four response categories were strongly agree, agree, disagree, and strongly disagree. Scores therefore reflect self-reported agreement with statements rather than direct observation of reading or behavior (Ulum et al., 2024).

Item-screening results in the thesis show that three of the 20 intensity items and two of the 20 spiritual items fell below the reported item–total threshold. The emotional instrument also contained items reported as invalid. Although the thesis provides reliability values for 20-item scales, it does not give a consistent account of whether the regression composites were calculated before or after the removal of these items. This affects the precision with which the final scale can be reconstructed from the report. For the present article, no scores were recomputed and no new item-level results were invented (Chaplin, 2009). The numerical findings are reproduced from the thesis tables, with this reporting limitation made explicit.

The Cronbach alpha values provide evidence of internal consistency within the reported questionnaire administrations, but alpha alone does not demonstrate construct validity or an absence of systematic response bias. A future measurement study should document the final item list, coding of any negatively worded statements, scale ranges, item–total statistics, factor structure, and scoring procedure. Such detail would help another researcher reproduce the

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measures and assess whether the spiritual and emotional constructs are sufficiently distinct in this sample.

Analysis and interpretation

For each simple regression, the outcome score was regressed on the same total intensity score. The slope B represents the expected difference in the outcome score associated with one unit of the predictor, conditional on the fitted linear model. The standardized coefficient β expresses the association in standard-deviation units, and R^2 describes the proportion of observed variation accounted for in the sample. None of these measures expresses the percentage of a student's intelligence that has been caused by reading. The multiple-regression coefficients are partial associations: each estimates the relationship of one dimension with the outcome while holding the other two dimensions in the model (Ratnasari et al., 2020).

The residual normality and deviation-from-linearity results reported in the thesis do not indicate a violation under the particular tests used. They do not, however, address every model assumption. The report does not provide a complete diagnostic assessment of influential observations, heteroscedasticity, or collinearity among the three dimensions. The component estimates should be interpreted with this incomplete diagnostic record in mind. No causal identification strategy, temporal sequencing, or adjustment for background covariates was reported (Sudariyah, 2023).

RESULT AND DISCUSSION

Results

All 100 distributed questionnaires were reported as returned and usable. Table 1 summarizes the two simple regression models. Higher reported Quran reading intensity corresponded to higher spiritual and emotional intelligence scores. The spiritual model explained 54.0% of the observed score variance (R^2 = .540); the emotional model explained 45.9% (R^2 = .459). These percentages describe within-sample model fit and should not be interpreted as percentages of individual development caused by reading.

Table 1. Simple regression of Quran reading intensity on the two outcomes

Outcome	B	SE	β	t	p	R^2
Spiritual intelligence	0.599	0.056	0.735	10.728	< .001	0.540
Emotional intelligence	0.590	0.065	0.677	9.111	< .001	0.459

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Note. N = 100. Each row represents a separate regression with the same composite predictor. B is unstandardized; β is standardized. The model intercepts were 26.377 and 26.145, respectively.

For spiritual intelligence, the fitted equation was Y = 26.377 + 0.599X. The positive coefficient indicates that a one-point higher reading-intensity score corresponded to an estimated 0.599-point higher spiritual score in this sample. The standardized coefficient was β = .735, with t = 10.728 and p < .001. The model R^2 of .540 means that the fitted intensity score accounted for 54.0% of the sample variance in spiritual scores; 46.0% remained unexplained by this one-predictor equation. The intercept is a model parameter and should not be interpreted as the measured spiritual intelligence of a student with no reading activity unless zero lies in the actual score range, which the thesis does not specify.

For emotional intelligence, the fitted equation was Y = 26.145 + 0.590X. Its positive slope likewise indicates a higher predicted emotional score at higher levels of the self-reported intensity score. The reported standardized coefficient was β = .677, with t = 9.111 and p < .001. Its R^2 of .459 indicates that 45.9% of the observed emotional-score variance was accounted for by this simple model. The remaining 54.1% is residual variance relative to this equation; it does not uniquely identify the contribution of particular omitted factors. The two B coefficients appear numerically similar but should be interpreted with their respective outcome scales and variability in mind (Purwanto, 2008).

The reported normality tests were applied to the unstandardized residuals rather than to an assertion that every questionnaire score is normally distributed. The Kolmogorov–Smirnov statistics were .067 and .076, with p = .200 and p = .163, respectively. In the deviation-from-linearity tests, p = .606 for the spiritual relationship and p = .914 for the emotional relationship. These results are compatible with the linear functional form used for the reported analyses. A nonsignificant assumption test is not proof that the model is perfect, particularly when diagnostic plots and other model checks are unavailable.

The component analyses in Table 2 show a more differentiated pattern. Frequency remained positively associated with both outcomes after adjustment for the other two reading dimensions. Consistency was associated with spiritual intelligence, whereas duration was not. For emotional intelligence, duration was associated with the outcome, whereas consistency was not. “Not significant” refers to these specific adjusted models and does not establish the absence of any relationship.

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Table 2. Multiple regression coefficients for dimensions of Quran reading intensity

Outcome	Predictor	B	SE	β	t	p
Spiritual	Frequency	1.174	0.254	0.510	4.620	< .001
Spiritual	Duration	0.231	0.205	0.124	1.127	.262
Spiritual	Consistency	0.473	0.205	0.200	2.300	.024
Emotional	Frequency	0.898	0.299	0.365	2.998	.003
Emotional	Duration	0.565	0.242	0.284	2.340	.021
Emotional	Consistency	0.276	0.242	0.109	1.138	.258

Note. N = 100. Each outcome was modeled separately with all three predictors entered together. Spiritual and emotional model intercepts were 26.815 and 27.989, respectively. The thesis does not provide the multiple-regression R^2 values in the reported summary; the R^2 values in Table 1 refer only to the composite predictor models.

In the spiritual model, frequency had the largest standardized coefficient (β = .510), with B = 1.174 and p < .001. Consistency had a smaller positive adjusted coefficient (β = .200; B = .473; p = .024). Duration had B = .231 and β = .124, but its p value of .262 exceeded the prespecified .05 threshold. The fitted equation using the three reported unstandardized coefficients was $Y_1 = 26.815 + 1.174X_1 + 0.231X_2 + 0.473X_3$. The equation describes the fitted scores; it does not prescribe a particular number of reading sessions or minutes because the underlying dimension score units are questionnaire units.

In the emotional model, frequency again had the largest standardized coefficient (β = .365; B = .898; p = .003). Duration was also positively associated after adjustment (β = .284; B = .565; p = .021). Consistency had β = .109 and B = .276, with p = .258. Its fitted equation was $Y_2 = 27.989 + 0.898X_1 + 0.565X_2 + 0.276X_3$. The results support a distinction between the total score association and each component's conditional association. A component with p > .05 in the latter model can still contribute to the composite score or correlate with another component (Okur & Bayraktar, 2026).

The comparison across outcomes is informative but should remain descriptive. Frequency appears in both lists of statistically significant adjusted predictors and also has the greatest β within each reported dimension model. Consistency appears only in the spiritual model's significant set, whereas duration appears only in the emotional model's significant set. A direct statistical comparison of coefficients across the two outcomes was not reported (Siswanto et al., 2010). Nor does the thesis provide confidence intervals or a model-comparison test. Accordingly,

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the pattern should be regarded as a basis for targeted follow-up rather than a definitive separation of psychological pathways (Santoso, 2020).

Discussion

The overall positive associations accord with the proposition that regular engagement with a religious text can accompany students' sense of meaning and their capacity for emotional self-management. In the school context, reading may provide a structured occasion for attention and reflection (Jariah, 2019). This is a plausible interpretation rather than a mechanism demonstrated by the present survey: the questionnaire and regression outputs do not establish whether respondents understood the text, reflected on its meaning, or changed their behavior as a result of reading.

Reading intensity and spiritual intelligence

A student who reads frequently may repeatedly encounter language about worship, moral responsibility, patience, and relationships with others. Within the school's religious culture, repeated engagement might coincide with a stable sense of purpose and an active religious identity. The spiritual-intelligence questionnaire itself includes awareness of God and moral orientation, which makes such a relationship conceptually plausible. At the same time, conceptual proximity can increase shared variance between the measures. A respondent inclined to endorse religiously valued statements may report both frequent reading and high spiritual intelligence, even if no change in the latter was produced by the former (Okur & Bayraktar, 2026).

The adjusted spiritual model adds nuance to the overall association. Frequency and consistency both met the reported significance threshold, while duration did not. One possible reading is that recurring practice is more closely aligned with a sustained orientation toward meaning than the length of a single reading occasion. Yet duration may also be measured with less precision, overlap with frequency, or relate to spiritual outcomes in a nonlinear way that the available summary cannot assess. It would be premature to advise schools that session length is irrelevant to spiritual learning. The present result concerns a particular sample, instrument, and linear model (Wijaya et al., 2022).

The thesis situates Quran reading within a broader educational aim of strengthening character. An implication for educators is to examine the quality and conditions of the existing reading routine, not merely its presence on the timetable. Students may benefit from opportunities to understand passages and discuss their ethical implications, but this study did not compare a reflective activity with reading alone. Such an instructional proposal is consistent with

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the educational rationale, while its effect remains an empirical question for an intervention study (AB et al., 2024).

Reading intensity and emotional intelligence

The emotional result extends the inquiry beyond explicitly religious self-understanding. The emotional instrument addresses awareness of feelings, regulation of anger or stress, motivation, empathy, and constructive interaction. The positive simple-regression association indicates that students reporting greater reading intensity also tended to describe stronger emotional capacities. It does not tell us whether reading directly fostered these capacities. A supportive home environment or greater self-discipline could, for example, contribute to both regular reading and positive emotional self-assessment (Mutiarawati & Sulthani, 2023).

Within the multiple model, frequency and duration were associated with emotional intelligence, whereas consistency was not significant. Duration may partly capture the time a student devotes to a calming or attentive activity; alternatively, it may reflect available time, motivation, family support, or response style. The available questionnaire did not measure immediate emotional state before and after reading, so the analysis cannot support a therapeutic interpretation. Establishing short-term emotional effects would require repeated observations or an appropriate comparison condition, while establishing enduring changes in emotional intelligence would require follow-up over a longer period (Mutiarawati & Sulthani, 2023).

The standardized coefficients in the emotional model show frequency as the most prominent of the three reported dimensions, followed by duration. This ordering does not make frequency the universally most important educational practice. Standardized coefficients are specific to the observed distributions and correlations among predictors in this sample. The absence of confidence intervals and collinearity diagnostics further limits any fine ranking. The practical lesson is that a future evaluation should record how often and how long students read, rather than collapsing the two into a single undifferentiated participation indicator (Zahrafi et al., 2025).

The stronger model fit for spiritual intelligence is consistent with the closer conceptual alignment between a Quran reading habit and an outcome containing religious awareness and moral meaning. By contrast, emotional intelligence includes interpersonal and self-regulatory capacities that may be shaped by family, peers, classroom interactions, and other experiences. The 8.1 percentage-point difference between the two R^2 values is descriptive; no formal test of a difference between dependent correlations or model fits was reported. The results should

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therefore be presented as two associations of different magnitudes, without asserting that reading is statistically more effective for one outcome than the other (Fadhilah & Burhanuddin, 2022).

The component results are especially relevant to school practice. Frequency was the only dimension associated with both outcomes after mutual adjustment, suggesting that regular occasions to read may deserve attention in future research. The other dimensions followed different patterns: consistency related to spiritual intelligence, while duration related to emotional intelligence. The latter finding does not imply that lengthening a reading session would improve emotional intelligence, just as the former does not prove that requiring daily reading would improve spiritual intelligence. Correlation between the components, differences in item wording, and unmeasured student characteristics could influence these estimates (Madani, 2018).

Prior work has reported links between Quran reading and emotional intelligence in educational settings. Studies of religious habits and spiritual intelligence provide a parallel context. The present analysis extends that discussion by showing that the associations of frequency, duration, and consistency need not be identical across spiritual and emotional outcomes in a vocational school. Its contribution lies in that within-study comparison, rather than in demonstrating a novel intervention or a causal pathway (Bar-On, 2006).

Educational implications and future research

For SMKS Babussalam, the results provide a reason to review how the Quran reading routine is documented and supported. A school may record attendance at a scheduled reading session, but attendance alone does not describe a student's individual frequency, time spent reading, or continuity across weeks. If the school wishes to evaluate the routine, it could document these aspects separately and ask students about comprehension and reflection. Such monitoring should avoid reducing spiritual or emotional development to a single score or treating a questionnaire association as evidence that a student's character has been transformed.

Teachers can also distinguish the goals of reading practice from the evaluation of psychological outcomes. Reading may have a religious and educational value irrespective of whether a statistical model detects an association with emotional intelligence. Conversely, a positive association is insufficient to claim that imposing additional reading time will improve emotion regulation. Appropriate decisions about learning activities should incorporate pedagogical judgment, students' workload and participation, and evidence from a design capable of evaluating change (Kurnia et al., 2024).

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A stronger follow-up study could measure the same students at several points during an academic year, document baseline spiritual and emotional scores, and record the actual frequency and duration of reading in addition to self-report. It could examine whether changes in engagement precede later changes in outcomes while accounting for grade, gender, prior religious education, family context, and relevant school experiences. If a specific educational program is introduced, a transparent comparison group and prespecified outcomes would strengthen the basis for causal claims. Separate analyses could test whether comprehension or reflection mediates any observed change, rather than assuming that exposure alone is the operative process.

Instrument work is equally important. A replication should disclose all questionnaire items and response coding, remove or justify weak items before scoring, and test whether the three reading dimensions and two outcome constructs are empirically distinguishable. Measures of social desirability or teacher reports could help evaluate the extent to which shared self-report accounts for the association. Reporting sample flow, missingness, confidence intervals, complete model summaries, and diagnostic plots would also make the findings more reproducible and more useful to other Islamic vocational schools.

Several limitations qualify interpretation. The study took place at one school with an established reading routine, so generalization to other schools and traditions is uncertain. Reading habits and outcomes were measured by self-report at one time, allowing shared response tendencies and reverse association: students with stronger spiritual or emotional dispositions may choose to read more often. No adjustment for family religiosity, prior learning, gender, grade, or other plausible confounders appears in the reported models. The thesis also contains incomplete documentation of the handling of items failing validity screening and no reported multiple-model fit statistics. Future studies could document the finalized instrument and recruitment procedure, test measurement structure, incorporate independent or repeated measures, and follow students over time (Rozali, 2022).

Scope of inference

The word “influence” is often used in the thesis to describe a statistically significant regression slope. In a nonexperimental survey, however, the coefficient is an estimate of association conditional on the fitted model. It does not indicate which variable came first. Students who already have stronger self-control might sustain a reading routine more readily, just as a routine might plausibly support self-control. Both directions can be consistent with a positive

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association observed at one point in time. This article therefore uses "associated with" throughout its interpretation while retaining the original thesis estimates (Wulandari et al., 2026).

Potential confounding is especially relevant because reading takes place within a social environment. A family that encourages religious practice may also offer emotional support and models of respectful behavior. A student who participates actively in school organizations may report stronger motivation and better interpersonal skills while also maintaining a consistent reading habit. Differences in prior education, opportunities to study with a teacher, or levels of religious commitment could produce further shared variation. These are illustrative possibilities, not variables measured or demonstrated in the present analysis. They show why the sizable R^2 values should not be converted into causal percentages.

The dimension models pose an additional interpretive challenge. Frequency, duration, and consistency are likely related in ordinary behavior: students who read often may also perceive themselves as consistent, and some students with longer sessions may report reading more frequently. If predictors share information, each partial coefficient represents only the unique association remaining after the other two are included. A dimension can lose statistical significance because its information overlaps with another dimension, not because that behavior is educationally meaningless. Variance inflation factors, predictor correlations, and full model fit statistics would help distinguish these possibilities. They are not available in the thesis summary used for this article (Wahid & El-Yunusi, 2025).

The findings are also anchored to questionnaire scores. A statistically significant slope does not automatically imply a meaningful change in day-to-day conduct. The thesis does not report established interpretive thresholds for a difference of one point in either outcome score, nor external validation by teachers, parents, or direct observation. Consequently, the discussion emphasizes the direction, relative pattern, and model fit without labeling individual students as emotionally or spiritually advanced. This restraint matters when findings are used in educational settings where a score could otherwise be mistaken for a judgment about a pupil's faith or character (Mutiarasari & Isnaeni, 2024).

CONCLUSION

Among 100 students at SMKS Babussalam Gangga, greater self-reported Quran reading intensity was associated with higher spiritual intelligence ($B = 0.599$; $R^2 = .540$) and emotional intelligence ($B = 0.590$; $R^2 = .459$). Frequency was associated with both outcomes in the dimension models, while consistency was associated with spiritual intelligence and duration with emotional

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intelligence. These patterns support closer study of how students engage in regular reading within vocational school life. They do not establish that Quran reading causes either outcome to improve. A follow-up study with documented measurement, potential confounders, and repeated observations would be needed to examine direction and change.

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