



# The Impact of "Spiritual Tour" Based Panel Discussion Learning on Spiritual Intelligence and Emotional Intelligence

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## ABSTRAK

Banyak mahasiswa memiliki kecerdasan intelektual yang tinggi, namun hanya sedikit yang memiliki Kecerdasan spiritual dan emosional yang baik, hal ini disebabkan proses pembelajaran yang dilakukan hanya berfokus pada penerapan model pembelajaran yang konvensional. Adapun tujuan dari penelitian ini yakni untuk mengetahui pengaruh diskusi panel berbasis "spiritual tour" terhadap kecerdasan spiritual dan kecerdasan emosional. penelitian ini tergolong kedalam jenis penelitian quasi-eksperimental design berupa posttest-only control design. Populasi dalam penelitian berjumlah 105 mahasiswa. Sampel diambil dengan teknik random sampling yang berjumlah 66 mahasiswa. Metode pengumpulan data yang digunakan adalah dengan tes yang sudah distandardisasikan, baik tes Kecerdasan spiritual maupun kecerdasan emotional. Teknik analisis menggunakan MANOVA dengan bantuan SPSS. Hasil penelitian menunjukkan bahwa pada analisis Pillae Trace, Wilks 'Lambda Hotelling's Trace, dan Roy's Largest Root with menunjukkan bahwa koefisien F sebesar 9535.67b dengan nilai Sig. 0,00. Analisis Tests of Between-Subjects Effects menunjukkan nilai F sebesar 5.79 dengan Sig. 0.02 yang lebih kecil dari 0,05 yang menunjukkan bahwa terdapat pengaruh pembelajaran dengan model pembelajaran diskusi panel berbasis spiritual toure terhadap kecerdasan spiritual. Dan hasil analisis Tests of Between-Subjects Effects menunjukkan nilai F sebesar 2.53 dengan Sig. 0,02 yang lebih kecil dari 0,05. Hal ini menunjukkan bahwa terdapat pengaruh yang tinggi antara pembelajaran dengan model pembelajaran diskusi panel berbasis spiritual toure terhadap kecerdasan emosional. berdasarkan hasil tersebut maka dapat disimpulkan bahwa bahwa model pembelajaran diskusi panel berbasis spiritual toure mempunyai dampak secara simultan maupun secara parsial terhadap kecerdasan spiritual dan emosional.

## ABSTRACT

Many students have high intellectual intelligence, but only a few have good spiritual and emotional intelligence. This is because the learning process that is carried out only focuses on applying conventional learning models. This study aims to determine the effect of panel discussions based on "spiritual tours" on spiritual and emotional intelligence. This research belongs to the type of quasi-experimental research design in the form of a posttest-only control design. The population in the study amounted to 105 students. Samples were taken by random sampling technique, amounting to 66 students. The data collection method used is standardized tests, both spiritual and emotional intelligence tests. The analysis technique uses MANOVA with the help of SPSS. The results showed that the analysis of the Pillae Trace, Wilks' Lambda Hotelling's Trace, and Roy's Largest Root showed that the F coefficient was 9535.67b with a value of Sig. 0.00. Analysis of Tests of Between-Subjects Effects shows an F value of 5.79 with Sig. 0.02, smaller than 0.05, indicates an effect of learning with a spiritual tour-based panel discussion learning model on spiritual intelligence. Moreover, the Tests of Between-Subjects Effects analysis results show an F value of 2.53 with Sig. 0.02, which is smaller than 0.05. It shows a big influence between learning with the spiritual tour-based panel discussion learning model on emotional intelligence. Based on these results, the panel discussion learning model based on spiritual tours simultaneously or partially impacts spiritual and emotional intelligence.

## 1. INTRODUCTION

Hindu Religious Education is one of the subjects implemented to develop various divine values in students so that later, students can behave by divine values (Erlia, 2023; Tegeh et al., 2019). In its implementation, religious education is carried out to develop intellectual and other intelligence, such as spiritual and emotional intelligence. Spiritual intelligence is a form of one's thinking intelligence related to religious values, where this spiritual intelligence is shown by the individual's ability to strengthen religious awareness through patterns of behavior that follow His commands and stay away from His prohibitions. (Giri & Perbowosari, 2020; Permadi et al., 2020; Qoni'ah, 2019). Spiritual intelligence is very important to develop because this aspect of intelligence contains the values of sensitivity, fortitude, patience, obedience, and discipline to carry out the teachings of Hinduism in the term of doing Spiritual Sadhana or the practice of praying for Hindus (psychomotor aspects) (Gunada, 2020; Sangku et al., 2023; Sipayung & Widowati, 2022). In addition to spiritual intelligence in religious education, aspects of emotional intelligence are also developed, where this aspect of intelligence is related to the individual's ability to receive, assess, manage, and control the emotions that exist within him (Anggreni & Rudiarta, 2022; Mahartini, 2019; Wisudayanti, 2020). Emotional intelligence includes several aspects, such as self-awareness, self-control, self-motivation, empathy, and social skills (Mahendriani et al., 2022; Merta, 2022). So that through the development of emotional intelligence, individuals will be able to increase self-motivation, build empathy for others, and foster good cooperative relationships (Subawa, 2020; Suryawan, 2021).

The reality shows that not all individuals can properly develop their spiritual and emotional intelligence. This is because some individuals are only concerned with their intellectual abilities, thus neglecting the spiritual and emotional aspects (Ahmad & Ambotang, 2020). Furthermore, the low spiritual and emotional intelligence is also due to weaknesses caused by the three centers of education, namely family, school, and community (Jaelani & Ilham, 2019). Family, school, and community greatly influence the development of various individual characteristics, where the better the environment one encounters, the better the character will be formed (Prasetya et al., 2020). In addition to the weaknesses of the environmental conditions of the learning process, which only focus on the application of conventional learning models, it also affects the development of children's characteristics, so in implementing the learning process, teachers are required to be active and creative in developing interesting learning models.

One of the learning methods that can be applied to develop students' spiritual and emotional intelligence is the panel discussion learning method. A panel discussion is a form of official discussion that is carried out by presenting several presenters by looking at the topic of discussion from different perspectives through the intermediary of a panelist (Darma, 2020; Herliana & Anugraheni, 2020). It distinguishes panel discussions from other discussions, namely the presence of panelists. As with other discussion forms, panel discussions have moderators, note-takers, participants, and panelists. In panel discussions, the role of panelists is to convey their views on an issue being discussed (Hayati & Setiyawati, 2020; Mingriyani, 2020). Usually, there are up to four or five authors according to the topic of discussion. Hence, the number of panelists is not limited, so it is called the first panelist, the second panelist, the third panelist, and so on. Each panelist is an expert in his field and thus has a point of view on a different topic (Hadiantoro, 2019). The point of view that is usually taken is the viewpoint of religion, education, socio-culture, ethics, economics, and so on, according to the topics discussed in the discussion.

Applying panel discussions in Hindu religious education will be more effective if accompanied by implementing the tirta yatra. This is because implementing tirta yatra activities will help implement the results of the discussion (Wira, 2020). Tirta Yatra (spiritual tour) is an activity of visiting the holy place of the temple to hold prayers and comparative studies in the learning process, look for learning materials, and observe directly real places in the community so that students can develop cognitive, affective and psychomotor aspects and in finally through the panel discussion learning model can develop students' spiritual and emotional intelligence (Muliadisa & Aprinica, 2022). Tirta Yatra activities also show a sense of devotion and gratitude based on a sincere heart to get closer to Ida Sang Hyang Widhi Wasa / God Almighty (Devi et al., 2019).

Several previous studies have revealed that intellectual, social, and spiritual intelligence can be developed through the *dasa dharma* method, including the *dharma yatra* method. (Pratiwi, 2022). Other studies reveal that applying the panel discussion learning method can significantly improve student learning outcomes (Herlina, 2020). Based on some of the results of these studies, applying panel discussions and *dharma yatra* (Tirta yatra) can significantly improve student learning outcomes of positive character in a person. In previous studies, no studies specifically discussed the impact of "spiritual tour"-based panel discussion learning on spiritual intelligence and emotional intelligence. So

this research is focused on this study to know the effect of "spiritual tour"-based panel discussions on spiritual and emotional intelligence.

## 2. METHOD

This study uses a quasi-experimental research design. The design of this study was quasi-experimental in the form of a posttest control group design. The process of carrying out the research was grouped into the experimental class and the control class. The experimental group was given treatment with a spiritual tour-based panel discussion learning model. Meanwhile, the control group was taught by learning without a panel discussion learning model based on a spiritual tour. The steps taken in learning with a spiritual tour-based panel discussion learning model, namely initial initiation (upanayana) for students who take a spiritual path by Hindu saints and meditation experts; pre-test on students' spiritual intelligence and emotional intelligence through standardized tests, interviews and observations; cultivating and developing spiritual and emotional intelligence through meditation learning materials, both theory and practice that prioritize practice; implementing a spiritual tour-based panel discussion learning strategy with a spiritual teacher (meditation teacher), learning conditions are sacred, to receive the secrets of meditation science in a philosophically religious manner; post-test with authentic assessment using: diary, observation, interviews and performance tests; and the final initiation (samawartana) is the final process of learning, as a sign that the perfection of knowledge, attitudes and skills in the field of meditation has been achieved.

Both groups will be given a post-test to determine the difference in increasing students' spiritual and emotional intelligence abilities between the control and experimental groups. The data to be obtained in this study is an increase in spiritual intelligence (Y1) in the Experiment class, emotional intelligence (Y1) Control class, an increase in the ability of spiritual intelligence (Y2) in the Experiment class; (4) emotional intelligence (Y2) Control class. The trial was carried out at the Hindu Religious Education Study Program (S1) STKIP Hindu Religion in Singaraja, involving 105 semesters 1, 3, 5, and 7 students. Before selecting the two classes, an equivalence test was carried out using One Way-ANOVA (Anava-A) analysis using the SPSS 26.0 application for Windows. After the population equality test was conducted, totaling 105 people, a random sampling technique was used to determine the sample class used. Each class consisted of 33 people in the control and 33 in the experimental classes. In this study, the data collection process used was the test method, namely a standard test on spiritual intelligence and emotional intelligence. The test was carried out to measure the increase in students' spiritual intelligence abilities using self-made standard tests that standardized test preparations have processed. This test was developed according to the material provided.

In the spiritual intelligence test instrument, it is necessary to test the validity of the instrument items, the validity of the instrument content, the reliability of the test, the difficulty level of the test items, and the difficulty level of the test devices. Testing the validity of the items on the spiritual intelligence ability test instrument was carried out using the CVR formula. The CVR result from the calculation of each instrument item is 1, and the total CVR for all spiritual intelligence test items is ten and can be declared valid based on the validation provisions for each instrument item in the CVR formula. Testing the content validity of the spiritual intelligence ability test instrument was carried out using the CVI formula with the result that the CVI value was 1, and the spiritual intelligence ability test instrument was stated to be very good based on the contents validation provisions of the entire instrument in the CVI formula. Testing the reliability of the spiritual intelligence test in which the data is in the form of polytomy uses the Alpha Coefficient formula with a result of 0.87 and is in the range of  $0.60 < r_{11} \leq 0.87$ . So the reliability of the spiritual intelligence test is in the high criteria. The difficulty level of the spiritual intelligence test items resulted in that of the 70 questions made, four were in the medium criteria, and six were in the high criteria. At the same time, a test device's difficulty level is in the difficult criteria. The lattice of the spiritual intelligence test instrument can be seen in [Table 1](#).

**Table 1. Instruments of Spiritual Intelligence**

No.	Dimension	Indicator
1	Religious	Nice to pray Always give thanks for God's blessings Expressing awe of the greatness of God Telling the truth, even if it is bitter
2	Honest	Avoid cheating, cheating, plagiarism, or stealing Have the courage to show that something is right Can be trusted to do what is said

No.	Dimension	Indicator
3	Discipline	Obey and adhere to the time set by the organization/school Obey the rules that apply without feeling forced Commitment and loyalty to the task/job given Think positively in every association with colleagues
4	Democratic	Show respect and value any differences of opinion Listening and listening to every view, even though it differs from personal perception Avoiding treatment that is harassing and demeaning, including to other students who have physical and mental disabilities
5	Curiosity	Asking question Digging, tracking, and investigating Interested in various things that have not found the answer
6	Care	Help people in need Doing social activities to help people in need Caring for the school environment Throw garbage in its place Turn off the water faucet that pours water
7	Responsibility	Carry out every job that is his responsibility Carry out individual tasks properly Accept the risk of every action taken

Collecting emotional intelligence test data to measure emotional intelligence is carried out as an EQ (emotional quotient). The emotional quotient test is in the closed form, a form of emotional intelligence test using the Likert model rating scale, where each item is equipped with a choice, namely: Very stable (SS), Stable (S), Unstable (TS), Very Unstable (STS). This emotional intelligence test was developed based on self-awareness, self-control, self-motivation, empathy, and social skills. These five dimensions will be developed into 17 indicators which will be developed into 51 statements. More completely, the emotional intelligence grid is described in Table 2. In testing the validity of the emotional intelligence test instrument, it is necessary to test the validity of the instrument items, the validity of the instrument content, and the reliability. Testing the content validity of the emotional intelligence test instrument used the CVR formula. The CVR result from the calculation of each instrument item is 1, and the total CVR for all character instrument items is 30 and can be declared valid based on the validation provisions for each instrument item in the CVR formula. Testing the content validity of the emotional intelligence test with the help of SPSS obtained a result of 0.87, and this value is classified as very stable. Testing the reliability of the emotional intelligence test with the help of SPSS obtained the results of the analysis with Cronbach's Alpha value of 0.93, which means that the emotional intelligence test developed was very reliable. The emotional intelligence test instrument lattice can be seen in Table 2.

**Table 2. Instruments for Emotional Intelligence Abilities**

No.	Dimension	Indicator
1	Self-awareness	1. Recognize your feelings 2. Understand your feelings 3. Put your feelings
2	Self-control	1. Able to control fear 2. Able to control anxiety 3. Able to control anger 4. Able to control sadness
3	Self-motivation	1. Managing emotions to achieve goals 2. Controlling emotions to achieve desires 3. Delaying gratification 4. Control impulses
4	Empathy	1. Sensitive to feelings of self 2. Concerned about others 3. Accept the perspective of others 4. Appreciate differences
5	Social skills	1. Manage emotions with others 2. Have social competence

3. Have social skills

The data analysis method of this research is descriptive analysis and inferential statistical analysis. The descriptive analysis carried out in this study was processed with the help of SPSS 26.0 for Windows, and what was analyzed was post-test data. The values sought in statistical tests include the mean, standard deviation, maximum and minimum values. Meanwhile, inferential analysis was performed using inferential statistics using the MANOVA test for post-test data. Before the Manova test was carried out, the prerequisite test was carried out. First, the prerequisite test was the normality test with Kolmogorof-Smirnov, the homogeneity test with Levene Statistics, and Box's Test of Emotional Intelligence of Covariance Matrices and the linearity test aims to determine whether there is a linear relationship in each dependent variable. The MANOVA and prerequisite tests were carried out with the help of SPSS 26.0 for Windows.

3. RESULT AND DISCUSSION

Result

Research on the impact of "spiritual tour"-based panel discussion learning on spiritual and emotional intelligence begins with a descriptive analysis. The results of the descriptive analysis showed differences in the spiritual intelligence of students who were taught with a spiritual tour-based panel discussion learning model with students who studied without a spiritual tour-based panel discussion learning model. It is shown by the difference in the character score of 4.67, where the average value of the character of students taught by learning with a spiritual tour-based panel discussion learning model is greater than those taught by learning without a spiritual tour-based panel discussion learning model. Meanwhile, emotional intelligence showed a difference score of 2.47, where the average score of the emotional intelligence of students taught by learning with a spiritual tour-based panel discussion learning model was greater than those taught by learning without a spiritual-based panel discussion learning model. The study results also show that learning using a spiritual tour-based panel discussion learning model influences students' spiritual intelligence more than emotional intelligence. The results of the descriptive analysis of students' spiritual and emotional intelligence can be seen in [Table 3](#).

**Table 3.** The Results of the Descriptive Analysis of Spiritual Intelligence and Emotional Intelligence

Treatment	Dependent variable	Mean	Std. Deviation	Min.	Max.	Range
Spiritual tour-based panel discussion learning model	Spiritual intelligence	87.30	7.51	71.00	99.00	28.00
	Emotional intelligence	84.97	5.57	71.00	94.00	23
Without a spiritual tour-based panel discussion learning model	Spiritual intelligence	82.63	7.51	68	95	27
	Emotional intelligence	82.50	6.42	71	93	22

After obtaining the results of the descriptive analysis, the research then continued with the prerequisite test analysis, which included the normality test of data distribution, homogeneity of variance test, multivariate homogeneity test, and linearity test of the dependent variable. The first prerequisite test was the Kolmogorov-Smirnov normality test. The analysis results show that all data come from groups of normally distributed data; the Sig value can indicate this. >0.05. The results of the data normality test analysis can be seen in [Table 4](#).

**Table 4.** Results of Normality Analysis

Learning approaches		Kolmogorov-Smirnov <sup>a</sup>		
		Statistic	df	Sig.
Spiritual intelligence	Spiritual tour-based panel discussion learning model	0.10	30	0.20
	Without a spiritual tour-based panel discussion learning model	0.11	30	0.20
Emotional intelligence	Spiritual tour-based panel discussion learning model	0.13	30	0.20
	Without a spiritual tour-based panel discussion learning model	0.10	30	0.20

After the normality requirements are met, the next prerequisite test is the homogeneity test. In this study, the homogeneity test was carried out using two analyses: the homogeneity test of variance with Levene's Test of Emotionality Intelligence and the multivariate homogeneity test with Box's Test of Emotional Intelligence of Covariance Matrices. The results of the homogeneity analysis carried out show the same meaning. The research data come from homogeneous data groups. It can be seen from the sig. Each test shows a value of more than 0.05. Sig. Value Levene's Test of Emotional Intelligence is 0.99 for spiritual intelligence, while Sig's value is for emotional intelligence 0.98. Meanwhile, the homogeneity test with the Box's Test of Emotional Intelligence of Covariance Matrices obtained a value of sig. of 0.13 with an F value of 1.87. The next prerequisite test is the linearity test which aims to determine whether there is a linear relationship in each of the dependent variables analyzed. The analysis results show that the sig. in Deviation from Linearity of  $0.86 > 0.05$  means a linear relationship exists between spiritual intelligence and emotional intelligence data. The prerequisite test for MANOVA analysis has been fulfilled, where the research data obtained are normally distributed and homogeneous so that hypothesis testing with Manova can be carried out. The results of the complete analysis are described in [Table 5](#), and [Table 6](#).

**Table 5. Results of the Manova Test Analysis**

	Effect	Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	1.00	9535.67 <sup>b</sup>	2.00	57.00	0.00
	Wilks' Lambda	0.00	9535.67 <sup>b</sup>	2.00	57.00	0.00
	Hotelling's Trace	334.56	9535.67 <sup>b</sup>	2.00	57.00	0.00
	Roy's Largest Root	334.59	9535.67 <sup>b</sup>	2.00	57.00	0.00
Treatment	Pillai's Trace	0.13	4.10 <sup>b</sup>	2.00	57.00	0.02
	Wilks' Lambda	0.87	4.10 <sup>b</sup>	2.00	57.00	0.02
	Hotelling's Trace	0.14	4.10 <sup>b</sup>	2.00	57.00	0.02
	Roy's Largest Root	0.14	4.10 <sup>b</sup>	2.00	57.00	0.02

**Table 6. Results of Analysis of Tests of Between-Subjects Effects**

Source	Dependent Variable	Type III Sum of Spiritual Intelligence	df	Mean Spiritual Intelligence	F	Sig.
Corrected Model	Spiritual intelligence	326.67	1	326.67	5.79	0.02
	Emotional intelligence	91.27	1	91.27	2.53	0.02
Intercept	Spiritual intelligence	433160.07	1	433160.07	7675.29	0.00
	Emotional intelligence	420676.27	1	420676.27	11649.37	0.00
Treatment	Spiritual intelligence	326.67	1	326.67	5.79	0.02
	Emotional intelligence	91.27	1	91.27	2.53	0.02
Error	Spiritual intelligence	3273.27	58	56.44		
	Emotional intelligence	2094.47	58	36.11		
Total	Spiritual intelligence	436760.00	60			
	Emotional intelligence	422862.000	60			
Corrected Total	Spiritual intelligence	3599.93	59			
	Emotional intelligence	2185.73	59			

The results of the analysis obtained several findings. First, based on the Pillai Trace, Wilks' Lambda Hotelling's Trace, and Roy's Largest Root, the F coefficient is 9535.67<sup>b</sup> with a value of Sig. 0.00. This means there are differences in conceptual understanding and speed between students taught by panel discussion-based learning and those taught by learning without panel discussions. Second, the Tests of Between-Subjects Effects analysis results show an F value of 5.79 with Sig. 0.02, which is smaller than 0.05, shows an effect of learning with a spiritual tour-based panel discussion learning model on spiritual intelligence. Moreover, third, the Tests of Between-Subjects Effects analysis results show an F value of 2.53 with Sig. 0.02, which is smaller than 0.05. It shows a big influence between learning with the spiritual tour-based panel discussion learning model on emotional intelligence.

**Discussion**

The results showed that the spiritual tour-based panel discussion learning model had a simultaneous or partial impact on spiritual and emotional intelligence. It is inseparable from the learning process carried out. The existence of panel discussions used as learning models can be used to achieve learning objectives because panel discussions can provide systematic guidance in creating conducive

learning conditions (Hadiantoro, 2019). Spiritual tour-based panel discussions discussed material about holy places and meditation. Good meditation can be done in a holy place. It becomes an action to focus on silence. With concentration, a learner will become calmer, and it is easy to focus his mind or make it easier to concentrate. At the same time, by meditating, a learner will be ready to receive any lesson or material that will be given (Muliadisa & Aprinica, 2022; Wira, 2020). The ideas contained in religious literature and its value are taken to be sown to be essential. Because the idea of religion provides value, the guide creates a praxis or action and a concept to improve the technical aspect.

Moreover, Bali, which is predominantly Hindu, must take the essence of the teachings of panel discussions to instill them as a guide for action, especially in learning. In other words, Hindu religious values have not only a cultural meaning but also an intellectual meaning. Especially in the global reality, local policies must still be internalized (Collier & Stewart, 2021; Mariano et al., 2022; Puspitasari, 2017).

The existence of panel discussions and religious teachings adopted in the learning process also has a very important meaning in creating effectiveness and a good learning feel. It is because, in panel discussions (according to the terminological trial, which means listening to panelists or experts in their fields of debate/discussion) coupled with the audience/students are also allowed to ask questions/discuss between students and panelists/experts in their fields (Blayone et al., 2017; Tomas et al., 2019; Zhou & Li, 2021). It teaches that if a learner wants to improve his understanding and improvise his cognition, he must sit on an equal footing with the panelists as a source of information. The terminology and teachings in the panel discussion also teach that a student or learner currently studying must concentrate or concentrate completely to absorb as much knowledge as possible (Kintu et al., 2017; Shernoff et al., 2017). It shows the cultivation of a deep perspective on building motivation, learning experiences, and encouragement to make oneself successful, especially in the ongoing learning process. Pedagogical ideas in the element of religion are fundamental aspects of building discipline and increasing self-reflection. In addition, pedagogical ideas in religious elements also help students in their efforts to interpret the reality they face (Estapa & Tank, 2017; Fidalgo et al., 2020; Roberts et al., 2018). In other words, panel discussions as a learning model for Hinduism provide perspectives and values to optimize the learning process.

The aspects embedded in this panel discussion also show that learning can be done when the individual who will learn is ready to receive the lesson. It is why in the teachings of Hinduism, panel discussions are stated as an important element in improving the quality of learning. From a holistic point of view, the panel discussion teaches the concept of *naciketa*, or a principle of effort or action to continue to teach oneself, in traditional educational institutions (Bustami et al., 2017; Groenewoudt et al., 2019). The conceptualization of education that combines pedagogical and religious values needs to be carried out and maintained, with the aim of not only creating a learning atmosphere but also developing the competitive spirit of each learner (Chittum et al., 2017; Cooper et al., 2018; Greenland et al., 2022; Ruz & Schunn, 2018). In other words, if motivation, interdependent relationships, and the competitive spirit of a learner grow, the effort to accumulate information and learning motivation will also increase. Using panel discussion values can build learner character because, in the panel discussion tradition, there is an orientation to see, define, understand, and make efforts to live life (Akpur, 2020; Redifer et al., 2021). The reality of life, dynamics in the learning process, and actions to improvise oneself are explored with various approaches, such as observation, theory, practice, or visualization, which are understood integrally and comprehensively (Dare et al., 2018; Eze et al., 2018; Mercader & Gairin, 2020).

The results obtained in this study are in line with the results of previous research, which also revealed that intellectual, social, and spiritual intelligence can be developed through the *dasa dharma* method, which also includes the *dharma yatra* method (Pratiwi, 2022). Other studies reveal that applying the panel discussion learning method can significantly improve student learning outcomes (Herlina, 2020). Based on some of the results of these studies, the application of panel discussions and *dharma yatra* (*Tirta yatra*) can significantly improve student learning outcomes of positive character in a person.

#### 4. CONCLUSION

Based on the data analysis and discussion results, the spiritual tour-based panel discussion learning model simultaneously or partially impacts spiritual and emotional intelligence. It is shown from the mean spiritual and emotional intelligence of students taught with a larger spiritual tour-based panel discussion learning model.

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