




# Emotional Intelligence in Islamic Education

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## Abstract

One important component for being able to live in society is the ability to manage emotions well. Research conducted by Goleman shows that intelligence quotient contributes only about twenty percent to a person's success, with the remaining eighty percent determined by a group of factors called emotional intelligence. The reality today is that a high intelligence quotient does not necessarily lead to success or a happy life. People who are highly intelligent but have unstable emotions and are easily offended often make mistakes in determining and solving life problems because they cannot concentrate. Their emotions are undeveloped, unburdened, and they often change when facing problems and behave towards others in a way that causes a lot of conflict. Poorly managed emotions also make it easy for others to enthusiastically agree to something, but then quickly change their minds and refuse, thereby disrupting the cooperation that has been agreed upon with others. Thus, the man fails. Islamic education pays close attention to this issue. This can be seen in the task of Islamic education, which is to guide and direct the growth and development of human beings from stage to stage of the students' lives in order to achieve optimal performance.

## INTRODUCTION

Education is necessary for humans as individuals to develop their full potential in terms of their inherent abilities (Abidin, 2021; Fatoni, 2020). At the macro level and scale, education is a social phenomenon that relies on interactions between humans as equals (subjects) who are each of equal value. There is no fundamental difference in the value of individuals because interpersonal interactions are an extension of a person's internal interactions with themselves as another person.

Education is a human endeavor to nurture and develop innate physical and spiritual potential in accordance with the values that exist in society and culture (Afriyadi, 2020; Huda et al., 2021). Therefore, education needs to be supported by a good educational environment. This is because the educational environment encompasses everything that surrounds humans in their interactions, whether inanimate objects, living creatures, or events, and serves as a place to channel abilities to shape the development of each individual, which has a strong influence on the individual (Nainggolan, 2022; Ubaidah et al., 2023).

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Talking about education means talking about how to shape human character as desired. Character is shaped by various factors, one of which is the environment. People have different characters because they grow up in different environments (Andhika, 2021; Hakim & Darajat, 2023). Thus, the environment plays a very important role in shaping a person's behavior. Social-emotional development refers to behavioral changes caused by certain emotions that surround early life and are experienced through interactions with others (Nurmaya. G et al., 2022; Wulandari & Fauziah, 2024). Social-emotional growth is a change in behavior accompanied by certain emotions that originate from the heart. Social development is the growth of a person's ability to interact with others, while emotional development is the representation of a person's emotions through behavioral words such as facial expressions and other actions (verbal or non-verbal), managing and expressing them (Fuadia, 2022).

Emotional intelligence refers to a person's ability to motivate themselves, persevere in the face of failure, control their emotions and delay gratification, and manage their state of mind. With emotional intelligence, a person can manage their emotions appropriately, sort out satisfaction, and regulate their mood (Chintya & Sit, 2024; Permata, 2024). People with emotional intelligence will have broader experiences and knowledge than individuals with lower emotional intelligence. Individuals with high emotional intelligence are more critical and rational in dealing with various problems (Octavia et al., 2020). They are also more capable of being friendly, willing to cooperate, and able to resolve conflicts appropriately, creating a pleasant environment. Therefore, the author is interested in raising the topic of emotional intelligence but within the scope of Islamic education.

## **METHODS**

This research is based on a literature study. The literature study method is a research method used to collect data by reviewing books, literature, notes, and various reports related to the problem to be solved. A literature study is the first step that can be taken to collect and process the data to be studied. This study uses qualitative data (Engkizar et al., 2023). Qualitative data is obtained from a review of relevant literature from various sources such as books, scientific journals, scientific articles, and various other sources to strengthen the literature study on emotional intelligence in Islamic education.

## **RESULT AND DISCUSSION**

Education is a conscious and planned effort to provide guidance or assistance in developing physical and spiritual potential given by adults to students to achieve maturity and achieve the goal of enabling students to carry out their life tasks independently. Meanwhile, emotional intelligence is the ability to recognize one's own emotions, manage them, motivate oneself, recognize the emotions of others, and build collaborative relationships with others (Emiliana et al., 2022; Sarnoto & Rahmawati, 2020). Emotional intelligence is the biggest factor in success compared to intellectual intelligence, which contributes twenty percent. People who lack emotional intelligence are easily angered, easily influenced, easily discouraged, and find it difficult to make decisions. Conversely, people with emotional intelligence are able to understand themselves, motivate themselves, and control themselves (Karomah & Widiyono, 2022).

A person's ability to motivate themselves is a very important life force. It stems from positive thoughts that give birth to dreams that are ready to be realized, as long as those dreams are within the realm of possibility, even if it requires hard work. The theory of water dripping on a hard rock is an analogy of how perseverance can produce unexpected results. Thomas Alva Edison is a concrete example of the

results of an endeavor built on optimism. He conducted experiments by incubating eggs hundreds of times, an endeavor that some people might consider crazy, especially when imagining that he would discover electricity with its many functions, even though as a child he was expelled from several schools because his teachers thought he was unable to learn (Engkizar et al., 2025).

From the definition of Islamic education, it can be understood that the responsibility of Islamic education as an institution is to strengthen the internalization of Islamic values in a format that seeks to achieve genuine harmony or psychological functions and the creation of self-adjustment between humans and their environment, based on faith and piety, and aimed at achieving a meaningful and happy life in this world and the hereafter. When examined closely, this goal clearly correlates with emotional intelligence and can even be said to be complete emotional intelligence (Engkizar et al., 2025). This can be analogized with the results of Walter Mischel's research in the 1960s when he offered marshmallows as a reward, essentially testing patience and perception of something. The output of Islamic education is recorded as people who have a very impressive level of emotional intelligence. One example is Umar bin Khattab, a man who was known to be sadistic before he converted to Islam, but became very emotionally controlled. One clear indication of this was when he heard the news that the Prophet had died.

Teachers play a strategic role in the learning process in efforts to improve personality development and desired values (Firnando, 2023; Sanjani, 2020). Teachers are professionals who are tasked with planning, implementing the learning process, and assessing learning outcomes. As professional educators, teachers must possess the necessary competencies to be able to educate professionally as stipulated in Law of the Republic of Indonesia No. 14 of 2005 concerning Teachers and Lecturers Article 2 paragraph 1. Among these competencies are knowing students deeply, mastering their field of study, organizing educational learning, continuously improving professionalism, and improving the implementation of their duties as educators.

In practice, teachers can become educational agents, namely facilitators, motivators, catalysts, engineers, and inspirers of learning. As facilitators, teachers help and assist students in learning, striving to empower students' resources so that they can develop optimally (Arif Muadzin, 2021; Panjaitan & Hafizzah, 2025). As learning motivators, teachers encourage and motivate learners to be more active in learning and have the ability to inspire enthusiasm and self-awareness in learners so that they become accustomed to learning. As a learning accelerator, teachers are required to have the ability to optimize the various learning abilities of students so that they are always in prime condition and increasingly enthusiastic about learning. As a learning engineer, teachers must be able to design, develop, implement, evaluate, and refine learning activities according to the needs of students and the community. As a learning inspirer, teachers are required to have the role of providing learning inspiration to students.

Teachers as agents in learning (Law of the Republic of Indonesia No. 14 of 2005 Article 4) must be educational, so they must understand learning strategies. Learning strategies are defined as teachers' efforts to create an environment that enables the learning process to take place, so that the objectives that have been formulated can be achieved and used successfully (Ma'ruf & Syaifin, 2021). In carrying out their duties, teachers need a solid understanding of possible learning strategies that are in line with the learning objectives that have been formulated. One learning strategy that is in line with learning objectives is the multiple intelligences strategy. This strategy is applied by Islamic Education teachers in schools.

This strategy is implemented by adjusting the teaching style of Islamic education teachers to the learning styles of students in the classroom, so that no

lesson is difficult and all lessons are easy to digest and remember. Thus, Islamic education teachers must know the intelligence tendencies of the students they teach from their multiple intelligences, so that they will know the learning styles of their students (Abdullah et al., 2023). This strategy will be a great strength in advancing education in general and the quality of Islamic religious education in particular, as well as improving the competence of students. This strategy will also enable teachers to engage students and help them succeed in learning in a relatively short time.

Emotional intelligence does not arise from clear intellectual thinking but is the result of human heartfelt actions. Emotional intelligence is not a sales gimmick or a way of arranging a room. Emotional intelligence is also not about wearing a mask of hypocrisy or using psychology to control, exploit, or manipulate someone. Emotional intelligence plays a significant role in raising and educating children, as well as in raising awareness of the importance of this concept, both in the workplace and in all sectors of life, including family, school, and community life, which require people to interact with one another (Ahmad et al., 2023; Nafisah & Basuki, 2023).

Something will have implications for something else if there is a mutual relationship between the two. Here, emotional intelligence is related to Islamic education, namely in the form of the influence of emotional intelligence itself on the success of Islamic education (Rahmatika & Susilawati, 2024). The discussion of the implications arising from emotional intelligence affects a person's personal and social adjustment. Education requires self-adjustment so that a person can be "mature" in responding to their environment, so emotions at least add to the enjoyment of daily experiences.

With this awareness, humans, as caliphs on earth and the best among other creatures, will be encouraged to manage, exploit, and utilize God's creations for the welfare of all. Ultimately, the prosperity obtained is used as a means to achieve happiness in the hereafter. Isn't this world like a field to be cultivated and planted with crops whose fruits will be useful for life in the hereafter. The goal of Islamic education and emotional intelligence, according to An-Nahlawi, is to shape human behavior into conscious behavior, both individually and socially, so that life has "meaning" in this life and in life in general (AG, 2022; Nugraheni, 2025).

The implications of emotional intelligence in Islamic education influence an individual's personal and social adjustment, requiring students to develop the ability to adapt so that they can respond more maturely to their own development and their environment. This can change when individuals are able to manage their emotions, at least to the extent that they can channel their emotions as motivation for daily life, adding pleasure to their daily experiences. For this reason, the challenges in Islamic education will become increasingly complex and challenging, as seen in the changes and shifts in lifestyles from those that were originally social and religious in nature to those that are individualistic, materialistic, and secular (Engkizar et al., 2025).

In modern society in particular, there have been changes, even to the extent that parents give their teenage children a lot of leeway and allow them to do whatever they want, so it is possible that some violations of religious teachings will not elicit a reaction from parents as those responsible for their children or teenagers as a whole.

## CONCLUSION

Emotional intelligence is the ability to recognize one's own emotions, manage them, motivate oneself, recognize the emotions of others, and build collaborative relationships with others. Emotional intelligence is the biggest factor in success compared to intellectual intelligence, which contributes twenty percent. People who lack emotional intelligence are easily angered, easily influenced, easily discouraged, and find it difficult to make decisions. Conversely, people with emotional intelligence are able to understand themselves, motivate themselves, and control themselves. The

responsibility of Islamic education as an institution must strengthen the internalization of Islamic values in a format that seeks to achieve genuine harmony or psychological functions and the creation of self-adjustment between humans and their environment, based on faith and piety, and aimed at achieving a meaningful and happy life in this world and the hereafter. When examined closely, these objectives clearly correlate with emotional intelligence and can even be said to constitute complete emotional intelligence.

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