

DEVELOPMENT OF EMOTIONAL INTELLIGENCE IN MIDDLE SCHOOL STUDENTS THROUGH ISLAMIC EDUCATION

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ABSTRACT

This study aims to understand the development of emotional intelligence in middle school students. The research method used is qualitative, employing a library research approach to gather information. Both primary and secondary data sources were used. Primary sources include books, journal articles, or national and international scientific publications. Secondary sources are derived from studies relevant to the research topic. For data analysis, the authors referred to Miles and Huberman's framework, which includes data collection, data reduction, and conclusion drawing. The results of this study highlight several aspects of emotional intelligence: recognizing one's own emotions, managing emotions, self-motivation, recognizing others' emotions (empathy), and building relationships. Emotional intelligence is crucial to be enhanced and developed in students at school, as middle school is a pivotal age for emotional development. One effective way to improve students' emotional intelligence is through the implementation of Islamic education, because students will become emotionally intelligent and their learning outcomes will improve.

Keywords: Development, Emotional Intelligence, Islamic Education

How to Cite Mundofi, A. A., Ulfa, S. M., Fahrudi, E., Urokhim, A., & Al-Rawafi, A. (2024). DEVELOPMENT OF EMOTIONAL INTELLIGENCE IN MIDDLE SCHOOL STUDENTS THROUGH ISLAMIC EDUCATION. *INTIHA: Islamic Education Journal*, 2(1), 224–237. <https://doi.org/10.58988/intiha.v2i1.326>

INTRODUCTION

Education is a process of humanization (making humans humane). Ideally, education should help students achieve both physical and spiritual maturity, so that they can become complete individuals (holistic beings) in terms of intellectual, emotional, religious, and behavioral aspects (Sumantri, 2015). This means that the

function of education is not only to enhance intellectual intelligence but also to develop students' emotional intelligence. The development of students encompasses physical development, socio-emotional development, and culminates in intellectual development (Izzaty, 2012). Physical and socio-emotional development strongly contribute to intellectual or cognitive development. Understanding these aspects of student development is crucial for designing conducive learning environments. A well-designed learning environment can enhance students' motivation to learn, thereby improving the learning process and outcomes.

Emotional intelligence comprises two essential elements: empathy and self-control. Empathy is the ability to feel the emotions of others, especially when they are in distress, while self-control is the ability to manage one's own emotions so that one can behave and act in socially acceptable ways (Khodijah, 2014). Students with emotional intelligence can be well-received in their social environments, whether at school, in the community, or at home. Additionally, they can adapt and position themselves in various environments because they can regulate and control their emotions in specific situations (Indaayu, 2017).

However, in current educational practice, incidents such as students abusing teachers, bullying, student brawls, free sex, and drug use are still common issues. These incidents suggest a misalignment with the intended functions of education mentioned above. Therefore, educational reforms are needed from primary to higher education levels. So far, educational practices have primarily focused on the cognitive (intellectual intelligence) aspect, leading to insufficient development of students' emotional intelligence, which in turn results in moral degradation among students. Success in various aspects of life is not solely determined by intellectual intelligence but also by perseverance, optimism, discipline, motivation, empathy, interaction, and integration abilities (Goleman, 1995). These elements are encapsulated in the concept of emotional intelligence.

Emotional intelligence is not something that can be inherited but can be trained and developed in individuals through education. Therefore, schools need to foster students' emotional intelligence (Shapiro, 1997), as it significantly contributes to learning success. Emotional intelligence can be considered a fundamental asset for students to face future challenges because it helps them succeed academically and in other life aspects. The contribution of emotional intelligence to success in life is significant, with intellectual intelligence accounting for only 20% of life's success, while 80% is determined by emotional intelligence (Kurniawan, 2013).

According to (Suprima, 2022), the current education system continues to undergo curriculum reforms in various disciplines. These reforms aim not only to enhance intellectual intelligence but also to develop emotional intelligence. (Sulaiman dkk., 2018) assert that developing emotional intelligence helps individuals recognize their responsibilities for self-control, social life, and promotes honesty, empathy, and humility. These traits aim to harmonize interpersonal relationships and serve as steps towards spiritual intelligence, i.e., the relationship with God.

The concept of education in Islam includes tarbiyah, ta'lim, and ta'dib, which involve intellectual, emotional, and spiritual development (Al-attas, 1984). Islamic education is designed to help students align their life goals with Islamic ideology. Essentially, it is a conscious effort by devout Muslim adults to guide the development

of students' innate abilities (*fitrah*) through Islamic teachings towards their maximum potential (Auliah dkk., 2020). Dynamic education and social life also involve competition for continuous progress, reflecting a society that evolves with educational advancements. Islamic education aims to realize the mission of Islam in every individual, which is to achieve happiness and well-being in accordance with Islamic ideals (Akrim, 2020).

In line with the above discussion, it can be stated that to prepare students for future challenges, the education system needs to take various steps. One of which is developing students' emotional intelligence through Islamic education. Through Islamic education, students will become emotionally intelligent, with behaviors aligned with Islamic values. Islamic education is based on the principles and values of Islam, aiming to holistically develop individuals' potential, covering intellectual, emotional, and spiritual aspects. Islamic education focuses not only on knowledge transfer but also on character and moral development, aiming to enhance students' decision-making abilities, foster kindness, and practice goodness sincerely in daily life. Therefore, developing students' emotional intelligence can be effectively achieved through Islamic education.

RESEARCH METHODS

The analysis method in this research uses a qualitative approach with library research to gather information. Both primary and secondary data sources are utilized. Primary sources include books, journal articles, or national and international scientific publications, while secondary sources derive from studies relevant to the research topic (Mundofi, 2024). For data analysis, the author follows the framework of Miles and Huberman, which includes data collection, data reduction, and conclusion drawing. The data is then categorized based on problem areas and analyzed to be interpreted as research findings (Martina dkk., 2019). Conclusions can be drawn once a sufficient amount of data has been collected and meets the criteria for data validity. Data validity is checked using the content check point technique, which verifies the accuracy of each piece of information used as the basis for conclusions. If multiple data sources provide the same information, a conclusion can be drawn (Sugiyono, 2008). However, if discrepancies arise, the information will be further clarified, and any significant differences will be presented as new findings in this research.

RESULTS AND DISCUSSION

Research Results

A. Development of Students

1. Physical Development

Adolescence, often referred to as "Adolescence," means "growing up" or growing into adulthood. Psychologically, adolescence is the age at which individuals interact with adult society, the age when children no longer feel beneath older people but on the same level, at least in terms of rights (Zaini, 2018). Integrity in society involves several aspects related to puberty, including notable intellectual changes. The characteristic intellectual transformation of adolescent thinking enables achieving integrity in social relations with adults, which is a special characteristic common to this developmental period. Adolescence is a crucial period in shaping human character for

future development, so some psychologists consider it as a transitional period that can lead to healthy adulthood (Octavia, 2020). Failure to develop identity during adolescence can result in a loss of direction, leading to deviant behaviors, criminality, or social isolation due to not fitting into societal positions.

Factors influencing adolescent development include heredity, genetics, and environment. The environment refers to the social surroundings of peers or friends in social interactions. The primary factor determining interpersonal relationships among adolescents is similarity in interests, values, opinions, and personality traits (Febria, 2022). Adolescence has both continuity and discontinuity with childhood. One form of continuity is that genes inherited from parents still influence adolescent thoughts and attitudes, but during adolescence, these genes interact with the adolescent's broader social conditions such as family, peers, friendships, schooling experiences, and more. Discontinuity between adolescence and childhood lies in the stimuli that trigger emotions and individual control, particularly in how individuals express their emotions (Rahmania, 2023). While in childhood, emotional expression is visible (whining, anger, etc.), in adolescence, individuals express emotions differently, such as by grumbling or sharing feelings with peers.

2. Factors Influencing Adolescent Physical Development

Physical development is closely related to the adolescent's condition. A good condition positively impacts physical growth, and vice versa. The conditions influencing physical development include:

Family Influence: Family influence includes hereditary and environmental factors. Due to heredity, a child may be taller or longer than another if the parents or grandparents are tall (Hildayani dkk., 2014). **Environmental Factors:** The environment can determine the realization of genetic potential brought by parents. It can either harm or accelerate growth during adolescence. **Nutritional Influence:** Children who receive adequate nutrition usually grow taller and mature faster than those who do not (Utami dkk., 2020). **Emotional Disorders:** Frequent emotional disorders can lead to excessive adrenal steroids, reducing growth hormone production in the pituitary gland, thus stunting early adolescent growth. **Gender:** Boys tend to be taller and heavier than girls, except between ages 12-15, when girls may be taller and heavier due to faster maturity (Andini, 2019). **Socioeconomic Status:** Children from low socioeconomic families tend to be smaller than those from higher socioeconomic families. **Health:** Good health significantly impacts adolescent physical growth. Healthy adolescents are generally taller and heavier than those who are frequently ill. **Body Shape Influence:** Psychological influences stem from physical changes, including body growth, reproductive function onset (menstruation in girls and "first dream" in boys), and secondary sexual characteristics.

Here is a table summarizing the factors influencing adolescent physical development as described in the table 1.

Table 1. The Factors Influencing Adolescent Physical Development

Factor	Description
Family Influence	Includes hereditary and environmental factors. Heredity can result in children being taller or longer if their parents or grandparents are tall.

Factor	Description
Environmental Factors	The environment can impact the genetic potential inherited from parents. It can either harm or accelerate growth during adolescence.
Nutritional Influence	Adequate Nutrition leads to taller stature and faster maturation compared to inadequate nutrition.
Emotional Disorders	Frequent emotional disorder can cause excessive adrenal steroids, reducing growth hormone production in the pituitary gland, stunting growth in early adolescence.
Gender	Boys are generally taller and heavier than girls, except between ages 12-15 when girls may be taller and heavier due to faster maturity.
Socioeconomic Status	Children from lower socioeconomic families tend to be smaller than those from higher socioeconomic families.
Health	Good health has a significant positive impact on physical growth with healthy adolescents generally being taller and heavier than those who are frequently ill.
Body Shape Influence	Physical changes, including body growth, onset of reproductive functions and secondary sexual characteristics influence psychology.

3. Intellectual Development

Intellectual development refers to logical reasoning or intelligence, defined as the ability to establish relationships through thought processes. An intelligent person can solve problems quickly, understand issues promptly, and act swiftly (Qothrunnada, 2022). This encompasses cognitive processes, thinking, connecting, evaluating, and considering abilities.

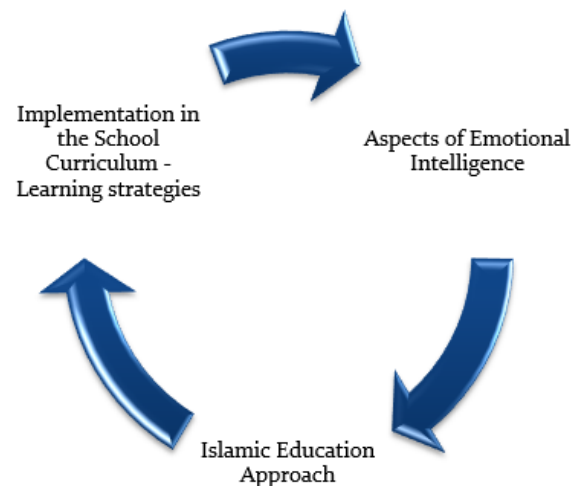
Characteristics of Intellectual Development

The concept of intellect aligns with intelligence, which means the ability to abstract, think logically, and adapt quickly to new situations. Piaget outlines four stages of intellectual/cognitive development: sensory-motor, preoperational, concrete operational, and formal operational stages. Each stage has distinct characteristics reflecting the individual's intellectual ability according to their developmental stage (Fauziah, 2021). **Sensory-Motor Stage:** Actions are instinctive. Activities are based mainly on sensory experiences. The individual can perceive and feel experiences but cannot categorize them. Begins learning to handle real objects through sensory-motor schemas. **Preoperational Stage:** Combining and transforming various information, capable of reasoning in presenting new ideas, understanding cause-effect relationships in concrete events, although it is not perfectly logical. Then, thinking remains egocentric, marked by self-centered behavior. **Concrete Operational Stage:** Understanding things as they appear or as experienced, unable to grasp abstract concepts despite systematic and logical thinking. **Formal Operational Stage:** Achieving logic and reasoning, able to use abstraction, able to think logically about

intangible objects, solving hypothetical problems, beginning to forecast the future, introspecting, achieving self-enlightenment, and visualizing adult roles and maintains social interests (Yusnita, 2020). According to developmental theory, children mature and gain experience over time, gradually developing more mature thinking patterns between ages 12-15, eventually thinking like adults (Khadijah & Amelia, 2020). This potential is nurtured with help from their surroundings and teachers.

Factors Influencing Intellectual Development

Regarding adolescent intellectual development, some argue that it is incorrect to say IQ can be increased, though IQ development is influenced by environmental factors (Indriyani, 2019). Factors influencing intellectual development include increased information stored in the brain, problem-solving experiences, radical hypothesis formation, and courage to solve problems and draw conclusions. Four factors influence intellectual development: **Maturation**: Development of the central nervous system, brain, motor coordination, and physiological and anatomical changes affect cognitive development but do not fully determine it. **Physical Experience**: Interaction with the environment allows children to develop brain activity and ideas from physical actions, such as touching, seeing, and manipulating objects. **Social Experience**: Interaction with others helps reduce egocentricity and develop new intellectual concepts like humility, honesty, ethics, and morality. **Equilibration**: Achieving higher cognitive functions through assimilation (integrating external information) and accommodation (modifying concepts to accept new information).



Picture 1. Development of Emotional Intelligence

B. Emotional Intelligence

Aspects of emotional intelligence regarding the aspects of emotional intelligence include: (1) self-awareness in recognizing one's emotions; self-awareness in recognizing feelings as they occur is the foundation of emotional intelligence. In this regard, monitoring emotions from the time they arise is needed to gain psychological insight and self-understanding. (2) Managing emotions: managing emotions means handling feelings so that they can be expressed appropriately; this skill is heavily dependent on self-awareness. Emotions are said to be successfully managed when one can comfort

oneself when sad, release anxiety, depression, or hurt feelings quickly, and recover from all that. (3) Self-motivation: with the ability to motivate oneself, a person tends to have a positive outlook when evaluating everything that happens to them. (4) Recognizing others' emotions: empathy or recognizing others' emotions is built based on self-awareness. If a person is open to their own emotions, it can be ensured that they will be skilled at reading others' feelings. Conversely, someone who cannot adapt to their own emotions is sure not to respect others' feelings. (5) Building relationships: the art of building relationships with others is a social skill that supports success in socializing with others. Without these skills, a person will often be referred to as arrogant, disruptive, or insensitive.

Moreover, there are some things that should be paid attention to. The first thing is about the emotional development of junior high school children. It plays a significant role in the development of children, both in infancy, preschool, and subsequent developmental stages, because it influences a child's behavior. Every child has emotional needs, including the need to be loved, valued, feel safe, feel competent, and have the competence to become top-rated. If these needs can be met, a child's ability to manage emotions will increase, especially negative emotions, in the emotional development phase of the child at 6 years of age. At this age, children begin to study the rules and regulations that apply. Children study concepts of justice and secrets. In this case, children begin to have the ability to keep secrets, which means they are required to have skills to hide news. At the age of 6 years, children's understanding of emotional concepts is more complex, such as jealousy, pride, sadness, and loss. However, children still have difficulty interpreting others' emotions. At this stage, children need emotional self-regulation experience, which has the capacity to control and direct emotional self-actualization when strong emotions emerge. (Suryana, 2021). At age 7, a child's emotional development has internalized a sense of shame as well as pride. Children can express the emotional conflict they experience. The older the child gets, the more sensitive he or she becomes to oneself and others. In this case, children have learned to understand the feelings experienced by others around them. At age 10, children are already able to regulate their emotional expressions in social situations and can respond to the emotional pressures experienced by others.

In addition, children can already control negative emotions similar to fear and grief. Children investigate the causes of sadness and fear as a result of which they learn to adapt to controlling emotions (fear and grief) which naturally occur. In this case, children learn how to ease negative emotions that exist and look for ways to stop this. At the age of 11-12, a child's understanding of good and bad, local habits and applicable laws around them increases and becomes more flexible, not as rigid as before (Maemonah, 2017). In this case, children are beginning to understand that good bad assessments or laws can be changed depending on the situation and the condition of the child. Also, it means variety.

The second thing is about emotional expression of Junior High School children. Emotion is not just about anger but also common feelings experienced when experiencing or doing something. The emotional patterns in children include fear, shame, laughter, anxiety, anger, jealousy, grief, curiosity, and enthusiasm. In junior high school children, common emotions experienced include fear, laughter, anger, jealousy, guilt, grief, curiosity, joy, love, and affection (Labudasari & Wafa, 2018).

Fear is the feeling of being threatened by an object that is dangerous. Fear of something occurs in several stages. The first stage is not afraid, because the child cannot yet see the potential danger in the object. The second stage is the emergence of fear after becoming aware of the danger. Fear will dissipate after knowing how to avoid danger. **Shame**. Shame is a form of fear marked by avoiding affiliating with unfamiliar or rarely encountered people. Similar to shame, **awkwardness** means a fear reaction in humans, not on objects or situations. Awkwardness differs from shame. Awkwardness is not caused by the presence of unfamiliar people or sporadic people, but more by doubts about others' evaluations of behavior or oneself. Therefore, awkwardness is a state of worry involving self-awareness (self-conscious distress) (Ali dkk., 2023). **Worry** is commonly defined as imagining fear or anxiety for no reason. Unlike concrete fear, **laughter** is not personally caused by stimuli in the environment but is the child's own mental product. Laughter arises from imagining potentially dangerous situations. Concern is common in childhood, even in children whose adaptation ability is excellent. **Anxiety** means an intellectual condition that is uncomfortable about an impending or imagined threat. Anxiety is characterized by worry, discomfort, and feeling unable to avoid something bad; accompanied by a feeling of powerlessness because they feel stuck; and also accompanied by an inability to find a solution to a problem (Samsirin dkk., 2024).

Anger means the emotional self-actualization that is more often expressed in childhood than fear. This is because the stimulus that causes anger is more numerous, and at this age, children know that anger is an effective way to get attention or fulfill their goals. **Jealousy** is a normal reaction experienced by children when they lose concrete affection, imagined affection, or a threat of losing affection. **Grief** is a psychological shock, an emotional distress caused by losing something loved. **Curiosity** means the child's desire to delve deeper into the discourse of an object. The stimulus that causes children's curiosity is very much. Children are interested in everything in their environment, including themselves. **Joy** is a pleasant emotion known as excitement, pleasure, or happiness. Each child has varying intensities and amounts of joy that are not synchronized, and the way they express it can be predicted to some extent. For example, there is an age tendency that can be predicted, namely younger children feel more joy in a more striking form than older children (Kusumaningtyas, 2012).

The third thing is about factors that affect emotional development. Individual emotional development is influenced not only by internal but also external factors. The first factor influencing a child's emotional development is the conditions of the child as an individual. Individual emotional development can be affected by physical imperfections or deficiencies in the child themselves. If something like this happens, it is not unlikely that the child will feel inferior, easily offended, or withdraw from their environment (Saputro & Harti, 2016). Children will feel uncomfortable with their imperfections. They tend to avoid socializing with peers who will also affect social development.

To illustrate emotional intelligence from an Islamic perspective, the Qur'an has previously described emotions as mentioned in QS. Al-Qashas 28:21 about the emotion of fear, QS. Al-A'raf 7:150 about the emotion of anger, QS. Al-Ahzab 33:47 about the

emotion of joy, QS. An-Nisa' 4:19 about the emotion of hatred, and QS. Ali Imron 3:14 about the emotion of love (Al-Quran Kementerian Agama RI, 2019).

So, he left it, fearful and anticipating [apprehension]. He said, "My Lord, save me from the wrongdoing people."

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي ۖ أَعْجَلْتُمُ أَمْرَ رَبِّكُمْ ۚ وَأَلْأَوَّاحُ وَآخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّوْنِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ

And when Moses returned to his people, angry and grieved, he said, "How wretched is that by which you have replaced me after [my departure]. Were you impatient over the matter of your Lord?" And he threw down the tablets and seized his brother by [the hair of] his head, pulling him toward him. [Aaron] said, "O son of my mother, indeed the people oppressed me and were about to kill me, so let not the enemies rejoice over me and do not place me among the wrongdoing people."

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِّنَ اللَّهِ فَضْلًا كَبِيرًا

And give good tidings to the believers that they will have from Allah great bounty.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا ءَاتَيْنَهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُّبِينَةٍ وَوَاعِظُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِصَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۚ ذَلِكَ مَتَاعُ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاٰبِ

Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.

In the Qur'an, emotional intelligence is often presented through the relationship between *nafs* and *qalb*. *Nafs* refers to the entirety of human potential that drives the formation of behavior, while *qalb* is understood as the medium for embracing learning outcomes such as compassion, faith, and piety. The heart (*qalb*) is the center of moral education. Therefore, emotional intelligence in Islam is closely related to moral education and is also referred to as cognitive *qalbiyah*, which is the heart's (*qalb*) ability to control all behaviors (*nafs*). To develop good cognitive *qalbiyah*, one must be trained through education, improvement, correction, and accountability. Thus, the concept of emotional intelligence from an Islamic perspective is the interrelation between the

heart (*qalb*) and behavior (*nafs*). If a person possesses a heart and behavior that positively correlate, it can realize positive emotional potential, such as developing faith and piety, tolerance, empathy, sympathy, motivation, and the ability to interact, communicate, and adapt well.

Another factor affecting a child's emotional development is learning experience. A child's learning experiences will determine which potential reactions they use to express their emotions. Learning experiences that support emotional development include learning by trial and error. Then, learning experiences like this, children learn by trial and error to express their emotions in forms of behavior that provide little or no satisfaction. Learning by imitation. In this way, children will react using emotions and methods similar to those observed. Learning by identifying with oneself. Children imitate the emotional reactions of others (becoming an object observed) who are stirred by the same stimuli that have aroused the emotions of the person imitated (Darmiah, 2019). Here, children only imitate admired people who have strong emotional ties to them. Learning through conditioning. With this method, the initial situational object that failed to provoke an emotional response then successfully used associative methods. Conditioning occurs easily and quickly in early life because young children are less reasoning, knowing how irrational their reactions are. Learning through guidance and supervision (Muliastri & Handayani, 2023). Children are taught acceptable ways to react when an emotion is triggered. Through training, children are encouraged to react to stimuli that generally provoke pleasant emotions and prevented from reacting emotionally to stimuli that provoke unpleasant emotions

Discussion

Development of Emotional Intelligence through Islamic Education

Islamic education is a system of education based on Islamic principles and values, aimed at developing individuals holistically, encompassing intellectual, emotional, and spiritual aspects. Islamic education focuses not only on knowledge transfer but also on character formation and morality in accordance with Islamic teachings. Its main goal is to guide learners to live in accordance with Islamic teachings, achieve happiness in this world and the hereafter, and contribute positively to society. Ahmad Fuad al-Ahwani defines Islamic education as "an effort specifically aimed at developing the innate religiosity of learners so that they are better able to understand, appreciate, and practice Islamic teachings" (Achmadi, 2010). Based on this understanding, Islamic Religious Education becomes an integral component of the Islamic education system. Indeed, Islamic education serves as a pathway to integrate Islamic insights with other fields of study. Ibn Khaldun emphasizes the importance of teaching the Qur'an, arguing that the Qur'an should be the first science taught to children because teaching it to them will cultivate religious feelings (al-Nahlawi, 1917).

One way to address educational issues in Indonesia today is by implementing Islamic education so that students develop strong characters that guide them toward positivity and resilience against negative influences, given the rapid development of various aspects of life. Therefore, as Indonesian citizens, we must be able to choose good things to follow and leave behind bad things. Implementing character education in schools is essential to change the mindset and behavior of students, which must be nurtured from an early age. This aligns with the explanation in Law No. 20 of 2003 Article 03 concerning the National Education System which states that "national

education functions to develop the ability and make the character and civilization of the nation dignified in order to enlighten the life of the nation" (Nasional, 2003).

The development of emotional intelligence through Islamic education is a process focused on the formation and enhancement of learners' abilities to recognize, understand, manage, and express their emotions in ways that align with Islamic values and teachings (Ramli & Prianto, 2019). This process aims to create individuals who are not only intellectually smart but also have strong emotional balance, capable of managing interpersonal relationships well, and possessing noble morals in accordance with Islamic principles.

Self-awareness of Islamic education helps learners recognize and understand their own emotions. Through reflection and introspection encouraged by religious teachings, they learn to identify their feelings, understand their causes, and become aware of their impact on their behavior and thoughts. **Self-management** of Islamic teachings emphasize the importance of self-control (*mujahadah an-nafs*). Learners are taught how to control negative emotions such as anger, fear, and sadness, and cultivate positive emotions such as patience, tranquility, and optimism. Practices such as prayer, fasting, and other forms of worship play a role in shaping these abilities (Anshori & Sahara, 2020). **Social Awareness** of Islamic education fosters empathy and social awareness by teaching values such as justice, compassion, and respect. Learners are taught to understand and appreciate the feelings and perspectives of others, as well as show concern for their well-being. **Social Skills** in the context of Islam, social skills are developed through teachings on etiquette (*adab*) in interacting with others. Learners are trained to communicate effectively, collaborate, and resolve conflicts in ways that align with Islamic teachings. This includes teaching the importance of listening well, speaking honestly, and respecting others' dignity. **Self-motivation** of Islamic education teaches the importance of good intentions (*niyyah*) and internal motivation based on sincerity and the desire to achieve the pleasure of Allah. Learners are encouraged to have noble life goals and work hard to achieve them in a lawful and righteous manner.

Through this holistic approach, the development of emotional intelligence in Islamic education not only involves mastering emotional skills but also the formation of character in accordance with Islamic teachings (Primarni, 2016). This results in individuals who are not only emotionally intelligent but also have high moral and spiritual integrity, capable of living a balanced and meaningful life according to Islamic guidance. Based on the discussions above, it can be concluded that emotional intelligence among junior high school students can be developed through Islamic education because the implementation of education will produce emotionally intelligent students who can manage their emotions well, motivate themselves, empathize with others, and build positive relationships.

CONCLUSION

Based on the discussion above, it can be concluded that the development of emotional intelligence in middle school students can be effectively carried out through an Islamic education approach. Islamic education, with its focus on high moral and ethical values, provides a strong framework for building essential aspects of emotional intelligence, such as self-awareness, emotion management, empathy, and social skills. The integration of Islamic values in the curriculum and school activities allows students

to not only learn academic disciplines but also develop good character, empathy, and the social skills needed in daily life. This approach includes religious practices and extracurricular activities that help students apply the values they learn in real life. Further research is expected to delve deeper and broader into the development of emotional intelligence in students from elementary to university levels. Future research can also compare emotional intelligence development through Islamic education between general education institutions and Islamic education institutions.

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