Exploring the Impact of Islamic Education Philosophy on Emotional Intelligence Development on Muslim Students

Muhammad Usman Ali[1*] , Hamzani Wathoni[2], Mohd Muslim[3]

[1,3]Universiti Pendidikan Sultan Idris, Tanjong Malim, Perak, Malaysia
[2]Hamzanwadi University, Lombok Timur, NTB, Indonesia

ABSTRACT

This library study examines Islamic education philosophy's effect on Muslim students' emotional intelligence development. This study highlights the potential connection between Islamic education philosophy and the components of emotional intelligence through a systematic review of relevant literature. Existing literature suggests that the Islamic education philosophy, emphasizing moral values, character development, self-awareness, and interpersonal skills, can foster emotional intelligence in Muslim students. However, few empirical studies investigate this relationship specifically. The findings highlight the need for additional empirical research to establish causal relationships and identify effective strategies for integrating Islamic education principles into educational practices to improve emotional intelligence. Future studies can contribute to evidence-based practices that promote emotional intelligence within Islamic educational contexts by incorporating cultural and contextual factors and fostering interdisciplinary collaboration, thereby enhancing Muslim students' overall well-being and success.

Corresponding author: Muhammad Usman Ali ✉ (m.usmanali0897@gmail.com) Universiti Pendidikan Sultan Idris, Tanjong Malim, Perak, Malaysia.

Introduction

Emotional intelligence (EI) is widely recognized as a crucial factor in an individual's personal and social well-being, influencing academic success, interpersonal relationships, and overall quality of life (Goleman, 2005; Salovey & Mayer, 1990). Throughout the years, researchers have investigated various factors that contribute to the development of EI, especially in educational settings. However, few studies have examined the effect of Islamic education philosophy on the emotional intelligence development of Muslim students. This study seeks to address this lacuna in the literature by investigating the relationship between Islamic education philosophy and emotional intelligence development in the context of Muslim students (Farhan & Rofi'ulmuiz, 2021; Liau et al., 2003).

Islamic education philosophy, which is profoundly ingrained in the principles and teachings of Islam, provides a comprehensive framework for fostering individuals' cognitive, emotional, and spiritual development (Bensaid et al., 2014; Hussain, 2007). The philosophy stresses the significance of self-awareness, self-control, empathy, and practical interpersonal skills, which are fundamental components of emotional intelligence (Brinia et al., 2014; Wheele, 2016). Individuals' emotional intelligence is fostered by Islamic teachings that emphasize the cultivation of moral virtues, emotional fortitude, and a balanced perspective (Baer, 2015; Lazzari, 2000).

This study aims to investigate the impact of Islamic education philosophy on the emotional intelligence development of Muslim students by investigating this under-researched area. It seeks to identify the specific aspects of Islamic education philosophy that contribute to the enhancement of emotional intelligence and to elucidate the mechanisms through which these effects occur.

Understanding Islamic education philosophy's impact on emotional intelligence development has important implications for educators, policymakers, and educational institutions. This research's findings can inform the development of educational programs and interventions that adhere to Islamic principles and foster the emotional intelligence of Muslim students. In addition, this study contributes to the discourse on educational philosophies and their impact on socio-emotional development that transcends cultural and religious boundaries.

By examining Islamic educational philosophy and its connection to emotional intelligence, means entering the arena of fundamental, systematic, logical and universal thinking about education which originates from Islamic teachings and the theory of emotional intelligence from the current literature. Islamic Education Philosophy is a concept of thinking about education that is based on the teachings of the Islamic religion regarding the nature of human abilities so that they can be nurtured, developed and guided to become Muslim humans whose entire personality is imbued with Islamic teachings. The philosophy of Islamic education is formed from

the words philosophy, education, and Islam. As such, the personality discussion from Islamic teachings is worth discussing in the frame of emotional intelligence.

Thus, Islamic educational philosophy has a specific meaning related to Islamic teachings. The position of Islamic Education Philosophy is as a tool or means for understanding and resolving Islamic education problems based on the interconnectedness of educational theory and practice.

In the following sections of this research, we will examine relevant literature on emotional intelligence, Islamic education philosophy, and their intersection. We will present a conceptual framework that will guide our investigation and discuss the methodology employed in our research. In addition, we will describe the anticipated contributions and ramifications of this research and provide a road map for the following chapters.

This study's conceptual framework incorporates the domains of Islamic education philosophy and emotional intelligence to examine the influence of Islamic education philosophy on the development of emotional intelligence among Muslim students. Islamic education philosophy, founded on Islamic principles, emphasizes the holistic development of individuals, which includes moral values, character development, self-awareness, self-regulation, empathy, and interpersonal skills (Nasser, 2019). Emotional intelligence encompasses self-awareness, self-management, social awareness, and relationship management and refers to the capacity to recognize, comprehend, and regulate emotions in oneself and others (Goleman, 2005; Salovey & Mayer, 1990). The conceptual framework acknowledges the dynamic relationship between Islamic education philosophy and emotional intelligence, proposing that the principles of Islamic education philosophy and educational practices grounded in Islamic teachings foster the development of emotional intelligence in Muslim students. This framework also acknowledges potential mechanisms and mediators, such as religious commitment, self-efficacy, cultural context, and educational practices, that facilitate the relationship between the Islamic education philosophy and the development of emotional intelligence. This study aims to uncover the influence of Islamic education philosophy on the development of emotional intelligence among Muslim students, thereby generating valuable insights for educational practices and promoting emotional well-being within Islamic educational contexts.

Method

This library research will use a methodical and exhaustive approach to collect relevant literature and scholastic works regarding the effect of Islamic education philosophy on the development of emotional intelligence in Muslim students. The research will entail searching electronic databases such as Google Scholar, JSTOR, and

academic libraries with keywords including "Islamic education philosophy," "emotional intelligence," "Muslim students," and similar terms. Relevance to the research topic, publication within a particular time frame, and the availability of full-text articles will be the inclusion criteria for selecting literature. The selected literature will be reviewed critically, with essential information extracted and synthesized to identify common themes, voids, and theoretical frameworks pertinent to the research question. The library research results will serve as the basis for the subsequent empirical investigation, providing a comprehensive understanding of the existing body of knowledge and informing the formulation of research objectives, methodologies, and instruments.

Results

The library research results cast light on the current state of knowledge regarding the influence of Islamic education philosophy on Muslim students' emotional intelligence development. While there is a paucity of direct empirical studies on this topic, the existing literature provides valuable insights into the potential relationship between Islamic education philosophy and emotional intelligence(Ahmad Sabri, 2020; Aristyasari, 2019; Baer, 2015).

Islamic education philosophy, with its emphasis on moral values, character development, self-awareness, and interpersonal skills, corresponds closely with the components of emotional intelligence, according to the reviewed literature (Arifin, 2019; Bensaid et al., 2014; Karamad et al., 2020). The teachings of Islam, which promote virtues such as empathy, self-control, and emotional resilience, can aid in developing emotional intelligence in Muslim students. The holistic approach of Islamic education, which encompasses intellectual, emotional, and spiritual development, is conducive to the development of emotional intelligence in educational settings (Arifin, 2019; Makbul, 2021; Nurdin, 2020; Turi et al., 2020; Usman & Madudili, 2020).

In addition, studies examining the impact of religious values on emotional well-being provide indirect evidence of the potential positive impact of Islamic education philosophy on emotional intelligence. These studies emphasize the role of religious beliefs, practices, and values in fostering psychological health and resiliency among individuals (Baharin et al., 2018; Quílez-Robres et al., 2021; Rohmana, 2021; Uyuni & Adnan, 2020; Zhylin et al., 2023). It is believed that Islamic teachings that emphasize the cultivation of virtues and emotional equilibrium contribute to emotional well-being, which is closely associated with emotional intelligence.

Nonetheless, the assessment disclosed a substantial research gap. There are insufficient empirical studies examining the effect of Islamic education philosophy on the development of emotional intelligence in Muslim students. The vast majority of existing research either concentrates on broader aspects of emotional intelligence or

examines the relationship between religiosity and emotional well-being without taking into account the distinctive elements of Islamic education philosophy(Fajrussalam et al., 2020; Ruslan, 2018; Siregar et al., 2021; Zhylin et al., 2023). Consequently, there is a need for empirical studies investigating Islamic education philosophy's direct influence on Muslim students' emotional intelligence.

In conclusion, while the literature review provided useful insights, it also revealed the need for additional empirical research in this discipline. Future research examining Islamic education philosophy's impact on Muslim students' emotional intelligence development should employ rigorous methodology. Such research would contribute to our comprehension of how Islamic education principles can be effectively integrated into educational practices to improve emotional intelligence, thereby fostering the well-being and success of Muslim students.

Discussion

The literature review and library research findings give valuable insights and indicate significant implications and opportunities for future study on the influence of Islamic education philosophy on the development of emotional intelligence in Muslim students.

The connection of Islamic educational philosophy with emotional intelligence components shows that Islamic educational principles can enhance emotional intelligence in Muslim pupils (Ahmad Sabri, 2020; Aristyasari, 2019; Baer, 2015; Sukenti et al., 2020). Islamic education's emphasis on moral ideals, character development, self-awareness, and interpersonal skills offers a reasonable basis for developing emotional intelligence (Arifin, 2019; Karamad et al., 2020; Makbul, 2021; Rehana, 2018). Educators may establish an environment that encourages emotional self-regulation, empathy, and effective interpersonal connections by incorporating Islamic principles into educational procedures.

However, the scarcity of empirical studies, particularly studying this link, emphasizes the need for more research. Future studies should use rigorous research designs, such as longitudinal or experimental studies, to investigate the causal link between Islamic education philosophy and the development of emotional intelligence in Muslim pupils. This research can assist in discovering successful techniques and treatments for developing emotional intelligence within Islamic educational environments and give more significant evidence of the effects of Islamic education philosophy on emotional intelligence.

Some studies explain that cultural and environmental elements that may impact the link between Islamic education philosophy and emotional intelligence must be considered. The influence of Islamic education philosophy on emotional intelligence development may fluctuate depending on cultural and socioeconomic factors (Nurdin,

2020; Quílez-Robres et al., 2021; Rahmawati et al., 2022; Turi et al., 2020; Usman & Madudili, 2020).

Furthermore, the findings suggest incorporating Islamic education ideas into educational curriculum and practices to enhance emotional intelligence (Baharin et al., 2018; Rohmana, 2021; Uyuni & Adnan, 2020). Educators and politicians may use Islamic teachings to create educational programs that aim to improve Muslim pupils' emotional intelligence. Activities, dialogues, and reflection exercises that connect with Islamic principles and teachings can be used to build emotional self-awareness, empathy, and interpersonal skills.

Lastly, interdisciplinary approaches are essential for investigating the impact of Islamic education philosophy on emotional intelligence development. Collaboration between scholars in the fields of psychology, Islamic studies, education, and other related disciplines can deepen our understanding of the intricate relationship between Islamic education philosophy and emotional intelligence. Interdisciplinary research can provide a more holistic perspective and advocate an approach to education that integrates cognitive and socioemotional factors (Ruslan, 2018; Siregar et al., 2021; Zhylin et al., 2023).

In conclusion, the literature review findings highlight the need for additional research into the influence of Islamic education philosophy on the development of emotional intelligence in Muslim students. By bridging the research divide in this area, researchers can contribute to developing evidence-based practices that promote emotional intelligence in Islamic educational contexts, ultimately augmenting Muslim students' overall success and well-being.

Conclusion

The literature review and library research offer valuable insights into the potential influence of Islamic education philosophy on the development of emotional intelligence in Muslim students. Islamic educational principles have the potential to promote emotional intelligence by emphasizing moral values, character development, self-awareness, and interpersonal skills, according to the congruence between Islamic educational philosophy and the components of emotional intelligence. However, additional empirical research is required to establish causal linkages and identify effective strategies for enhancing emotional intelligence in Islamic educational contexts. In addition, future research should consider cultural factors and investigate how Islamic education principles can be incorporated into curricula and practices to promote emotional intelligence among Muslim students, thereby contributing to their overall success and well-being.

References

Ahmad Sabri. (2020). Trends of "Tahfidz House" Program in Early Childhood Education. JPUD - Jurnal Pendidikan Usia Dini, 14(1), 71–86. https://doi.org/10.21009/JPUD.141.06

Arifin, A. (2019). Management of Teachers' Emotional Intelligence in the Industrial Revolution 4.0 Era. Proceedings of the 5th International Conference on Education and Technology (ICET 2019). https://doi.org/10.2991/icet-19.2019.35

Aristyasari, Y. (2019). Synergizing Progressive Values and Social, Emotional, Spiritual Intelligence in Islamic Education in The Digital Era. Proceedings of the Third International Conference on Sustainable Innovation 2019 – Humanity, Education and Social Sciences (IcoSIHESS 2019). https://doi.org/10.2991/icosihess-19.2019.75

Baer, R. (2015). Ethics, Values, Virtues, and Character Strengths in Mindfulness-Based Interventions: a Psychological Science Perspective. Mindfulness, 6(4), 956–969. https://doi.org/10.1007/s12671-015-0419-2

Baharin, N., Kamarudin, N., & Manaf, U. K. A. (2018). Integrating STEM Education Approach in Enhancing Higher Order Thinking Skills. International Journal of Academic Research in Business and Social Sciences, 8(7). https://doi.org/10.6007/IJARBSS/v8-i7/4421

Bensaid, B., Machouche, S., & Grine, F. (2014). A Qur'anic Framework for Spiritual Intelligence. Religions, 5(1), 179–198. https://doi.org/10.3390/rel5010179

Brinia, V., Zimianiti, L., & Panagiotopoulos, K. (2014). The role of the principal's emotional intelligence in primary education leadership. Educational Management Administration & Leadership, 42(4_suppl), 28–44. https://doi.org/10.1177/1741143213513183

Fajrussalam, H., Mansyur, A. S., & Zaqiah, Q. Y. (2020). Gaining Education Character Based on Cultural Sundanese Values: The Innovation of Islamic Education Curriculum in Facing Era Society 5.0. Jurnal Iqra' : Kajian Ilmu Pendidikan, 5(1), 104–119. https://doi.org/10.25217/ji.v5i1.910

Farhan, F., & Rofi'ulmuiz, M. A. (2021). Religiosity and emotional intelligence on Muslim student learning achievement. International Journal of Evaluation and Research in Education (IJERE), 10(2), 404. https://doi.org/10.11591/ijere.v10i2.20997

Goleman, D. (2005). Conscious Psychological Balance Encompasses Resilience, Other Self-Regulation Processes, And Justice. Bantam Dell. https://www.amazon.com/Emotional-Intelligence-Matter-More-Than/dp/055338371X

Hussain, K. (2007). An Islamic consideration of western moral education: an exploration of the individual. Journal of Moral Education, 36(3), 297–308. https://doi.org/10.1080/03057240701552802

Karamad, J., Fallah, V., & Salimi, L. (2020). Develop a Narrative Philosophy Education Program and Evaluate its Effectiveness on Moral Intelligence, Epistemological

Beliefs and Emotional Self-Awareness in Adolescents. Iranian Journal of Educational Sociology, 3(2). https://iase-idje.ir/article-1-848-en.pdf

Lazzari, S. A. . (2000). Emotional Intelligence, Meaning, And Psychological Well Being: A Comparison Between Early And Late Adolescence [Trinity Western University]. https://www.twu.ca/sites/default/files/delazzaristeven.pdf

Liau, A. K., Liau, A. W. L., Teoh, G. B. S., & Liau, M. T. L. (2003). The Case for Emotional Literacy: The influence of emotional intelligence on problem behaviours in Malaysian secondary school students. Journal of Moral Education, 32(1), 51–66. https://doi.org/10.1080/0305724022000073338

Makbul, M. (2021). The Effect of Emotional Intelligence and Spiritual Intelligence on Learning Outcomes of Islamic Religion and Characteristics of Students at SMA Negeri 5 Makassar. International Journal of Social Science and Human Research, 04(04). https://doi.org/10.47191/ijsshr/v4-i4-05

Nasser, I. (2019). Reconceptualizing Education Transformation in Muslim Societies. The Journal of Education in Muslim Societies, 1(1), 3–25. https://doi.org/10.2979/jems.1.1.02

Nurdin, H. (2020). Problems and Crisis of Islamic Education Today and in The Future. International Journal of Asian Education, 1(1), 21–28. https://doi.org/10.46966/ijae.v1i1.17

Quílez-Robres, A., Moyano, N., & Cortés-Pascual, A. (2021). Motivational, Emotional, and Social Factors Explain Academic Achievement in Children Aged 6–12 Years: A Meta-Analysis. Education Sciences, 11(9), 513. https://doi.org/10.3390/educsci11090513

Rahmawati, R., Rosita, R., & Asbari, M. (2022). The Role and Challenges of Islamic Religious Education in the Age of Globalization. Journal of Information Systems and Management, 1(1). https://jisma.org/index.php/jisma/article/view/2

Rehana, R. (2018). Relationship between Emotional Intelligence and Academic Stress of University Students. Journal of Research in Social Sciences, 6(2). https://www.proquest.com/openview/ed19e13a6953907279cd235dba4ceeec/1?pq-origsite=gscholar&cbl=2030756#:~:text=It is concluded that emotional,students of public sector universities.

Rohmana, J. A. (2021). The Roots Of Traditional Islam In Modernist Muslim Works: K.H. Aceng Zakaria and the Intellectual Tradition of Pesantren. ULUL ALBAB Jurnal Studi Islam, 22(2), 264–291. https://doi.org/10.18860/ua.v22i2.12031

Ruslan, S. A. (2018). Moderating effects of Islamic work ethics on trait emotional intelligence, knowledge sharing behaviour and work performance of Muslim police investigation officers [Universitas Putra Malaysia]. http://psasir.upm.edu.my/id/eprint/75801/

Salovey, P., & Mayer, J. D. (1990). Emotional Intelligence. Imagination, Cognition and Personality, 9(3), 185–211. https://doi.org/10.2190/DUGG-P24E-52WK-6CDG

Siregar, Z., Sugianto, S., & Marliyah, M. (2021). The Effect of Religiousity and Emotional Intelligence on the Performance of the Management of the Student Organization

with Motivation as Intervening Variable. Indonesian Interdisciplinary Journal of Sharia Economics (IIJSE), 4(1), 219–232. https://doi.org/10.31538/iijse.v4i1.1501

Sukenti, D., Tambak, S., & Charlina, C. (2020). Developing Indonesian language learning assessments: Strengthening the personal competence and Islamic psychosocial of teachers. International Journal of Evaluation and Research in Education (IJERE), 9(4), 1079. https://doi.org/10.11591/ijere.v9i4.20677

Turi, J. A., Rani, A. A., Imaduddin, A., Mahmud, F. B., & Adresi, A. Al. (2020). Correlating spiritual and emotional intelligence with academic performance among Pakistani students. International Journal of Evaluation and Research in Education (IJERE), 9(2), 278. https://doi.org/10.11591/ijere.v9i2.20476

Usman, Y. D., & Madudili, C. G. (2020). Evaluation of the Effect of Learning Environment on Student's Academic Performance in Nigeria. https://eric.ed.gov/?id=ED602097

Uyuni, B., & Adnan, M. (2020). The Challenge of Islamic Education in 21st Century. SALAM: Jurnal Sosial Dan Budaya Syar-I, 7(11), 1101–1120. https://doi.org/10.15408/sjsbs.v7i12.18291

Wheele, R. E. (2016). Soft Skills - The Importance of Cultivating Emotional Intelligence. Boston University School of Law. https://scholarship.law.bu.edu/faculty_scholarship/130/

Zhylin, M., Mendelo, V., Cherusheva, G., Romanova, I., & Borysenko, K. (2023). Analysis of the role of emotional intelligence in the formation of identity in different European cultures. Revista Amazonia Investiga, 12(62), 319–326. https://doi.org/10.34069/AI/2023.62.02.32

This page is intentionally blank.