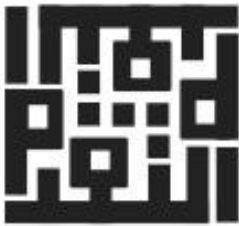


The Concept of Emotional Intelligence Islamic Education Perspective in the School Environment

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ABSTRACT

The development of progress in the field of science and technology, especially in terms of communication and information technology, as well as the influence of cultural elements in the era of globalization, has a significant impact on the environment and society. This impact affects people's outlook on life, behavior, values, and even personality. In the current context, education needs to develop individuals who are able to adapt to these advances and become creative and productive human beings. Education in Indonesia is still focused on cognitive aspects and academic values, while important aspects of emotional intelligence are rarely considered. Emotional intelligence is an individual's ability to recognize, understand, manage, and direct their own and others' emotions positively and productively. This research uses qualitative research methods with data analysis through literature studies. The results of this study that emotional intelligence involves managing emotions, self-awareness, motivation, and the ability to manage interpersonal relationships. The concept of emotional intelligence was first introduced by Daniel Goleman. In the context of education, the development of emotional intelligence becomes important in addition to intellectual intelligence. Emotional intelligence can be developed through daily coaching. By examining the concept of emotional intelligence in the perspective of Islamic education, it is hoped that Islamic education can play a role in overcoming educational problems and help develop individual emotional intelligence holistically.

Introduction

The development of advances in the field of science and technology, such as advances in communication technology, information and other cultural elements in

the era of globalization has an impact on the environment and society (Novi Yona Sidratul Munti & Dwi Asril Syaifuddin, 2020). The impact that occurs in society due to advances in science and technology and other cultural elements will affect people's outlook on life, behavior, values,

and even human personality itself (Anan, 2018) In the current context, education as stated by (Faisal, 1995) develop a group of people who are not primarily responsible for obtaining global information, but still need guidance in order to be able to adapt, satisfy, and grow what is expressed through this information, namely creative and productive human beings. So that it is expected to become a creative, productive, and ethical human being and able to achieve success at all levels, both at the individual, social, and national levels (Faisal, 1995).

Education in Indonesia is expected to be able to form and prepare creative, productive, and noble personalities, but the education process in Indonesia is still stuck in a pattern of cognitive orientation that overemphasizes the importance of academic values, brain intelligence or IQ alone (Yusriana, 2014) Starting from elementary to college, it is rare to find education about emotional intelligence that teaches integrity-honesty, commitment-vision, creativity-mental resilience, wisdom-justice, the principle of confidence-self-mastery or synergy, even though this is precisely the most important (Wahyuni & Rahmiati, 2022).

According to (Goleman, 2016) emotional intelligence is a human ability to motivate themselves and defend themselves in the face of frustration such as regulating mood, maintaining and controlling the burden of stress and impulses, interpreting pleasure that is sufficient so as not to fade empathy, the ability to think, and pray. If examined more deeply, some experts suggest that emotional intelligence is one of the classifications of left and right brain work, where there are brain cells called *amygdala*

which are the source of emotional, social, spatial, kinesthetic, natural, intrapersonal, and interpersonal intelligence (Pasiak, 2012).

The concept of education in the Islamic view is not only known as the concepts of *tarbiyah* and *ta'lim*, but also with *ta'dib* where there is intellectual, emotional, and spiritual development (Suprima, 2022). The problem of Islamic Education requires an educational vision and orientation that integrates the cognitive, affective and psychomotor dimensions and good moral development (Udi Fakhruddin, Ending Bahruddin, 2018). As stated (Nata, 2016) that the problems faced by the world of education mentioned above require a vision and orientation of education that not only emphasizes cognitive development, but also soul filling, moral formation and obedience in carrying out worship. That is an effort to integrate various compartmentalized knowledge into the bond of tawhid, which is a belief that the sciences produced through human reasoning must be seen as evidence of God's affection for humans, and must be enshrined to worship God through sincere humanitarian works (Fathurrohman, 2017).

Through the concept of emotional intelligence, the author seeks to focus the study of emotional intelligence from the perspective of Islamic Education (Muyasaroh, Roni Paslah, 2022). Because the concept of Islamic education is expected to play a role in building humans who of course can later be expected to become a complete human being (Nata, 2016). Related to this, emotional intelligence will grow well when he receives a comprehensive comprehensive

education, therefore Islamic Education certainly must also have an important role in overcoming educational problems which of course are related to the concept of emotional intelligence considering that from the parts initiated by Islam itself there have been some discussions about emotions, but it can be understood the emphasis of the study of the concept of intelligence This emotional is less so initiated by Islamic psychologists in relation to Islamic education (Rahmatia, 2016). The hope that arises is of course how Islamic education is also successful in life problems that especially concern emotional intelligence problems.

Literature Review

The first research conducted (Anan, 2018) with a journal entitled "The Values of Islamic Education in the Concept of Emotional Spritual Quetient". The result of this study is that spiritual intelligence is the ability of individuals to relate to something greater than themselves, which includes aspects of beliefs, virtues, and moral values. Research into educational values in the concept of spiritual intelligence tends to focus more on developing benevolent and moral values related to religion and spirituality. Meanwhile, differences in research on the concept of emotional intelligence tend to focus more on developing social and emotional skills.

The second research conducted by (Suprima, 2022) in a journal entitled "The relevance of Islamic Religious Education values in shaping the emotional intelligence of junior high school students". The results in this study show the relevance of the Islamic religious education curriculum that

can develop emotional intelligence through 5 indicators, namely self-awareness, self-management, self-motivation, social awareness, and relationship management. This shows the need for curriculum development that can further hone student relationship management as an indicator of emotional intelligence that has not been accommodated. Meanwhile, the difference in research on the concept of emotional intelligence from an Islamic perspective in the school environment focuses more on understanding the concept of emotional intelligence from an Islamic point of view.

The third research by (Wijayanti, 2018) in a journal entitled "Instillation of local wisdom values for the formation of students' emotional intelligence at SMP Negeri 3 Banguntapan Bantul, Yogyakarta". The results of this study regarding the cultivation of local wisdom values for the formation of students' emotional intelligence at SMP Negeri 3 Banguntapan Bantul Yogyakarta emphasize the values of local wisdom such as mutual cooperation, honesty, and courtesy that can help the formation of students' emotional intelligence. While the difference in research on the concept of emotional intelligence, the Islamic perspective in the school environment focuses more on the concept of emotional intelligence in an Islamic point of view and how the concept can be applied in the school environment.

The fourth study by (Mutmainah & Mufid, 2018) with the journal title "PAI teachers' efforts in improving the emotional and spiritual intelligence of students at SMAN Bojonegoro". The results of research on the efforts of PAI teachers in improving the emotional and spiritual intelligence of

students at SMAN Bojonegoro used observation, interview, and questionnaire methods to determine the impact of PAI teachers' efforts on students' emotional and spiritual intelligence. While research on the concept of emotional intelligence from an Islamic perspective in the school environment tends to use a qualitative approach and a literature approach with reference to the discussion of the concept of emotional intelligence from an Islamic Education perspective.

The fifth research conducted by (Abi, 2019) in a journal entitled "Emotional intelligence in educational leadership". Research on emotional intelligence in leadership focuses more on how emotional intelligence can help someone become a more effective leader, motivate and lead others well. While the difference in research on the concept of emotional intelligence, the Islamic perspective in the school environment focuses more on the concept of emotional intelligence from an Islamic point of view and how the concept can be applied in the school environment.

Research Method

This research uses qualitative research methods in the form of data analysis (*library research*) (Khatibah, 2011). Data collection techniques are by finding relevant data sources, then reading critically, recording data findings, modifying or collecting data findings, and compiled in the form of reports (Darmalaksana, 2020).

Data collection is carried out by searching for data from various information related to research problems (Sari & Asmendri, 2018). Information is obtained through literature reviews in the form of previous journals, articles, books and other sources

related to the concept of emotional intelligence from the perspective of Islamic Education.

Result and Discussion

Emotional Intelligence

Emotional intelligence according to (Peter Salovey, 1990) is the advantage that individuals have in managing, understanding emotions in themselves and others. (Peter Salovey, 1990) also suggests that emotional intelligence is related to social intelligence which involves the ability of others to be formed in the ability of one's social feelings in guiding the thoughts and actions they take. Patton defines that emotional intelligence is the ability that every individual has in managing emotions effectively to build productive relationships, achieve expected goals and be able to achieve success in life (Ifham & Helmi, 2002).

According to Danah Zahar and Ian Marshall, emotional intelligence or also known as *Emotional Quotient* is the most important intelligence which includes self-control, enthusiasm, perseverance, and the ability to motivate themselves (Holil, 2018). This intelligence is important to be developed and continuously fostered in addition to only prioritizing the development of students' intellectual intelligence (Suprima, 2022). Different from the general opinion regarding the fact that emotional intelligence has been achieved since birth, in fact emotional intelligence is something that can be continuously developed when carried out daily coaching (Ramli & Prianto, 2019).

Emotional intelligence is an individual's ability to recognize, understand, manage, and direct their own and others' emotions

positively and productively (Goleman, 2016). Emotional intelligence involves the ability to control the emotions felt, recognize and understand the emotions of others, and be able to manage interpersonal relationships well. The concept of emotional intelligence was first introduced by psychologists (Goleman, 2016).

Emotional intelligence according to (Goleman, 2016) consists of several elements, including:

- a. Self-awareness: An individual's ability to recognize and understand the emotions they feel, as well as to be aware of how those emotions affect their actions and behavior.
- b. Self-regulation: The ability of individuals to control their emotions and change their behavior according to different situations and environments.
- c. Motivation: An individual's ability to motivate themselves and set realistic and result-oriented goals.
- d. Empathy: An individual's ability to understand and feel the emotions of others and respond in appropriate ways.
- e. Social skills: An individual's ability to manage interpersonal relationships effectively and build good relationships with others.

Emotional intelligence is very important in everyday life, both in social and professional environments (Novi Yona Sidratul Munti & Dwi Asril Syaifuddin, 2020). Individuals who have good emotional intelligence tend to be better at dealing with stressful situations, building

healthy relationships, and resolving conflicts more effectively (Puspita, 2019). Emotional intelligence is also very important in the world of work, where individuals who have the ability to manage emotions well tend to be more successful in their careers.

The Concept of Emotional Intelligence in the Perspective of Islamic Education in the School Environment

Education is one of the most effective means to build the character of a nation (Zafi, 2018) Education in general can be understood as a medium or tool for the achievement of knowledge and skills (Dera Meivani, Irwan S, 2023). Education in the current era is still considered as the main force in facing the demands of a globalized world, both in the sector of improving the quality of the world of information and technology or to the issue of moral and moral improvement, whose emphasis is on educational ethics and moral roles (Sakir, 2016).

Islamic education when viewed from its important side, then an education that is very important for human life because it is directly related to all the potential possessed, changing a civilization, social society and human factors towards progress requires an education, because education is a system that can contribute to a new paradigm (Nabila, 2021).

Humans who have a Muslim personality are ideal humans which means humans who submit and obey the rules of Allah (Sajadi, 2019). So that the education process will ultimately bring students closer to Allah, whose main purpose of Islamic education is to educate ethics and soul education (Nabila, 2021). This is

formulated by:

- a. Education is an action carried out consciously with the aim of maintaining and developing human nature and potential (resources) towards the formation of a whole person (*insan kamil*).
- b. Education is a process of activities gradually and continuously in line with the development of the subject of education (Huda, 2015).

Islamic education is defined by *tarbiyah*, *ta'lim*, and *ta'dib* carrying out the same mission, which is not only focused on nurturing, educating and maintaining intellectual abilities but must also have an impact on moral formation (Muchlinarwati, 2020). The essence of Islamic education not only includes scientific insights but is also implemented in the formation of morality, whose delivery is carried out gradually little by little to achieve perfection (Rahmatia, 2016).

Based on the above understanding, it is concluded that education consists of four elements, namely:

- a. Maintain the growth of human nature,
- b. Develop the diverse potential and completeness of human beings (especially reason),
- c. Directing all human nature and potential to perfection,
- d. Implemented in stages.

The concept of emotional intelligence in the perspective of Islamic education refers to the ability of individuals to recognize, manage, and direct their own emotions and others positively and productively, in

accordance with the teachings of Islam (Muyasaroh, Roni Paslah, 2022). This concept is particularly relevant to the school environment, where students learn not only academic skills but also the social and emotional skills necessary for success in the real world (N. S. Lubis, 2022).

In the context of Islamic education, emotional intelligence has a close relationship with morals, which is an important part of Islam (Riyadi, 2015). Emotional intelligence can help students to develop good morals, such as compassion, patience, tolerance, honesty, and responsibility (Riyadi, 2015). For example, the ability to manage emotions can help students to understand and appreciate differences, thereby reducing the likelihood of conflict and increasing harmony in school (S. Lubis, 2017).

To promote emotional intelligence in the school environment, several steps can be taken, including:

- a. Inculcate Islamic values related to emotional intelligence in the curriculum and classroom teaching, such as patience, sincerity, and *tawakkal*.
- b. Provide opportunities for students to practice social and emotional skills through activities such as mentoring, counseling, or group discussions.
- c. Encourage students to identify and express their emotions in healthy and productive ways, such as by journaling, talking to friends, or asking for help from teachers or counselors.
- d. Provide a learning environment that supports emotional intelligence, such as comfortable and quiet classrooms, and teachers who can build good

relationships with students (Hartati, 2022).

In the perspective of Islamic education, emotional intelligence is not only about the ability of individuals to manage their emotions, but also about how individuals can apply Islamic values in their social relationships (Muyasaroh, Roni Pасlah, 2022). Therefore, promoting emotional intelligence in the school environment can help students become better at handling conflict, building positive relationships, and contributing to society more effectively.

Based on the discussion above, the author concludes that humans who have Muslim personalities are ideal humans who submit and obey the rules of Allah, so that through the educational process that focuses on educating ethics and soul education, students can get closer to Allah. Islamic education carries a mission that involves *tarbiyah* (formation), *ta'lim* (learning), and *ta'dib* (moral formation), which has implications for the formation of morality and the gradual application of Islamic values. Emotional intelligence in Islamic education is closely related to Islamic morals and values, and can help students develop good morals through the recognition, management, and direction of emotions in a positive and productive manner. By promoting emotional intelligence in a school setting, students can learn the social and emotional skills necessary for success in real life, while applying Islamic values in their social relationships.

Conclusion

In the perspective of Islamic education, the concept of emotional intelligence is very

important because it can help students develop good morals, such as compassion, patience, tolerance, honesty, and responsibility. Emotional intelligence also helps students to understand and appreciate differences, thereby reducing the likelihood of conflict and increasing harmony in the school environment. To promote emotional intelligence in the school environment, several steps can be taken, such as instilling Islamic values related to emotional intelligence in the curriculum and teaching, providing opportunities for students to practice social and emotional skills through activities, encouraging students to identify and express their emotions in a healthy and productive way, and providing a learning environment that supports emotional intelligence. Thus, promoting emotional intelligence in the school environment can help students become better at handling conflicts, building positive relationships, and contributing to society more effectively, in accordance with the teachings of the Islamic religion.

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