



Emotional Intelligence from an Islamic Perspective and Its Implications for Student Development

Ulva Badi¹, Sahri², Bendoud Nadif³

^{1,2} Nahdlatul Ulama Sunan Giri University, Indonesia

³ Sultan Moulay Slimane University, Morocco

ulvabadi@unugiri.ac.id, sahriunugiri@gmail.com, b.nadif@usms.ma

Keyword	Abstract
Emotional Intelligence, Student Development, Character Formation.	Emotional intelligence plays an important role in supporting the holistic development of students, particularly in managing emotions, forming social relationships, and strengthening character. However, existing studies on emotional intelligence in Islamic education tend to discuss psychological and moral dimensions separately, leaving a gap in the integration of emotional, spiritual, and moral dimensions into a comprehensive framework for student development. This study aims to analyze emotional intelligence from an Islamic perspective as well as its implications for student development. The research uses a qualitative approach with a library research type through a review of various academic sources, such as books, scientific journals, previous studies, the Qur'an, and hadiths relevant to emotional intelligence and Islamic education. Data collection techniques are carried out through document studies, while data analysis uses content analysis through the stages of data reduction, data presentation, and drawing conclusions. Research results show that emotional intelligence from an Islamic perspective includes the ability to control emotions, self-awareness, empathy, as well as social skills integrated with spiritual and moral values. Emotional intelligence has implications for the academic, social, psychological, and moral development of students through improved self-control, communication skills, empathy, and emotional stability. Furthermore, the integration of Islamic values such as patience, sincerity, compassion, and responsibility can strengthen students' emotional and spiritual maturity. Therefore, emotionally intelligent education based on Islamic values needs to be integrated into education to support the optimal development of students.

INTRODUCTION

Education has a strategic role in shaping the quality of human resources who are not only intellectually superior, but also emotionally and spiritually mature (Ikhwan, Rohmad, Zukhrufin, & others, 2025; Sahri & bin Mohd Saufi, 2025; Tyas, Sunarto, & Naibaho, 2020). In the context of student development, the success of education is no longer measured solely by academic achievement, but also by an individual's ability to manage emotions, build healthy social relationships, and demonstrate positive behavior

in both school and society. The era marked by technological advancement, information globalization, and rapid social change presents new challenges for students, particularly in aspects of self-control, social interaction, and emotional health (Masyhuri & Yuspitasari, 2025).v. Many students experience difficulties in understanding their own emotions, controlling impulsive behavior, and adapting to complex social dynamics. This condition shows that intellectual intelligence alone is not enough to support an individual's success in personal and social life. Therefore, education needs to give balanced attention to the development of emotional aspects as an important part of shaping students' character and personality (Hikmayana, 2025; Iqbal, 2025). In this regard, emotional intelligence becomes one of the important foundations that need to be developed from an early age so that students can grow into individuals who are adaptive, empathetic, and responsible.

Emotional intelligence is a person's ability to recognize, understand, manage, and express emotions appropriately, both toward themselves and toward others (Kanesan & Fauzan, 2019; Lourenço, Paiva, & Valente, 2025). This concept has become increasingly relevant in the field of education because students are in a psychological development stage that requires intensive emotional guidance. Students with good emotional intelligence tend to be able to manage negative emotions, build harmonious social relationships, increase learning motivation, and demonstrate better problem-solving abilities (Johnson & Njoku, 2024; Liu, Zeng, & Chang, 2025). Conversely, low emotional intelligence can cause various problems such as conflicts among friends, low empathy, aggressive behavior, anxiety, and even difficulties in the learning process. In educational practice, the development of emotional intelligence becomes very important because it can support the creation of a conducive and humane learning environment (Tcharkhalashvili, 2022). In addition, education that integrates emotional aspects is believed to help students achieve more holistic development, namely intellectual, social, moral, and spiritual development simultaneously (Fayzullaevna & Ravshanovich, 2025; Maduerawa, Samae, & Wae-alee, 2025). Thus, emotional intelligence is not only an individual need for students, but also an important element in an education system that is oriented toward the formation of a complete human being.

Although important, the development of emotional intelligence in students still faces various challenges in current educational practice. Various phenomena indicate an increase in undisciplined behavior, low ability to control emotions, bullying, intolerance,

as well as weak interpersonal communication skills among students. The influence of digital media and excessive use of technology also affects students' social interaction patterns, where direct social relationships are decreasing and the ability to empathize tends to decline. Many students show a tendency to be easily angered, impatient, have difficulty accepting differences, and even experience emotional pressure due to academic demands and social environments. Although important, the development of emotional intelligence in students still faces various challenges in current educational practice. Various phenomena indicate an increase in undisciplined behavior, low ability to control emotions, bullying, intolerance, as well as weak interpersonal communication skills among students. The influence of digital media and excessive use of technology also affects students' social interaction patterns, where direct social relationships are decreasing and the ability to empathize tends to decline. Many students show a tendency to be easily angered, impatient, have difficulty accepting differences, and even experience emotional pressure due to academic demands and social environments.

From an Islamic perspective, emotional intelligence is closely related to the concepts of self-control, moral formation, inner balance, and social relationships among humans. Islam views humans as beings with physical, intellectual, spiritual, and emotional dimensions that must be developed in a balanced way. Values such as patience, gratitude, empathy, compassion, anger management, honesty, and tolerance are part of the development of emotional intelligence taught in the Qur'an and hadith. The concepts of qalb (heart), nafs (soul), and tazkiyatun nafs (purification of the soul) indicate that Islam has long considered emotion management as an important part of human personality formation. Students who possess emotional intelligence from an Islamic perspective are not only able to control their emotions psychologically, but also use spiritual values as the basis for behavior and decision-making. Thus, emotional intelligence in Islam is not merely understood as social-emotional ability, but also as a form of moral and spiritual maturity reflected in daily behavior. Therefore, the integration of Islamic values in the development of emotional intelligence becomes important to shape students who are not only academically smart, but also have noble character.

Research conducted by Lubis (2025) shows that Islamic education plays an important role in shaping teenagers' emotional intelligence through strengthening aspects of the heart, self-awareness, emotional control, empathy, and positive behavior

based on Islamic values(Lubis, 2025). This finding is supported by Hasan and Maulida (2025), who explain that the concept of emotional intelligence in the Qur'an is closely related to the ability to manage emotions, build social relationships, maintain patience, and develop morals that are relevant to the needs of contemporary Islamic education(Hasan & Maulida, 2025). Furthermore, Huda, Al-Rashid, and Idris (2025) found that integrating Islamic values with emotional intelligence can be an important foundation in character education, especially in facing the challenges of digital life that require self-control, responsibility, and wise interaction(Huda, Al-Rashid, & Idris, 2025). Meanwhile, Juliansyah, Putri, and Darmawan (2026), through a literature review, emphasize the link between emotional intelligence, spiritual intelligence, and learning interest from an Islamic education perspective(Juliansyah, Putri, & Darmawan, 2026). Overall, these four studies show that emotional intelligence in Islamic education is not just about managing feelings, but is an integral part of forming a moral character, having spiritual intelligence, building healthy social relationships, and being ready to face changes and challenges in modern life.

Several previous studies indicate that emotional intelligence has a significant relationship with the development of students in various aspects of education. Previous research found that emotional intelligence contributes to increased learning motivation, social adaptability, character strengthening, as well as academic success of students. Other reviews also explain that character-based education and religious values can enhance students' abilities to manage emotions and build more positive social relationships. In addition, a number of studies from the perspective of educational psychology assert that students who have good emotional management skills are better able to cope with academic pressure and demonstrate behavioral stability in the school environment. However, most studies still tend to discuss emotional intelligence from the perspective of modern psychology and general education. Studies that specifically integrate the concept of emotional intelligence with an Islamic perspective, particularly its implications for the development of students, are still relatively limited. This indicates the need for more in-depth research on the relevance of Islamic values in strengthening students' emotional intelligence.

Based on previous research, there is a research gap that needs further attention. Most studies still treat emotional intelligence as a standalone psychological concept

without comprehensively relating it to the Islamic perspective as a foundation of students' values and morals. In fact, Islam has rich teachings regarding self-control, character building, social relationships, and emotion management that are relevant to modern student development. In addition, previous research has mostly focused on the relationship between emotional intelligence and academic achievement, while discussions on its implications for the holistic development of students have not been widely explored. The novelty of this research lies in the effort to integrate the concept of modern emotional intelligence with an Islamic perspective more deeply to understand its influence on the emotional, social, moral, and spiritual development of students. This study also offers a conceptual approach that links educational psychology theory with Islamic educational values contextually. Thus, this research is expected to provide a new perspective on the importance of strengthening emotional intelligence based on Islamic values in education.

Based on the description, this study aims to analyze the concept of emotional intelligence from an Islamic perspective and its implications for student development. This study argues that the development of emotional intelligence based on Islamic values can help students manage emotions, improve social skills, build positive character, and strengthen mental and spiritual health. This study also emphasizes that the success of education is not only determined by academic ability but also by students' ability to understand and properly control emotions. Therefore, the integration of Islamic value-based emotional intelligence in the educational process becomes an urgent necessity amid the complexity of modern social challenges. Through a literature review approach, this study is expected to provide theoretical contributions to the development of Islamic educational psychology studies while also serving as a practical reference for educators in developing more humanistic and character-building learning strategies for students. In addition, the results of this study are expected to strengthen the understanding that Islamic education has a significant contribution in building the intellectual, emotional, and spiritual balance of students. Thus, education oriented toward Islamic-based emotional intelligence is expected to be able to create a superior generation, with noble character, and capable of facing life challenges wisely.

METHOD

This study uses a qualitative approach with a library research type, which aims to examine in depth the concept of emotional intelligence from an Islamic perspective and its implications for student development (Mustofa, 2023). This approach was chosen because the research focuses on theoretical and conceptual exploration through the review of various relevant literature sources, without involving direct field data collection. Library research allows researchers to gain a comprehensive understanding of the concept of emotional intelligence from the perspective of modern psychology and Islamic teachings, particularly those derived from the Qur'an, hadith, and the thoughts of Islamic education figures. Thus, this method is considered appropriate for producing an in-depth, systematic, and academic study related to the research topic. In addition, this approach also provides room to integrate various scientific perspectives in understanding the relationship between emotional intelligence and student development. The research focus is directed at a conceptual analysis of Islamic values that support emotion management, character development, and students' social skills. Therefore, this study is expected to provide a strong theoretical foundation regarding the importance of emotional intelligence in Islamic education.

The data sources in this study consist of secondary data obtained from various academic literature relevant to the research focus (Muhammad Mustofa, 2023). The literature includes scientific books, national and international journal articles, proceedings, academic documents, as well as previous research results discussing emotional intelligence, educational psychology, Islamic education, and student development. Additionally, primary sources from the Islamic perspective such as the Qur'an, hadith, as well as references to tafsir and Islamic scholars' thoughts are also used as study materials to strengthen the conceptual analysis of the research. The data collection technique is carried out through document study by identifying, reading, classifying, and noting important information relevant to the research theme. The selection of sources was carried out selectively by considering aspects of credibility, relevance, publication novelty, and suitability for the research objectives. In particular, the selected literature was required to be directly relevant to emotional intelligence, Islamic education, or student development, published in credible academic sources, and sufficiently recent to reflect contemporary scholarly developments. This selection process

aims for the data used to have academic validity and to provide a comprehensive overview of the topic being studied. Thus, all sources used can be scientifically accountable and support the quality of the research results.

The data analysis technique in this study uses content analysis to interpret various information obtained from library sources systematically and in depth. The analysis is carried out through several stages, namely data reduction, data presentation, and conclusion drawing (Muhammad Mustofa, 2023). In the data reduction stage, the researcher selects and focuses on information directly related to the concept of emotional intelligence from an Islamic perspective and its implications for student development. Next, the selected data is organized and categorized according to certain themes to facilitate the interpretation process. The data presentation stage is carried out by connecting various literature findings to build a complete conceptual understanding of the role of emotional intelligence in Islamic education. Meanwhile, drawing conclusions is done by formulating the results of the study based on patterns, relationships, and meanings found from various literature sources. Through these stages of analysis, this study is expected to be able to produce a comprehensive and relevant understanding of the importance of emotional intelligence based on Islamic values for the development of students.

RESULT AND DISCUSSION

Result

A. The Concept of Emotional Intelligence in the Perspective of Islam

Emotional intelligence from an Islamic perspective is understood as an individual's ability to recognize, understand, control, and express emotions in a balanced manner based on the guidance of Islamic values (Susanti & Nukman, 2024). Based on the results of literature studies, the concept of emotional intelligence essentially has a connection with self-regulation, empathy, self-awareness, and the ability to establish harmonious social relationships. From a modern psychological perspective, emotional intelligence is often associated with an individual's ability to manage emotional responses to various life situations in order to make precise and rational decisions. However, from an Islamic perspective, emotional intelligence is not only seen as a psychological aspect related to social skills and emotional control but also becomes an important part of forming spirituality and the quality of a person's

faith. Islam views emotions as a natural human trait that must be managed wisely to prevent individuals from engaging in behaviors that deviate from moral and religious values. Therefore, the ability to control anger, disappointment, sadness, and fear becomes an important indicator in the formation of a Muslim personality that is emotionally mature (Zuhara, 2025). Studies show that individuals who are able to manage their emotions well tend to have healthier social relationships, better ability to cope with life pressures, and psychological stability that supports optimal self-development. Thus, emotional intelligence in Islam is not only understood as interpersonal and intrapersonal abilities, but also as a means to achieve life balance based on divine values.

The results of the literature review indicate that the concept of emotional intelligence in Islam is closely related to the concepts of *qalb* (heart), *nafs* (soul), and *ruh* (spirituality), which are central to the formation of human behavior. In Islamic teachings, the heart is regarded as the main element that influences how a person thinks, feels, and acts (Hassenzahl, 2018). When the heart is in a good condition, a person's behavior tends to reflect virtuous values, whereas a heart filled with negative traits can drive destructive behavior. Therefore, Islam emphasizes the importance of maintaining the purity of the heart through strengthening faith, self-reflection (*muhasabah*), and habituating positive behaviors so that individuals have good emotional stability. Additionally, the concept of *nafs* explains that humans have emotional tendencies that can lead to positive or negative behaviors depending on their self-control abilities. In various Islamic educational literatures, it is explained that self-control becomes an important part in building emotional intelligence because individuals who are able to control their desires will be more capable of facing conflicts, social pressures, and life challenges wisely. Literature studies also show that the spiritual dimension (*ruhiyah*) plays an important role in helping individuals achieve emotional calm through worship, prayer, *dhikr*, and other religious approaches. Thus, emotional intelligence in Islam is built through a balance between the management of the heart, soul, and spirituality, which are integrated into human life.

Findings from various literature also indicate that the Qur'an and hadith provide a strong conceptual foundation regarding the importance of emotional

intelligence in human life. In the Qur'an, there are many verses that teach self-control, patience, compassion, as well as the ability to maintain good social relationships as part of emotional maturity. For example, the concept of *ṣabr* (patience) becomes one of the main values in Islam that teaches individuals to remain calm and not be easily influenced by negative emotions when facing problems. In addition, the teaching regarding *kazm al-ghayṣ*, or the ability to restrain anger, shows that managing emotions is a form of moral maturity highly valued in Islam. The Hadith of Prophet Muhammad (PBUH) also emphasizes that a strong person is not someone who wins physically, but a person who is able to control their anger when facing difficult situations. Literature studies show that these values are very relevant to the components of modern emotional intelligence, such as self-control, empathy, and social skills. With a strong normative foundation from the Qur'an and Hadith, the development of emotional intelligence in Islam has an orientation that is not only psychological but also moral and spiritual. Therefore, the formation of emotional intelligence in Islamic education needs to be carried out through the consistent internalization of religious values in the daily lives of students.

In addition to being sourced from the Qur'an and Hadith, literature studies also show that Islamic thinkers have paid great attention to the importance of emotion management in the formation of human character. Al-Ghazali's thought, for example, emphasizes that soul education is a primary part of the process of building good morals, where individuals must be able to control desires and emotions in order to achieve happiness in this world and the hereafter. Ibn Miskawaih also explains that emotional balance is an important foundation in developing a moral and harmonious personality. According to him, humans must be able to control anger and lust so that their behavior remains within the bounds of virtue. In the study of modern Islamic education, these concepts are considered relevant to the development of emotional intelligence because they both emphasize the importance of self-awareness, behavioral control, and the ability to build good social relationships. Other literature also indicates that strengthening religious values has an influence on an individual's ability to cope with psychological stress, reduce anxiety, and build mental resilience. Therefore, integrating the thoughts of Islamic figures with modern emotional intelligence theory can provide a more comprehensive understanding of how

emotions should be managed in a healthy and productive way. Thus, the concept of emotional intelligence from an Islamic perspective has a strong theoretical foundation and is relevant for application in student education.

Based on the results of the literature review as a whole, it can be understood that emotional intelligence from an Islamic perspective is a multidimensional concept that integrates psychological, social, moral, and spiritual aspects in a balanced way. Unlike the modern psychology perspective, which emphasizes interpersonal and intrapersonal abilities, Islam views emotional intelligence as part of the process of forming a complete human being (*insan kāmīl*) through the strengthening of morals and divine values. The management of emotions is not only aimed at achieving social or academic success but is also directed towards the development of character based on patience, empathy, responsibility, honesty, and compassion. Research results show that Islamic values make a significant contribution in helping individuals build emotional stability, social skills, and better spiritual awareness. In the context of education, this concept becomes very relevant because learners are at a developmental stage that requires intensive emotional guidance. Therefore, the strengthening of Islamic-based emotional intelligence needs to be integrated into the educational process through learning, habituation of religious behavior, teacher role modeling, and an educational environment that supports the development of students' character. Thus, emotional intelligence from an Islamic perspective can become an important foundation in shaping a generation that is not only intellectually superior but also emotionally mature and morally upright.

B. The Implications of Emotional Intelligence on Student Development

The results of the literature review show that emotional intelligence has significant implications for the academic development of students, especially in building learning motivation, concentration, resilience in facing difficulties, as well as the ability to complete learning tasks optimally. Various literatures explain that students who have the ability to recognize and manage emotions well tend to show higher levels of focus in the learning process compared to students who have difficulties in managing their emotions. Emotional intelligence helps students manage anxiety, fear of failure, or academic pressure, which often become obstacles to achieving learning outcomes (Vasiou, Vasilaki, Mastrothanasis, & Gkontelos, 2025). In

primary and secondary education, students who have high emotional intelligence are generally able to maintain their enthusiasm for learning even when facing challenges or failures in the educational process. Literature studies also found that the ability to self-motivate is one of the important aspects of emotional intelligence that contributes to improving academic achievement. Students who are able to manage their emotions well find it easier to develop self-confidence, learning responsibility, as well as the ability to make rational decisions when facing academic problems. In addition, emotional intelligence helps students build discipline and consistency in learning because they are able to control negative emotions such as laziness, frustration, or despair.

In addition to impacting academic aspects, research results based on literature studies also show that emotional intelligence has a significant implication on the social development of students. Social development is related to an individual's ability to build interpersonal relationships, understand the feelings of others, cooperate, appreciate differences, and adjust to the social environment (Reis, Collins, & Berscheid, 2017). The literature explains that students with high emotional intelligence tend to demonstrate better communication skills, more easily form healthy friendships, and have a higher level of empathy compared to students who are less able to manage their emotions. In school life, social skills become very important because students not only learn individually, but also engage in various collaborative activities that require cooperation and the ability to resolve conflicts wisely. Literature review finds that low emotional intelligence is often associated with the emergence of social conflicts, aggressive behavior, difficulties in interaction, and even bullying practices in educational settings. Conversely, students who are able to understand their own emotions and those of others tend to be more tolerant, adaptable, and capable of creating harmonious social relationships with peers as well as teachers. From the perspective of Islamic education, good social relationships are a form of implementing the values of *ukhuwah*, compassion, and respect for fellow human beings. Therefore, strengthening emotional intelligence becomes an important factor in building a healthy, inclusive, and harmonious educational social environment.

Findings from the literature review also show that emotional intelligence provides important implications for the moral and character development of students.

Various studies explain that the ability to manage emotions is closely related to the formation of positive behavior, self-control, responsibility, and individual moral awareness. Students who have good emotional intelligence tend to be more capable of controlling anger, restraining impulsive behavior, and considering the impact of their actions on themselves and others. Good emotional control enables students to develop honesty, discipline, tolerance, and responsibility as part of the formation of positive character (Khasbiyah, Apriani, & others, 2025). From an Islamic perspective, moral development cannot be separated from an individual's ability to maintain good character and control their desires. Islamic educational literature shows that the formation of noble character requires strengthening the emotional aspects so that learners can consistently internalize religious values in their daily lives. Therefore, emotional intelligence becomes one of the important foundations in building learners' character who are not only intellectually smart but also possess strong moral integrity. Thus, education that integrates emotional strengthening will be more effective in shaping learners who are mature in personality and have good morals.

The results of the following literature review indicate that emotional intelligence is closely related to the psychological development and mental health of students. Various literature explains that students during developmental stages often face emotional pressures, whether stemming from academic demands, family environment, social relationships, or self-identity development. The inability to manage emotional pressure can lead to stress, anxiety, low self-esteem, and even behavioral disorders that affect the overall development of students. Emotional intelligence helps students understand their own emotional conditions, enabling them to manage stress, reduce anxiety, and build psychological resilience in facing life's challenges (Rao, Koneru, Nebhineni, & Mishra, 2024). The literature also shows that students who have good emotional awareness tend to have more effective problem-solving abilities because they are able to think more calmly and objectively in difficult situations. From an Islamic perspective, emotional stability is closely related to spiritual strengthening through worship, prayer, patience, and trust in Allah (Swt). Therefore, strengthening emotional intelligence based on spiritual values can be an important strategy in maintaining students' mental health while also helping them develop psychologically in a healthier and more stable manner.

The implications of emotional intelligence on student development are multidimensional because they encompass academic, social, moral, psychological, and spiritual aspects in an integrated manner. Students who have good emotional intelligence tend to be better prepared to face various educational challenges because they can manage emotions, build healthy social relationships, and maintain motivation and psychological stability in the learning process. From the perspective of Islamic education, the development of emotional intelligence is not only directed towards achieving academic success but also towards forming individuals who have a balance between intellectual, emotional, and spiritual intelligence. Literature review shows that the integration of Islamic values in the development of emotional intelligence can help students build noble character, increase self-awareness, and develop better social skills. Therefore, education needs to pay greater attention to strengthening emotional intelligence through a humanistic learning process, habituation of positive values, teacher role modeling, and an educational environment that supports students' psychosocial development. Education that focuses solely on cognitive aspects without considering emotional development has the potential to produce students who excel academically but are weak in self-management and social relationships. Thus, emotional intelligence becomes an important component that must be developed systematically to create students who are intelligent, resilient, have character, and are ready to face the dynamics of modern life.

C. Integration of Islamic Values in the Development of Students' Emotional Intelligence

The results of the literature review indicate that the integration of Islamic values in the development of students' emotional intelligence becomes a relevant and strategic approach in building a balance in intellectual, emotional, social, and spiritual development. Islamic education not only aims to transfer knowledge but also to shape students' personalities so that they possess good character, self-control, and high moral awareness. Various literature explains that the development of emotional intelligence that focuses only on modern psychological approaches is often insufficient to build students' moral resilience in facing the complexities of today's social life. Therefore, Islamic values such as patience (ṣabr), sincerity (ikhhlās), empathy (ta'āwun), compassion (rahmah), responsibility (amanah), and self-control become

important elements that can be integrated into the formation of students' emotional intelligence (Huda, T., Al-Rashid, F., & Idris, 2025). The study results show that students who receive education based on religious values tend to have better emotional management skills because they understand that every behavior has moral and spiritual consequences. From an Islamic perspective, emotional management is not only related to the ability to maintain social relationships but is also part of worship and a form of closeness to Allah SWT. Therefore, the integration of Islamic values in the development of emotional intelligence becomes an important necessity in contemporary education to shape students who are of good character and have a mature personality. Thus, education based on Islamic values can help students not only be emotionally intelligent but also have a positive and meaningful life orientation.

The literature review also shows that the integration of Islamic values in the development of emotional intelligence can be carried out through classroom learning processes that instill moral and spiritual values contextually. Teachers have a strategic position as educators as well as role models in shaping students' emotional behavior through daily interactions in the school environment. Various Islamic education literature explains that effective learning is not only oriented towards delivering academic material but also towards character strengthening through the internalization of religious values. For example, teachers can integrate lessons on patience when students face learning difficulties, teach the importance of empathy in group work, and cultivate attitudes of mutual respect in social interactions in the classroom. Reflection-based learning and value discussion also become important strategies in helping students understand their own emotions while developing the ability to understand other people's perspectives. In addition, habituating religious behaviors such as communal prayer, reading the Qur'an, practicing worship, and socially-based activities can strengthen students' emotional development more deeply. Literature reviews show that learning environments that integrate spiritual values tend to be more effective in building emotional awareness compared to learning that is only oriented towards academic achievement. Therefore, teachers need to develop more humanistic and reflective learning strategies so that the strengthening of Islamic-based emotional intelligence can run optimally.

In addition to the school environment, literature reviews emphasize that the family plays an important role in integrating Islamic values to build students' emotional intelligence from an early age. The family is the first educational environment that shapes children's emotional behavior patterns through interaction, role modeling, and daily habituation. Literature shows that Islamic parenting patterns that emphasize affection, good communication, proportional firmness, and reinforcement of moral values have a significant influence on children's ability to manage emotions. Children who grow up in a warm and religious family environment tend to be better able to control negative behaviors, have higher empathy, and demonstrate better emotional stability. Conversely, a lack of emotional attention in the family can cause students to have difficulty understanding their own feelings as well as those of others. From an Islamic perspective, parents are not only responsible for fulfilling their children's physical needs, but also obligated to shape moral character and emotional development through education that is full of love and exemplary behavior. Literature studies also found that parental involvement in children's emotional education has a positive impact on social development and students' academic success. Therefore, collaboration between family and school becomes very important in creating an educational system that supports the development of emotional intelligence based on Islamic values.

Research findings also indicate that an Islamic school culture has a significant contribution in strengthening the development of students' emotional intelligence. A school culture that instills values of discipline, tolerance, social concern, responsibility, and respect for others can help students learn to manage emotions in real life. Various literature explains that a positive and supportive school environment is able to create a sense of emotional safety, making it easier for students to develop self-confidence and social skills. In the context of Islamic education, an Islamic school culture can be realized through habits of greeting, smiling, politeness, religious activities, as well as the formation of an environment full of appreciation and affection. Literature review shows that students who study in educational environments that emphasize religious values tend to have better empathy and self-control compared to environments that pay less attention to character education. Moreover, a school culture that supports dialogue, deliberation, and peaceful conflict resolution also helps

students learn to manage emotions in complex social situations. Therefore, the development of emotional intelligence cannot be done individually, but requires the support of the education system and a conducive environment. Thus, an Islamic school culture becomes an important medium in the process of internalizing students' emotional and spiritual values.

The integration of Islamic values in the development of students' emotional intelligence is a strategic step to form complete, balanced, and noble-charactered individuals. Islamic values provide a moral and spiritual foundation that can strengthen students' abilities to recognize, understand, and manage emotions positively. Strengthening emotional intelligence through learning, teacher role modeling, family role, and an Islamic school culture has been proven to help students develop social skills, emotional stability, and better moral awareness. From the perspective of Islamic education, the success of education is not only measured by academic abilities but also by the quality of character, the ability to interact socially, and the emotional maturity of students. Therefore, the integration of emotional intelligence based on Islamic values needs to be an important part of educational policies and practices in schools and madrasa. Literature review shows that education that combines intellectual, emotional, and spiritual aspects is more effective in shaping students who are ready to face the challenges of modern life without losing their moral and religious values. Thus, the development of Islamic-based emotional intelligence can be one of the solutions in building a generation that is intellectually superior, emotionally mature, and strong spiritually and socially.

Discussion

Emotional intelligence plays an important role in the development of students, both in academic, social aspects, and character formation. The findings of this research are in line with Daniel Goleman's (1995) emotional intelligence theory, which explains that an individual's success is not only determined by intellectual intelligence (intelligence quotient) but also by the ability to understand and manage emotions effectively. Goleman asserts that emotional intelligence consists of five main components, namely self-awareness, self-regulation, self-motivation, empathy, and social skills. Based on research results, students who have the ability to recognize their own emotions and control emotional responses tend to be more capable of adapting to the learning

environment and demonstrate more stable behavior in social interactions. This condition indicates that strengthening emotional intelligence can be an important foundation in supporting students' readiness to face various academic and social challenges. In addition, the ability to understand one's own emotions also helps students increase self-confidence and the ability to make decisions more rationally when facing learning pressures. Thus, the findings of this research reinforce Goleman's argument that the development of emotional intelligence is an important element in shaping individuals who are able to thrive optimally in an educational environment.

Emotional intelligence has significant implications for students' ability to build healthy and harmonious social relationships. This finding reinforces the concepts of empathy and social skills developed by Goleman as major components of emotional intelligence. In the educational context, students who possess empathy skills find it easier to understand the emotional states of their peers, avoid interpersonal conflicts, and collaborate in group learning activities. Literature reviews also indicate that good social skills can help students develop communication abilities, appreciate diversity, and resolve differences of opinion constructively. This shows that emotional intelligence has a real contribution to the formation of a more inclusive and conducive learning environment. Students who have high emotional intelligence generally exhibit more cooperative behavior, have better levels of tolerance, and are able to build positive social relationships. Therefore, Goleman's theory becomes relevant in explaining how emotional intelligence can significantly influence students' social development.

On the other hand, this study also found that the Islamic perspective provides a broader dimension to the concept of emotional intelligence compared to modern psychological theories. This finding is closely related to Imam Al-Ghazali's thinking about the importance of self-discipline (*tazkiyatun nafs*) and character development in human life. According to Al-Ghazali, humans are not only required to have intellectual intelligence, but also the ability to control desires, maintain the purity of the heart, and build a balance between rational, emotional, and spiritual aspects. In the context of this study, students' ability to control anger, show patience, and build empathy toward others reflects the implementation of Islamic-based emotional intelligence values. Research findings show that good emotional management not only helps students achieve psychological stability, but also strengthens their moral and spiritual qualities. This

indicates that the concept of emotional intelligence in Islam is not merely intended to create individuals who are capable of social interaction, but also individuals who have spiritual closeness and high moral awareness. Thus, Al-Ghazali's theory provides a strong conceptual foundation for understanding the relationship between emotional management and the formation of students' character.

Strengthening emotional intelligence from an Islamic perspective is closely related to the development of noble character in students. Al-Ghazali's thinking emphasizes that ideal education should be able to shape human beings who are not only intellectually intelligent, but also have the ability to control themselves and demonstrate behavior that aligns with Islamic moral values. Various literatures explain that students who are accustomed to values of patience, responsibility, honesty, and compassion tend to be more emotionally stable and better able to face social and academic pressures. The findings of this study indicate that Islam-based emotional education can help students build self-control over impulsive behavior and develop higher social awareness. In addition, religious values also provide spiritual reinforcement that helps students cope with emotional pressure through worship, prayer, and self-reflection. Therefore, the integration of Al-Ghazali's thought in modern education can be an important strategy in building a more humanistic and character-based education system. Thus, the development of students' emotional intelligence requires the integration of both psychological and spiritual approaches simultaneously..

The findings of this study can also be understood through Erik Erikson's psychosocial development theory, which explains that a child's development is influenced by the individual's success in dealing with social and emotional conflicts at each stage of life. In the context of students, social-emotional development becomes an important part that determines the formation of self-identity, self-confidence, the ability to cooperate, and the ability to build healthy interpersonal relationships. The research results indicate that students who have good emotional intelligence tend to be more capable of adjusting to the social environment and find it easier to build positive relationships with peers as well as teachers. These findings are relevant to Erikson's concept regarding the importance of an individual's success in developing trust, autonomy, and a healthy social identity during child development. Conversely, a low ability to manage emotions can lead to feelings of inferiority, social anxiety, and even difficulties in forming healthy social

relationships. In this regard, emotional intelligence becomes one of the important factors that help students navigate psychosocial developmental stages optimally. Therefore, strengthening emotional intelligence from an early age becomes an urgent need in supporting students' psychological development.

In addition to supporting psychosocial development, Erikson's theory also reinforces research findings on the importance of educational and family environments in shaping students' emotional intelligence. Erikson explained that a child's psychological development does not occur individually, but is greatly influenced by social interactions, family environment, school, and society. Research findings show that teachers, parents, and the school environment have a significant contribution in helping students recognize, understand, and manage their emotions positively. A supportive educational environment, full of empathy and providing space for students to express their emotions in a healthy way, tends to produce individuals who are more confident and emotionally stable. From an Islamic perspective, a good educational environment is also seen as a means of character formation and strengthening the spiritual aspects of students through the habituation of religious values. Thus, Erikson's theory and the Islamic educational perspective both emphasize the importance of the social environment in supporting children's emotional development. Therefore, education based on emotional intelligence needs to be built through collaboration between schools, families, and the social environment in an integrated manner.

Emotional intelligence from an Islamic perspective has a close relationship with the development of learners and can be understood more comprehensively through the integration of the theories of Daniel Goleman, Imam Al-Ghazali, and Erik Erikson. Goleman provides a conceptual basis regarding the components of emotional intelligence that influence an individual's success in personal and social aspects, while Al-Ghazali expands this understanding through spiritual approaches and the formation of character. On the other hand, Erikson provides an explanation of how emotional intelligence plays a role in the psychosocial development of learners at each stage of development. The integration of these three theories shows that the development of emotional intelligence is not only related to the ability to understand emotions but also related to the formation of character, psychological health, and the spiritual balance of students. Therefore, Islamic education needs to integrate the strengthening of emotional intelligence into the learning

process through a more humanistic, reflective, and religiously value-based approach. Education that only emphasizes academic aspects without paying attention to emotional and spiritual development has the potential to produce students who are less prepared to face the challenges of modern life. Thus, the development of emotional intelligence based on Islam can become a relevant educational strategy in shaping a generation that is intellectually excellent, emotionally mature, and morally virtuous.

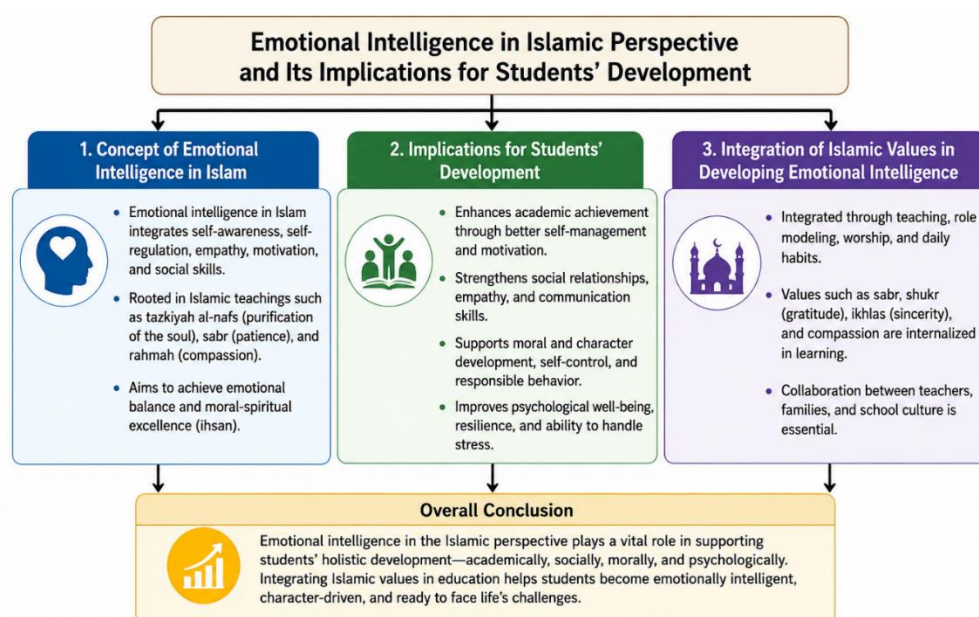


Figure 1 Result Emotional intelligence

CONCLUSION

Emotional intelligence from an Islamic perspective plays an important role in helping students recognize, understand, and manage emotions positively based on Islamic values. Research findings indicate that emotional intelligence has implications for the overall academic, social, moral, psychological, and spiritual development of students. The integration of Islamic values such as patience, empathy, responsibility, and self-control has been proven to strengthen character formation as well as improve the quality of students' social interactions. In addition, support from the educational environment, family, and Islamic school culture becomes an important factor in the sustainable development of emotional intelligence. The Islamic perspective provides a more comprehensive dimension to emotional intelligence because it not only emphasizes psychological aspects, but also the formation of character and the spirituality of students. Therefore, the strengthening of emotional intelligence based on

Islamic values needs to be integrated into the educational process to create students who are intellectually excellent, emotionally mature, and of noble character.

REFERENCES

- Fayzullaevna, A. D., & Ravshanovich, A. O. (2025). The Creation of an Integrative Learning Environment in Shaping Spiritual and Intellectual Development. *Spanish Journal of Innovation and Integrity*, 49, 246–251.
- Hasan, M. A., & Maulida, S. (2025). Emotional intelligence from the perspective of the Qur'an: Its relevance to contemporary Islamic education. *Journal of Educational Sciences*, 9(4), 2228–2240.
- Hassenzahl, M. (2018). The thing and I: understanding the relationship between user and product. In *Funology 2: from usability to enjoyment* (pp. 301–313). Springer.
- Hikmayana, D. (2025). Strategies for Recruiting and Developing Islamic Religious Education Teachers in the Digital Era. *Journal of Innovative Islamic Education Management*, 1(1), 55–70.
- Huda, T., Al-Rashid, F., & Idris, A. (2025). Islamic Values and Emotional Intelligence: Implications for Character Education in the Digital Age. *Darussalam: Journal of Psychology and Educational*, 4(2), 149–158.
- Huda, T., Al-Rashid, F., & Idris, A. (2025). Islamic Values and Emotional Intelligence: Implications for Character Education in the Digital Age. *Darussalam: Journal of Psychology and Educational*, 4(2), 149–158.
- Ikhwan, A., Rohmad, A., Zukhrufin, F. K., & others. (2025). Integrating Emotional and Spiritual Quotient (ESQ) with Prophetic Values in Human Resource Development. *Afkar: Jurnal Akidah Dan Pemikiran Islam*, 27(1), 383–426.
- Iqbal, Z. (2025). Shaping Minds and Building Characters: Impact of Learning Activities on Personality and Social Development of Students. A Case Study of a Private School in Karachi Pakistan. *Social Science Review Archives*, 3(1), 1264–1275.
- Johnson, C., & Njoku, J. (2024). Impact Of Emotional Intelligence On Problem-Solving Skills Among Undergraduate Students In University Of Port Harcourt. *International Journal of Innovative Psychology & Social Development*, 12(3), 109–124.

- Juliansyah, A. D., Putri, S., & Darmawan, D. (2026). A Literature Review on Emotional Intelligence, Spiritual Intelligence, and Learning Interest from an Islamic Education Perspective. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(4), 1477–1504.
- Kanesan, P., & Fauzan, N. (2019). Models of emotional intelligence: A review. *E-Bangi*, 16, 1–9.
- Khasbiyah, A., Apriani, D., & others. (2025). Implementing Positive Discipline to Enhance Character Education in High Schools. *Research Horizon*, 5(5), 2109–2118.
- Liu, Y., Zeng, B., & Chang, L. (2025). Examining the links between sense of belonging, conflict resolution skills, emotional intelligence, and life satisfaction in Chinese universities. *BMC Psychology*, 13(1), 431.
- Lourenço, A., Paiva, M. O., & Valente, S. (2025). Emotional intelligence: A catalyst for organizational culture and climate in higher education. In *Building organizational capacity and strategic management in academia* (pp. 183–212). IGI Global.
- Lubis, R. F. (2025). Educating the hearts of adolescents: The role of Islamic education psychology in developing emotional intelligence. *Tafkir: Interdisciplinary Journal of Islamic Education*, 6(4), 993–1008.
- Maduerawa, M., Samae, H., & Wae-alee, I. (2025). Integration of intellectual, emotional and spiritual intelligence in the Islamic education curriculum: a holistic approach. *Edusoshum: Journal of Islamic Education and Social Humanities*, 5(3), 565–575.
- Masyhuri, A. A., & Yuspitasari, S. (2025). Educational Interpretation Strategies in Answering Students' Psychosocial Challenges in the Era of Globalization. *Journal of English Language and Education*, 10(5), 673–686.
- Muhammad Mustofa, A. B. B. dan F. K. (2023). *Metode Penelitian Kepustakaan (library Research)*. Padang: Get Press Indonesia.
- Mustofa, D. (2023). *Metode Penelitian Kepustakaan (library research)*. Get Press Indonesia.
- Rao, G. P., Koneru, A., Nebhineni, N., & Mishra, K. K. (2024). Developing resilience and harnessing emotional intelligence. *Indian Journal of Psychiatry*, 66(Suppl 2), S255--S261.
- Reis, H. T., Collins, W. A., & Berscheid, E. (2017). The relationship context of human

- behavior and development. *Interpersonal Development*, 3–31.
- Sahri, S., & bin Mohd Saufi, M. S. A. (2025). Integration of Islamic Character Education in the Islamic Religious Education Curriculum to Prevent Bullying in High School. *At-Tadzkir: Islamic Education Journal*, 4(2), 133–148.
- Susanti, R., & Nukman, M. (2024). Emotional Intelligence in Islamic Religious Education Learning: Approach, Implementation, and Impact on Student Character Development. *Journal of Education and Computer Applications*, 1(2), 21–27.
- Tcharkhalashvili, T. (2022). The role of Emotional Intelligence in Creating and Managing an Effective Learning Environment. *Transactions of Telavi State University*, (1 (35)).
- Tyas, E. H., Sunarto, S., & Naibaho, L. (2020). Building superior human resources through character education. *TEST Engineering & Management*, 83, 11864–11873.
- Vasiou, A., Vasilaki, E., Mastrothanasis, K., & Gkontelos, A. (2025). Behind University Students' Academic Success: Exploring the Role of Emotional Intelligence and Cognitive Test Anxiety. *Trends in Higher Education*, 4(3), 56.
- Zuhara, E. (2025). The Concept of Emotions in Islamic Counseling: A Thematic Analysis of Fear, Anger, Sadness, and Shame According to the Qur'an and Hadith. *International Journal of Counseling and Psychotherapy*, 2(2), 74–85.