

The role of Islamic education teachers in fostering students' emotional intelligence

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ABSTRACT

This research aimed to find out how the role of Islamic Education teachers in fostering students' emotional intelligence, especially in Bengkulu City Elementary Schools. This was mixed-method research using explanatory techniques. Instruments in this study included questionnaires and interviews, with the sample were teachers and elementary school students. The strategy used by Islamic Religious Education (*Pendidikan agama Islam/PAI*) teachers in order to improve emotional intelligence is to focus more on student activity and attitudes, as well as by carrying out activities such as regular recitations every Friday, evening prayers, reading dhikr, and fasting to improve students' spiritual intelligence. After inviting students to do positive things such as reading history books, stories and other books that can foster motivation, doing social service activities, inviting students to pray when a friend is sick or when someone dies, this is to foster empathy, and in the learning process, the teacher applies group learning strategies. Also, schools provide facilities and infrastructure for extracurricular activities such as drum bands, Banjari prayers, and khutbahs, to foster a sense of cooperation or develop relationships with other people.

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1. INTRODUCTION

Education is one of the strategic areas to be used as a vehicle for the development of superior and character human resources. With the education, humans can change behavior and knowledge for the better [1]–[4]. Education plays an active role in improving the quality and quantity of human resources [5]–[8]. Religious education is one of the subjects that must be included in every formal educational institution's curriculum in Indonesia, because spiritual life is one of the dimensions of life which is expected to be integrated. As a religious civilization, Islam has to survive through the relevant system of education with the progression era [9]. Islamic education is integrated education in preparing people to live in a state of peace or war and preparing to face all good and bad public interests, sweet and bitter ones, based on the Al-Quran and Al-Sunnah [10], [11]. The purpose of Islamic religious education is to build a structure of worldly life based on *sharia* (Islamic law) and use it to carry out its beliefs, generate religious instinct and inner readiness for transcendental experiences, empowerment to live in a culture (civic education), provide specialist education, namely the transfer of knowledge and skills that correlate with jobs in the market [12], [13]. In the learning process of Islamic religious education, teacher has an important role in preparing and realizing a rapidly progressing society but is still on the path that has been outlined by Islamic values itself [3], [14], [15]. Teachers who have useful competence will construct students who are successful in learning [16], [17].

The revealed knowledge is believed to provide a comprehensive spiritual and moral guidance in the sphere of human action and universal laws [18]. Islamic religious education is expected to produce people who always strive to perfect faith, purity, and have noble morals, including ethics, character, or morals as the embodiment of education.

The role of religious education, mostly Islamic religious education, is very strategic in realizing students' character formation. Character-based education applies methodologies and principles towards character building of students through an integrated curriculum developed in schools [19]. Character education in adolescence in schools' contexts aims for development, therefore the task of educators is to develop student character. One of the factors that influence student achievement is the character of students' emotional intelligence (EI). Emotional intelligence is a set of skills, competences, and facilitator [20]. Zyl defined EI as a series of non-cognitive abilities, competencies, and skills that affect a person's ability to cope with environmental demands and pressures successfully [21]. In general, EI may be defined as the overlap between emotion and intelligence, or, more simply, the intelligent use of emotions [22], [23]. EI is a concept describing a group of personal characteristics, allowing identifying and managing emotions in oneself and others [24]. Hence, it can be concluded that EI is a person's ability to recognize feelings (oneself and others), motivate oneself, and manage these feelings well in themselves and in relationships with others to direct their thinking and behavior. Individuals who have high EI will be able and easy to relate to others because they can empathize, manage emotions, and motivate themselves to control impulses [25]. Individuals who have a better level of EI can become more skilled at focusing, better in dealing with other people, more proficient in understanding people, and academic work in school tends to be better.

Emotional intelligence cannot be owned suddenly but requires a process of learning, and the environment that forms EI is very influential. EI is very much influenced by the environment, especially parents in childhood and teachers in schools, which significantly affect emotional intelligence formation. This early age period is short but is a necessary period of one's life [26]. EI develops or increases with age [27]–[29]. For emotional intelligence to run and develop well, the teacher should provide education and guidance. In this case, the most competent is the teacher to the child in his infancy so that he has a brilliant personality and intelligence, both logical intelligence and emotional intelligence. In the scope of the school, teachers have a significant role for students, apart from being able to teach the knowledge that is mastered especially as an Islamic education teacher, with the development of modern times and the increasing number of sophisticated technologies, as an Islamic education teacher, it is obligatory to direct, guide, and develop students' emotional and spiritual intelligence to be more careful in facing the era of globalization.

This research aimed to find out how the role of Islamic Education teachers in fostering students' emotional intelligence, especially in Bengkulu City Elementary Schools. In this study, the questions that arise were: i) How are students' emotional intelligence in elementary schools in Bengkulu City?; ii) What is the role of the Islamic Religious Education Teacher in fostering students' emotional intelligence in elementary schools in Bengkulu City?

2. RESEARCH METHOD

The study was located in Bengkulu City, Bengkulu Province, Indonesia. This was mixed-method research using explanatory techniques. Creswell explanatory design is a research design in mixed research characterized by collecting and analyzing quantitative data in the first phase, followed by the collection and analysis of quantitative data in the second phase, which is built on the initial quantitative results [30]. The variables in this study used two variables. The independent variable in this study is the Islamic education teacher development efforts, while the independent variable in this study is the character of students' EI.

The research employed purposive sampling technique because not all population met criteria that match the phenomenon under study. Therefore, the authors chose a purposive sampling technique that determines specific considerations or criteria that must be met by the samples. The criteria used in the study were elementary schools (*sekolah dasar*/SD) that had been accredited A. The total of samples in this study were students from Group I (SD Negeri 02 Bengkulu City), Group II (SD Negeri 04 Bengkulu City), Group III (SD Negeri 07 Bengkulu City), Group IV (SD Negeri 08 Bengkulu City) as can be seen in Table 1.

Table 1. Research sample

Group I		Group II				Group III				Group IV					
Religious teachers		Students		Religious teachers		Students		Religious teachers		Students		Religious teachers		Students	
M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
2	3	95	90	2	2	73	83	2	1	72	70	2	2	79	68

M: male; F: Female

The instrument were questionnaires and documentation. The questionnaire adapted the research instrument, namely the Trait Emotional Intelligence Questionnaire-Adolescent Short Form (TEIQue-ASF) [31]. There are 30 statements in the TEIQue-ASF, including eight emotionality indicators, six sociability indicators, six self-control indicators plus four global EI trait indicators, and six well-being indicators. This instrument is included in a closed questionnaire which already provides answers using a Likert scale. The Likert scale used consists of 4-point Likert type scale. The lattice research instrument for students' emotional intelligence variables can be seen in Table 2. Furthermore, the grid of research instruments for the variable of Islamic Religious Education teacher guidance can be seen in Table 3.

Table 2. Grid of emotional intelligence research instruments

Variable	Component	Facet	Indicator
Emotional intelligence	Emotionality	Emotion perception	Clear about their own and other people's feelings
		Trait empathy	Capable of taking someone else's perspective
		Emotion expression	Capable of communicating their feelings to others
	Self-control	Relationships	Capable of maintaining a fulfilling personal relationship
		Emotion regulation	Capable of controlling their emotions
		Stress management	Capable of withstanding pressure and regulating stress
		Impulsiveness	Reflective and less likely to give in to their urges
		Adaptability	Flexible and willing to adapt to new conditions
	Sociability	Self-motivation	Riven and unlikely to give up in the face of adversity
		Assertiveness	Forthright, frank, and willing to stand up of their rights
		Emotion management	Capable of influencing other people's feelings
	Well-being	Social awareness	Accomplished networks with superior social skills
		Self-esteem	Successful and self-confident
		Trait happiness	Cheerful and satisfied with their lives
		Trait optimism	Confident and likely to "look on the bright side" of life

Table 3. Research instruments grid of Islamic religious education teachers

Variable	Component	Indicator
Development of Islamic religious education teachers	Mastering the characteristics of students	Understand the characteristics of students
		Identifying potential learners
		Identify students' initial abilities. Identify the difficulties participants learn.
	Mastering learning theory and learning principles which are educational	Understand various learning theories and principles, educational learning is related to the five eyes junior high school lessons
		Applying various approaches, strategies, methods, and learning techniques that educate creatively in five junior high school subjects Apply a thematic learning approach, especially in the early grades of junior high school
	Curriculum development	Determine the objectives of five junior high school subjects Determine appropriate learning experiences to achieve the goals of the five junior high school subjects Choose a material for five related junior high school subjects with learning experiences and learning objectives.
Educational learning activities	Develop design components learning Compiling a complete learning design, suitable for activities in the classroom, laboratory, and field Carry out educational learning in the classroom, in the laboratory, and the field	
Development of the potential of students	Providing various learning activities to encourage students to achieve optimal learning achievement Provide a variety of learning activities for actualizing the potential of learners, including creativity	
Communication with participants students	Understand various effective, empathic and polite communication strategies, both orally and in writing Communicate effectively, emphatically, and politely with students with a unique language in learning interactions that are built cyclically	

The categories for students' emotional intelligence variables in the Islamic Religious Education subject are shown in Table 4. Furthermore, the categories for the variable teacher coaching efforts are shown in Table 5. The instrument used is documentation. Documentation was obtained in the form of photos during the activity and lesson plans. This is intended to be used as an additional reference in research. The documentation in this study is used as supporting data from the results of later data analysis. Besides, researchers also use interviews as data that strengthen the results of the data descriptions by employing an interview guideline in Table 6. The following is an interview grid regarding Islamic education teachers' role in improving students' emotional intelligence.

Table 4. Categories of students' emotional intelligence

Interval	Category
30-52.5	Not very good
52.6-75	Not good
76-97.5	Well
97.6-120	Very good

Table 5. Category of teacher guidance efforts

Interval	Category
20-36	Strongly disagree
37-52	Disagree
53-68	Neutral
69-84	Agree
85-100	Strongly agree

Table 6. Interview guidelines for teachers' grid

Variable	Aspect	Indicator
Emotional intelligence	Managing emotions	Being tolerant and able to manage anger well
		Can control aggressive behavior that is destructive to self and others
	Make productive use of emotions	Have positive feelings about yourself, school and family
		Have a sense of responsibility
Empathy	Able to focus on the task at hand	
	Able to control yourself from not being impulsive	
Building relationships	Able to accept other people's point of view	
	Having sensitivity to other people's feelings (empathy)	
	Able to listen to other people	
	Can resolve conflicts with others	
	Have the ability to communicate	
	Have a considerate or considerate attitude	
	Pay attention to social interests and can live in harmony with the group	
	Love to share, cooperate, and be helpful	

In data collection, the first activity is select the students based on the categories, to provide an emotional intelligence questionnaire to students, and subsequently to carry out semi-structured interviews to ensure the final quantitative results. Then, the questionnaire data were processed using the SPSS 23 to see descriptive statistics, in the form of mean, min, max, percentage, and student categories, while for qualitative data using Miles and Huberman, namely data reduction, data presentation, and conclusion [32]. The data can be collected or obtained from various data sources. The data collection procedure is presented in Figure 1.

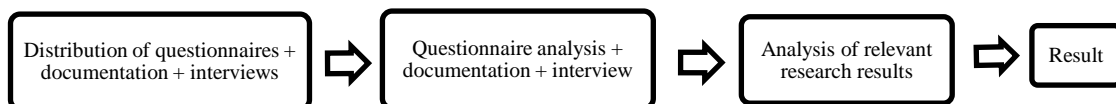


Figure 1. Research procedure

3. RESULTS

One of the school's strategies in improving the quality of its education is to determine the school's vision and mission. In general, the purpose of the image and assignment of the Asar School in Bengkulu City is to create a leading and trusted educational institution in combining intellectual, emotional and spiritual intelligence; forming well-mannered school members, obedient to worship and skilled in practice; forming a bronze generation with achievements in all fields, both academic and non-academic; Carry out active, innovative, creative, effective, and fun learning. Equip students with life skills, science, and technology; Forming a generation with noble, intelligent, broad-minded, self-sufficient and cultured characters; forming a person who has an inclusive, tolerant attitude, and respects Indonesian and modern values in an Islamic frame; Cooperating with government agencies, private sector and the business world; and strengthening religious education through learning activities and school habituation. The concept of the school's vision and mission is contained in the learning implementation plan. Good planning is compiled in learning implementation plan and programmed, requiring the cooperation of all elements or elements, both internal and external aspects of the school. The documentation study results of the learning implementation plan for Islamic Religious Education (*Pendidikan agama Islam/PAI*) are presented in Table 7.

Table 7. Teacher learning implementation plan documentation results

Class	Subject matter		Information
	Odd	Even	
I	Hijaiyyah letters and their vowels Quran Surah Al-Fatihah and Al-Ikhlash	Cleanliness and procedures Mandatory prayers and recitation	This material has instilled emotional intelligence
II	Hijaiyyah letters continued Quran Surah Annas and Al-'Asr	Prayers and strategies for ablution Prayers and their procedures	
III	Quran Surah An-Nasr and Al-Kautsar Allah SWT is one	The exemplary story of the Prophet Yusuf The exemplary story of the Prophet Syu'aib	
IV	Quran Surah Al-Falaq and Al-Fil Faith in Allah's Apostles	The exemplary story of the Prophet Yusuf The exemplary story of the Prophet Zulkifli	
V	Quran Surah At-Tin and Al-Ma'un Names of Allah's Apostle and Rasul Ulul 'Azmi	The exemplary story of the Prophet Dawud The exemplary story of Prophet Sulaiman	
VI	Quran Surah Al-Kafirun, Al-Maidah/5: 2-3 and Al-Hujarat/49: 12-13 Wisdom of faith in the last day	Understanding of zakat, infaq, and alms The exemplary story of the Prophet Yunus	

To realize the school's vision and mission, the teacher must be ready and understand the meaning and steps of achieving it. The teacher must also integrate the indicators of achieving the school's vision and mission into the learning implementation plan. Adapt obtained through the method of documentation in this study is making lesson plans by the teacher. The teacher of Islamic Religious Education makes a good lesson plan for students' emotional intelligence. The teacher tries to implement the learning implementation plan into the religious material contained in Table 7. These materials are contained in odd semesters and even semesters, which are included in emotional intelligence. As well as other documents relating to teachers' role in increasing the emotional intelligence of students in elementary school Bengkulu City. Table 8 shows the results of descriptive statistics (mean, min, max, category) from SD 02 Bengkulu City, SD 04 Bengkulu City, SD 07 Bengkulu City, and SD 08 Bengkulu City.

Table 8. Descriptive statistics of students in Bengkulu city

	Range	Classification			Mean	Min	Max	%
		Respond	Male	Female				
SD 2 Bengkulu City	30-52.5	Not very good	19	13	83.6	53	103	17.2
	52.6-75	Not good	26	14				21.6
	76-97.5	Well	30	42				38.9
	97.6-120	Very good	20	21				22.16
	Total		95	90				100
SD 4 Bengkulu City	30-52.5	Not very good	13	13	84.77	48	105	16.77
	52.6-75	Not good	20	27				30.1
	76-97.5	Well	28	32				38.2
	97.6-120	Very good	12	11				14.9
	Total		83	73				100
SD 7 Bengkulu City	30-52.5	Not very good	0	0	78.3	50	107	0
	52.6-75	Not good	21	27				33.7
	76-97.5	Well	33	28				43.3
	97.6-120	Very good	18	15				23.03
	Total		72	70				100
SD 8 Bengkulu City	30-52.5	Not very good	16	12	85.7	53	111	18.8
	52.6-75	Not good	20	18				26.13
	76-97.5	Well	23	25				32.8
	97.6-120	Very good	20	13				22.25
	Total		79	68				100

Based on Table 8, the results of the descriptive analysis of emotional intelligence of students at SD Negeri 02 Bengkulu City show the dominant category of emotional intelligence is good with a percentage of 38.9%, for the very good category with a percentage of 22.16%, the category is not good with a percentage of 21.6%, and the category is very good. Very bad at 17.2%, with a minimum value obtained by students of 53, a maximum value of 103, and an average value (mean) of 83.6. The results of the descriptive analysis of emotional intelligence of students of SD Negeri 04 Bengkulu City show the dominant category of emotional intelligence is good with a percentage of 38.2%, for the very good category with a percentage of 14.9%, the lousy category with a percentage of 30.1%, and the category very bad at 16.77%, with a minimum score obtained by students of 48, a maximum value of 105, and an average value (mean) of 84.77. The results of the descriptive analysis of emotional intelligence of students of SD Negeri 07 Bengkulu City show the dominant category of emotional intelligence is good with a percentage of 43.3%, for the very good category with a percentage of 23.03%, the lousy category with a percentage of 43.3%, and the category very bad at 33.7%, with a minimum score obtained by students of 50, a maximum value of 107, and an average value

(mean) of 78.3. The results of the descriptive analysis of emotional intelligence of students at SD Negeri 08 Bengkulu City show the dominant category of emotional intelligence is good with a percentage of 32.8%, for the very good category with a percentage of 22.25%, the category is not good with a percentage of 26.13%, and the category is very good, very bad at 18.8%, with a minimum value obtained by students of 53, a maximum value of 111, and an average value (mean) of 85.7. The following are the results of interviews with Islamic Religious Education teachers at SD 02 Bengkulu City, SD 04 Bengkulu City, SD 07 Bengkulu City, and SD 08 Bengkulu City:

i) Interview with teachers of SD Negeri 02 Bengkulu City

Question: *What are the strategies applied by the Islamic Religious Education (PAI) teacher in increasing students' emotional intelligence?*

Answer: *To improve students' emotional intelligence, Islamic education teachers have used a pretty good strategy by focusing on learning on student activeness and attitudes. Besides, it is also supported by various methods used by Islamic Religious Education teachers.*

Question: *What additional activities do Islamic Religious Education (PAI) teachers do to achieve emotional intelligence activities?*

Answer: *For additional activities that Islamic Religious Education teachers do to improve students' emotional intelligence, usually every Friday recitation is held to strengthen the spiritual intelligence of their students, then the teacher also invites students to get used to praying tahajud, dzikir, and sholawat.*

Question: *Are students able to be responsible for every assignment given by the teacher and control themselves not to be impulsive?*

Answer: *Yes, students can be responsible for completing assignments given by the teacher, and have begun to be able to control their emotions, and do not act according to their own will. Besides, to increase student responsibility, the teacher gives students the confidence to manage their respective classes led by the class leader.*

ii) Interview with SD Negeri 04 Kota Bengkulu

Question: *What is the strategy applied by the Islamic Religious Education teacher in increasing students' emotional intelligence?*

Answer: *To develop or improve students' emotional intelligence, the teacher implements group learning strategies. Here students are divided into several groups to hold discussions. Then they are asked to convey the results of group discussions or their opinions. This is to increase student activity in learning. And do not forget that students are also trained to share their opinions in a polite language. Now here, the goal is to foster positive attitudes of students.*

Question: *What additional activities do Islamic Religious Education (PAI) teachers do to carry out the achievement of emotional intelligence activities?*

Answer: *For additional activities given by Islamic religious education (PAI) teachers here, it begins with the teacher inviting students to do positive things, such as reading history books, storybooks, and other books that can foster their motivation in learning. Besides that, usually, the teacher also invites students to pray when a friend is sick or dies; here, the goal is to foster a sense of empathy for students. There are also drum band extracurricular activities, prayer, then sermons. These activities are deliberately held so that students can foster and develop a sense of cooperation with others.*

Question: *Are students able to be responsible for every task given by the teacher, and able to control themselves not to be impulsive?*

Answer: *Some students can be responsible for their assignments, especially those given by the teacher. Besides, they can also control their emotions and not be mean to their friends or other people.*

iii) Interview with SD Negeri 07 Bengkulu City

Question: *What are the strategies applied by the Islamic Religious Education (PAI) teacher in increasing students' emotional intelligence?*

Answer: *The strategy used by the teacher to improve and develop students' emotional intelligence, especially in SD Negeri 07 Kota Bengkulu, prioritizes how students can learn actively, because in today's learning by using the 2013 curriculum, students are demanded more. Active, and the teacher here only facilitate it. So, here we prioritize, making students engaged in learning activities, willing to ask questions during learning activities without*

feeling doubtful and afraid. And the teachers here also train students to foster positive attitudes by teaching them to respect others, then accept criticism and suggestions from others.

Question: *What additional activities do Islamic Religious Education (PAI) teachers do to carry out the achievement of emotional intelligence activities?*

Answer: *Additional activities carried out here are routine recitation activities every Friday, then prayer, accustom them to fasting, whether it is mandatory fasting or sunna fasting, inviting them to get used to praying on time, doing night prayers, reading dziki, and making friends. With pious people. Now the purpose of these activities is to increase their spiritual intelligence. Furthermore, when there are friends affected by disaster or experience illness, the teacher invites the students to pray. This is to foster students' sense of empathy for others.*

Question: *Are students able to be responsible for every task given by the teacher, and able to control themselves not to be impulsive?*

Answer: *students can be responsible for their assignments. This can be seen from every time the teacher gives them an appointment, they always finish it on time.*

iv) Interview with SD Negeri 08 Bengkulu City

Question: *What are the strategies applied by the Islamic Religious Education (PAI) teacher in increasing students' emotional intelligence?*

Answer: *To improve students' emotional intelligence, the teacher emphasizes active learning strategies. The things that are done include applying group learning, where at the end of each group assignment, students are asked to read the results of their discussion in front of the class, and other groups ask questions. Then the teacher also advises the children about attitudes, actions, reprimands when they are not following the rules of law, gives rewards and punishments, delivers learning materials, gives assignments, divides active groups in class, and so on.*

Question: *What additional activities do Islamic Religious Education (PAI) teachers do to carry out the achievement of emotional intelligence activities?*

Answer: *Additional activities carried out by Islamic education teachers include doing routine recitation every Friday to improve students' spiritual intelligence, after that they carry out activities that can build student motivation, and carry out social service activities. In addition to Islamic religious education teachers, schools also support in order to improve students' emotional intelligence by providing facilities and infrastructure for extracurricular activities such as drum bands, sholawat banjari, khitobah, scouts, and so on, to foster a sense of cooperation or develop relationships with other people.*

Question: *Are students able to be responsible for every assignment given by the teacher, and able to control themselves not to be impulsive?*

Answer: *Students can be responsible for the teacher; this can be seen from the discipline of students in collecting each assignment given by the teacher. Besides, to foster a sense of responsibility for students, the teacher provides confidence to students to organize their respective classes led by the class leader, then gives responsibility for maintaining the cleanliness of the level by being given a picket schedule in turn. This effort is to foster an attitude of obligation (self-regulation).*

Based on the results of the interviews that have been conducted, it is known that the role of Islamic Education teachers in improving students' emotional intelligence is right, this can be seen from the way Islamic Education teachers deal with existing problems, whether it is related to attitudes, academics, and so on. Besides, the strategies used by Islamic Education teachers to improve students' emotional intelligence are also quite good, because teachers are more focused on student activeness and attitudes, and are supported by several activities carried out such as carrying out routine recitation every Friday to improve students' spiritual intelligence. Besides, the teacher also invites students to do positive things such as reading history books, stories, and other books that can foster student motivation, carry out social service activities, ask students to pray when a friend is sick or when someone dies. This is to foster empathy, with the aim that each child can also feel what is being experienced by a friend who is experiencing a disaster. Besides that, they know and realize that one day they will also share the same thing that is being experienced by their friend. By doing this activity, gradually, children's empathy will grow and develop in themselves, so that they will grow up to be children who care and are attentive to their fellow friends or other people. To create a sense of cooperation or social skills in learning activities, the teacher uses group work learning strategies.

Meanwhile, outside of learning activities or extracurricular activities, students are given drum band facilities, theater training, prayer, scouts, and other activities that contain elements of cooperation. By carrying out group work, children are required to understand everyday needs. They must prioritize common interests to complete tasks that have become joint responsibilities. Besides, with group work, children will learn to understand and accept different friends' different conditions in their group, then unite their visions to achieve common goals.

4. DISCUSSION

Based on the results of the interviews that have been conducted, it is known that the role of Islamic Education teachers in improving students' emotional intelligence (EI) is good, this can be seen from how the Islamic education teachers deal with existing problems, whether it is related to attitudes, academics, and so on. In addition, the strategies used by Islamic Education teachers in order to improve students' EI are also quite good, because teachers are more focused on student activeness and attitudes, and are supported by several activities carried out such as conducting routine recitation every Friday to improve students' spiritual intelligence. After that carry out activities that are able to build student motivation, and carry out social service activities. The success of the teacher in improving students EI does not escape the influence of the strategies or learning styles used because learning styles affect students' EI [33]. In addition, students' EI contributes to increased creativity, encourages innovative thinking, reduces stress, and improves relationships [34]. To improve relationships with fellow friends, activities are held that can develop a sense of cooperation or social skills, namely by implementing group learning strategies.

Meanwhile, outside of learning or extracurricular activities to improve relationships or school cooperation, provide drum band facilities, theater training, prayer, scouts, and other activities that contain elements of collaboration. By carrying out group work, children must understand everyday needs, prioritize common interests, and complete tasks that have become joint responsibilities. Also, with group work, children will learn to understand and accept the different conditions of different friends in their group, then unite their visions to achieve common goals.

Each school has tips and creativity to be able to improve the quality of the output produced. Various learning development plans are prepared with superior algorithms that are expected to answer schools' problems. However, the obstacles faced are not as easy as planned. They can even change the order that has been neatly arranged. The school's efforts to improve students' emotional intelligence are through the vision and mission implemented by the school. The school's vision and mission must describe the achievement of educational goals as a whole to produce an output that is tough and highly competitive [34]. This will be realized if the educational process can develop students' full potential for intellectual, emotional, and spiritual intelligence [35]. One of them is increasing emotional intelligence through the provision of *Akhlaqul Karimah*. From the documentation studies that have been carried out, it is known that to develop the potential for emotional, intellectual, and spiritual intelligence. The school designs it from the school's vision and mission, which is then implemented by the teacher in the learning implementation plan through religious material taught in odd and even semesters. A lesson plan is one of the critical factors in the educational process [36]. If viewed from a curriculum perspective, lesson planning can be taken as the link that connects what is given in the curriculum guides and textbooks with what is enacted [37].

Emotional intelligence has an essential role in the educational process because it allows students to control themselves well to support the achievement of learning goals. EI is a type of multiple intelligences that originate from the concept of social intelligence to refer to the ability to control and understand oneself and others and act wisely in human relationships. According to previous studies, EI as a set of skills, attitudes, abilities, and competencies that determine the individual's behavior, reactions, state of mind, coping style, and communication style [38], [39]. EI is defined as a set of interpersonally and intrapersonally-related human abilities; it should have the ability to predict various personal and social outcomes [40], [41]. A study presented EI as a cognitive ability [42]. An emotionally intelligent individual is very keen on observing, controlling, and motivating both his emotions and the feelings of other people, increasing chances of success in every endeavor and life in general [43]. Without emotional intelligence, the ability to understand and manage our feelings, and others' feelings, our chances of living happily are slim. Goleman says intellectual intelligence (IQ) only contributes 20% to success, while 80% is the contribution of other strengths, including EI or emotional quotient (EQ), namely the ability to motivate yourself, overcome frustration, control heart pressure, control mood (mood), empathy and the ability to work with others [44].

Emotional control is essential in human life because through controlled emotions, clashes between one another are sporadic. If someone can know, control their feelings, and channel those emotions in the right and beneficial direction, they will be emotionally intelligent. By using the aspects of EI properly, the expected individual attitudes will automatically emerge. Also, EI is very beneficial for all age groups in all

levels of life. It can prevent depression; people do not give up quickly, do not make impulsive and aggressive. They are not selfish and they open to criticism and are skilled in social relationships. Hence, they are not easily angry. All of this will certainly positively impact eliminating social problems, as a negative impact of globalization which currently occurs in many societies [43], [44]. A person who does not have emotional intelligence; in other words, controlled emotions, lead to brutal behavior that leads to criminal acts. In contrast, low personal levels lead to lazy behavior, weak thinking, and poor eyesight.

Developing students' EI is not as easy as it is done, but creating it takes a very long time. The development of EI is a conscious effort that a person has to awaken others to control the emotions in him, fostering a sense of optimism in facing life. However, not everyone can do this because it is caused by differences in each individual's level of intelligence, so that the teacher tries to be someone who can motivate and provide positive programs for students so that they have good emotional intelligence. Emotional intelligence involves abilities categorized into five domains, namely, self-awareness, managing emotions, motivating oneself, empathy, and handling relationships that have implications for student performance in college [45]. Next, according to Goldsworthy, there are five critical aspects of emotional intelligence: i) Awareness of one's own emotions as well as their physiological and cognitive states; ii) The ability to handle one's own emotions by stopping, reflecting, and acting on the information available from this awareness; iii) The ability to motivate oneself by harnessing the emotions toward some goal-directed activity through the use of, for example, attention, delaying gratification, or using cognition to subjugate impulses; iv) The ability to recognize emotions in others via empathy; and v) The handling of emotions in others by managing relationships with other emotional beings, exhibiting reciprocity, and tapping into Gardner's interpersonal skills [46]. In addition to the characteristics and critical aspects, emotional intelligence is also related to students' academic achievement, behavior, and attitudes [47]–[49].

Emotional intelligence (Emotional quotient) is the essential intelligence than other intelligence, including self-control, enthusiasm and persistence, and the ability to motivate oneself [50]. Efforts to build students' EI means aiming at building students' awareness and knowledge in developing the capacity of subjective values in themselves so that they can avoid uncontrolled emotional outbursts that lead to naughty behavior leading to criminal acts [51]. By improving students' EI skills, they have an essential role in overcoming the emotional demands of the environment that can make someone stressed [52], [53]. Religious education in schools is a means of developing students' EI. The existence of Islamic Religious Education is tasked with internalizing (instilling) Islamic values to create students to experience costs dynamically and flexibly within the confines of God's revealed identity configuration. Within the school's scope, Islamic education teachers have a significant role in developing students' EI.

The main task of the teacher is to teach and educate. As a teacher, the teacher plays an active role (medium) between students and science. One of Islamic religious education teachers' functions is to train students in the formation of morals and morals in life and nation so that people who believe and fear and improve emotional intelligence [54]. There are several teaching techniques for teacher, namely educating through exemplary, educating through habits, educating through advice and stories, educating through discipline, educating through participation, and educating through nurture [55]. The role of teachers in developing EI is educators, mentors, motivators, class managers, and evaluators.

The role played by teacher in fostering EI of students can be done by: i) Increasing the ability to recognize one's own emotions; ii) Increasing the ability to manage emotions; iii) Increasing the ability to recognize other people's emotions; iv) Increasing the ability to motivate oneself; and v) Increasing the ability to build relationships socially. Also, as a teacher, their job is to transfer knowledge to students using several learning materials. As educators, they guide and nurture students to become capable, active, creative, and independent human beings [56]. The role of Islamic religious education teachers in improving EI, which means that the teacher means being digested and imitated, so in guiding EI, Islamic spiritual teachers must be good role models for students both in terms of deeds and speech, namely being able to manage their emotions and be calm in handling problems [57].

Emotional intelligence involves the ability to control emotions, understand other people's feelings, enjoy working together, delay momentary gratification, and have a stable personality [58]. The impact of school policies oriented towards EI is to create students who have good morals. EI is one factor that can affect a student's morals because the quality of emotions characterizes or encourages an individual to respond, act, or bring up expressions of stimuli from within and from outside him [59]. This is also supported by the research [60] stated that there is a positive and significant contribution of emotional intelligence to student morals, where the rise follows an increase in emotional intelligence in student morals. The higher the emotional intelligence, the higher the moral level of the students. Therefore, to improve students' morals can be done by increasing emotional intelligence.

Teachers can think systematically about what they are doing and learn from their experiences. This means that there must always be time for the teacher to reflect and correct what he has done. In teacher education, they can become a counselor who provides counseling for their students. Counseling in learning

activities can be a therapy to improve students' emotional intelligence [61] because therapy activities, according to psychology, are very influential on emotional intelligence. Especially in religious learning, which incidentally relates to the souls of students.

Emotional intelligence is the ability of students to recognize their feelings and feelings of others, motivate themselves, and manage emotions well and in relationships with others. Religious teachers who are usually always respected are undoubtedly able to provide good teachings or suggestions to students before starting lessons. It will never be separated from the findings of students' emotional activity [61]. Teachers who have useful competence will certainly add activities in their learning, such as praying before starting and after lessons, as is done by teachers of Islamic Religious Education subjects. The latter usually always start and close lessons with a prayer. Teachers can help students to control or regulate the emotions of students through a psychological approach to students. So, a teacher can make learning innovations through religious learning that can improve emotional intelligence.

Emotional intelligence affects intellectual intelligence, which has a lot of influence on one's success. Emotional intelligence is a game of rules that is very important in students. Emotional intelligence is essential in students' long-term life where emotional intelligence can provide the ability to make rational perceptions, use it, and try to understand and control emotions. It is flexible, can be developed, and is responsive. This is very supportive of students' mental health, especially for students who will experience a lecture period where they will find many problems in mental health [61]. So, it is excellent if in integrated religious learning to improve mental through emotional intelligence fostering.

Emotional intelligence rests on the relationship between feelings, character, and moral instincts, including self-control, enthusiasm and persistence, the ability to adapt, the ability to solve personal problems, control anger, and the ability to motivate oneself. The ability to control yourself will lead to the ability to build leadership character for students because one of the strengths of a leader is maintaining himself [62]. In this case, students who are still teenagers as individuals certainly have different ways of thinking and processing emotions. The ability to process low emotions is what makes a teenager will fight. All doctrines or calls to brawl, combat, or attack other schools will not affect adolescents with high EI.

5. CONCLUSION

The strategy used by Islamic Education teachers in order to improve emotional intelligence is to focus more on student activity and attitudes, as well as by carrying out activities such as regular recitations every Friday, evening prayers, reading dhikr, and fasting to improve students' spiritual intelligence. After inviting students to do positive things such as reading history books, stories and other books that can foster motivation, doing social service activities, inviting students to pray when a friend is sick or when someone dies, this is to foster empathy, and in the learning process, the teacher applies group learning strategies. Hence, in the learning process, the teacher applies group learning strategies. Also, schools provide facilities and infrastructure for extracurricular activities such as drum bands, Banjari prayers, khutbahs, and so on, to foster a sense of cooperation or develop relationships with other people.

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