

Educating the Hearts of Adolescents: The Role of Islamic Education Psychology in Developing Emotional Intelligence

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Keywords: Islamic Educational Psychology; Emotional Intelligence; Adolescents; Spiritual Values; Character Development	Abstract This article aims to examine the role of Islamic educational psychology in developing adolescents' emotional intelligence through a spiritual approach rooted in Islamic teachings. The study is based on the assumption that Islamic spiritual values have great potential to shape adolescents' self-awareness, emotional regulation, and social skills holistically. The rationale for this research stems from the growing emotional challenges faced by adolescents in the modern era, such as academic stress, identity crises, and poor emotional regulation. The subjects of this study were students of Madrasah Aliyah Swasta Al-Ansor, using a qualitative research method and an educational psychology approach. Data collection techniques included interviews, observations, and documentation. The findings show that Islamic education plays a significant role in guiding adolescents to develop emotional intelligence through the internalization of faith-based values, spiritual cultivation, teacher role modeling, and a supportive religious environment. The implications highlight the importance of integrating modern psychological theories with Islamic transcendental values in designing learning strategies and character development programs, enabling adolescents to navigate life's dynamics with balanced emotional and spiritual strength.
Kata kunci: Psikologi Pendidikan Islam; Kecerdasan Emosional; Remaja; Nilai Spiritual; Pembinaan Karakter	Abstrak <i>Artikel ini bertujuan untuk mengkaji peran psikologi pendidikan Islam dalam mengembangkan kecerdasan emosional remaja melalui pendekatan spiritual yang bersumber dari ajaran Islam. Penelitian ini berangkat dari asumsi bahwa nilai-nilai spiritual Islam memiliki potensi besar dalam membentuk kesadaran diri, pengendalian emosi, dan keterampilan sosial remaja secara integral. Alasan riset ini didasari oleh meningkatnya tantangan emosional yang dihadapi remaja di era modern, seperti stres akademik, krisis identitas, dan rendahnya kemampuan regulasi emosi. Subjek penelitian adalah siswa Madrasah Aliyah Swasta Al-Ansor, dengan menggunakan metode kualitatif dan pendekatan psikologi pendidikan. Teknik pengumpulan data meliputi wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa pendidikan Islam berperan signifikan dalam membimbing remaja membangun kecerdasan emosional melalui internalisasi nilai iman, pembinaan spiritual, keteladanan guru, serta lingkungan pendidikan yang religius dan suportif. Implikasi penelitian ini menunjukkan pentingnya integrasi antara teori psikologi modern dan nilai-nilai transendental Islam dalam perancangan strategi pembelajaran dan pembinaan karakter remaja agar mampu menghadapi dinamika kehidupan dengan keseimbangan emosi dan spiritualitas yang kuat.</i>
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INTRODUCTION

Nowadays many teenagers have difficulty managing their emotions, such as anger, sadness, anxiety, or frustration, especially when facing academic pressure, family problems, or conflicts with peers (Ariani & Muchtar, 2024; Hakim & Salim, 2024; Ilham & Ramadani, 2024; Kustati, Kosim, Sermal, Fajri, & Febriani, 2024; Pandey, 2025). This phenomenon does not only occur in public schools, but also in Islamic educational environments such as Islamic boarding schools and madrasas (Akmansyah, Ramadhani, & Prawoto, 2025; Arif, Aziz, & Abdurakhmonovich, 2024; Ubaidillah & Faiz, 2025). Unfortunately, attention to the emotional intelligence aspect is still often overlooked, because the focus of education is more focused on academic achievement and mastery of religious material. In fact, Islam as a religion that *is rahmatan lil 'alamin* has profound principles about managing emotions, such as patience (*ṣabr*), self-control (*mujaḥadah al-nafs*), and empathy for others (Desmiati, Kusnadi, & Yunus, 2023; Hasanah, 2023; Muksin & Mudlofir, 2024). The lack of integration between these teachings and the practice of educational psychology leads to the emergence of various behavioral problems among adolescents, such as delinquency, bullying, low empathy, and even stress and depression.

In the Islamic view, this educational process not only regulates education in the cognitive or intellectual aspect, but also has great attention to the emotional and spiritual aspects of a person (Hamzah dkk., 2024; Sunardi, Fathoni, & Munfarida, 2024; Thakadipuram, 2024; Yaumi, 2025). Apparently, Islam has a comprehensive concept of education, including emotional education, which is very representative and relevant applied to this day (Hardina, Amin, & Wardana, 2024). This concept not only includes the management of emotions such as anger, fear, or sadness, but also forms mental resilience, patience, and the ability to be empathetic towards others (Wicaksono, Arifin, & Sumarsono, 2024). These values are internalized in the moral teachings that are at the core of Islamic education.

Some previous research has shown that the integration between Islamic values and psychological approaches has a significant influence on the development of adolescents' emotional intelligence. One of the relevant studies was conducted by Jakandar et. al., shows that Islamic habituation activities such as congregational prayers, daily prayer readings, and cults have a positive impact on shaping students' ability to manage emotions and establish healthy social relationships (Jakandar, Pantiwati, Sunaryo, & Fikriah, 2025). Another study by Mohammadi, highlights counseling based on Islamic teachings is able to calm the psyche of adolescents and increase their awareness of the importance of self-control and introspection (Abdullah, Alim, Andriyadi, & Burga, 2023; Kustati dkk., 2024). Meanwhile, Moore researched the implementation of Islamic educational psychology in shaping the character of students. This research emphasizes the importance of Islamic learning methods, such as the example and habituation of pious deeds, which indirectly also shape the emotional aspect, especially in terms of patience, empathy, and peace of mind (Moore, 2024). In addition, Syafii & Azhari in his research on emotional intelligence from the perspective of Islamic psychology in

adolescents in *pesantren* environments found that intense spiritual approaches, such as *dhikr*, recitation, and *muhasabah*, are able to form the emotional stability of adolescents. An Islamic boarding school environment that is conducive to spiritual development has been proven to support the development of emotional intelligence naturally and sustainably (Syafii & Azhari, 2025). Furthermore, Khodijah et. al., through his research explained that Islamic education methods not only form intellectual aspects, but also provide ample space for strengthening the emotional and mental aspects of students. Education that instills the values of monotheism, worship, and morals has been proven to be able to create peace of mind, which is the main foundation in the formation of emotional intelligence (Khodijah, Nani, & Rahmat, 2024). This study concludes that the Islamic educational psychology approach can be a preventive solution to adolescent emotional disorders such as stress, anxiety, and excessive anger. Meanwhile, Muhammad et. al., found that the presence of religious teachers who are role models in morals and emotional management has a great influence on the emotional development of students. Teachers who are able to convey Islamic teachings in a touching manner and guide students with a personal approach are proven to foster a more mature emotional awareness. This shows that in the practice of Islamic education, the relational and emotional aspects have the same weight as the cognitive aspect (Muhammad, Abitolkha, & Dodi, 2024).

The distinction of this study lies in its more specific focus, which is to examine the role of Islamic educational psychology conceptually and practically in the process of nurturing adolescent emotional intelligence. This research not only traces the influence of religious values, but also seeks to map the framework of Islamic education psychology as a discipline that can be applied in the context of adolescent emotional education systematically. In addition, the approach used in this study emphasizes the integration between modern psychological theory and Islamic educational principles, resulting in a holistic approach that has not been explored much in previous studies. This research is expected to make a new contribution to the field of Islamic educational psychology studies, especially in formulating educational strategies and methods that are not only oriented towards intellectual intelligence, but also deeply touch the emotional and spiritual aspects of students, especially adolescents who are in a critical phase of finding their identity.

RESEARCH METHODS

This study uses a qualitative method with a case study approach, which aims to gain an in-depth understanding of the role of Islamic educational psychology in the development of emotional intelligence in adolescents. This approach was chosen because it allows researchers to explore psychological dynamics and educational processes contextually, as happens in an educational environment full of Islamic values (Creswell & Poth, 2016). With a case study, this research focuses on one Islamic educational institution that actively applies the principles of Islamic psychology in fostering students' personalities and emotions.

The time for this research was conducted from February to December 2024. Al-Ansor Aliyah Madrasah was chosen as the location of the research because this madrasah is an educational environment that integrates Islamic values in the development of students' character, so it is very relevant to examine the role of Islamic educational psychology. The research subjects consisted of students in grades XII, teacher, and Islamic education counselors who were active in the madrasah. The selection of informants was carried out purposively by considering their experience and involvement in the emotional intelligence development program.

Data was collected through interview techniques conducted with teachers, counselors, and students to explore perceptions and practices of parenting based on Islamic educational psychology (Roulston & Choi, 2018). In addition, the researcher also conducts participatory observations in learning and extracurricular activities aimed at honing students' emotional intelligence. Data analysis was carried out thematically by grouping findings based on the main patterns and concepts that emerged from interviews, observations, and documentation. All data were analyzed in depth to describe how Islamic educational psychology contributes to shaping adolescent emotional intelligence. (Hashimov, 2015) To ensure the validity of the data, the researcher used source triangulation techniques and methods by comparing information obtained from various parties and data collection techniques. In addition, the member check process is also carried out by asking for confirmation from the informant regarding the findings to be in accordance with the existing reality.

RESULT

The Role of Islamic Education Psychology in Developing Emotional Intelligence at Al-Ansor Private Aliyah Madrasah Padangsidempuan

Self-Motivation Skills Development

Islam uses the concepts of reward (*tsawab*) and punishment (*'iqab*) as one of the important mechanisms in fostering and developing motivation in humans (Mustafidin, Ratnawati, & Latifah, 2025). This concept does not only function as a system of rewards and sanctions, but also as a form of deep moral and spiritual education so that human beings are always on the path of faith and obedience to Allah and His Messenger. Reward is a form of divine appreciation for righteous deeds, which not only promises a reward in the hereafter, but also brings peace of mind and inner satisfaction in the world. On the contrary, punishment in Islam serves as a warning of the consequences of moral deviation and faith, which aims to prevent humans from committing sins and vices. In the context of personality psychology, this concept of reward and punishment is in line with motivational theory, where humans are driven to act out of the expectation of reward or fear of punishment. Islam directs this impulse within a spiritual and transcendental framework, so that human motivation is not merely materialistic or instinctive, but is directed towards the awareness of responsibility as a servant of Allah (Shaukat, 2024). It also creates internal control in humans, where the orientation of life

is not only to seek worldly success, but also to gain the pleasure of Allah and the salvation of the hereafter.

In an interview conducted with Mr. Solehuddin, a teacher of Islamic Religious Education at the Al-Ansor Private Aliyah Madrasah Padangsidempuan. He mentioned that the motivational approach he developed was based on the principles of *i'qab* (punishment) and *tsawab* (reward), which are concepts in classical Islamic education. According to him, these two approaches are effective if done wisely and contextually. When students understand that every action has consequences, whether in the form of rewards or punishments, they start to think further before making a decision, said Mr. Solehuddin. He explained that *tsawab* in this context is not just a physical gift, but also in the form of praise, greater responsibility, or recognition in front of classmates. Meanwhile, *i'qab* does not necessarily mean physical or harsh punishment, but it can be in the form of additional assignments, written reflections, or reduction of privileges (*Interview With Mr. Sholahuddin, 2024*).



Figure 1. Reward and Punishment

In the perspective of personality psychology, especially in motivational theory, this concept of reward and punishment is in line with the basic principles that drive human behavior. The intrinsic and extrinsic motivations that are the focus of modern psychologists have been first explained in Islam with a much more comprehensive approach. Islam not only offers extrinsic motivation through the rewards of heaven and hell, but also fosters intrinsic motivation through an awareness of faith, love for Allah, and concern for others. This shows that the motivational system in Islam includes emotional, cognitive, social, and spiritual aspects, all of which are directed at forming the perfect human being (*insan kāmīl*) (Muhtar & Zailani, 2024). Motivation in Islam, guided by this concept of reward and punishment, also creates an internal self-control mechanism. When a Muslim realizes that every deed is recorded and accounted for, he is encouraged to act with full responsibility and integrity, even when not supervised by humans. The orientation of life is no longer solely to fulfill worldly interests or social

recognition, but rather the search for the meaning of life, the pleasure of Allah, and eternal happiness in the hereafter.

In an interview with one of the grade XII students named Syafi'i, he revealed his experience of participating in learning that uses *the i'qab* and *tsawab approaches* by Islamic Religious Education teachers. Shafi'i explained that at first he was afraid when he heard the term *i'qab* which is synonymous with punishment. However, over time, he realized that the punishment given by the teacher was not intended to embarrass him, but to form responsibility and self-awareness. I was once given an extra task because I forgot to bring the Qur'an, but after that I became more disciplined. Mr. Ali Tua was not angry, but she gave me advice and asked me to write down the reasons why I had forgotten, and then how to prevent it from happening again. From there I began to realize, said Syafi'i honestly. On the other hand, Shafi'i felt that giving *tsawab* in the form of praise or additional responsibility made him even more motivated. When I was able to memorize the surah fluently, I was chosen to be an imam when praying duha with friends. It feels proud, and it makes me want to continue learning others as well, she said with a smile (*Interview With Shafii*, 2024).

In addition, inspirational stories in Islamic history are also important in Self-motivation skills development. So that many educators since ancient times have used stories as a way of self-motivation skills development for children and their generations. They teach characters who have examples and also religious values or moral values through stories. The stories contained in the Quran are very many and varied, all of them are retold to comfort the Prophet so that he is always motivated in carrying out his Islamic *da'wah* (Jannah, 2024). From the story, the motivation to learn, preach, and take lessons is always imprinted in oneself. From the story, humans can also acknowledge the apostleship of Muhammad PBUH and believe everything brought from his God. In the story, many warnings are given of bad life stories as happened to the infidels in the previous people. The role of this story is described by Allah in His words in the letter of Joseph verse 111, Verily in their stories there is a lesson for those who have understanding. The Qur'an is not a fabricated story, but it confirms the previous (books) and explains all things, and as a guide and a blessing for the believers.



Figure 2. Activities to tell the stories of the prophets

In an interview conducted with a grade XII student named Salsabila. He told how the stories in the Qur'an became a source of encouragement and motivation in his life as a student. According to Salsabila, since childhood she often heard the stories of the prophet from her parents, but it was only when she was in the madrasah that she began to understand the deep meaning of the story. I am most inspired by the story of the Prophet Joseph. How he was patient, remained honest, and never gave up even when he was slandered and put in prison. It strengthens me when facing problems, said Salsabila with full confidence. She added that the story became a handle when she experienced learning difficulties or conflicts with friends. I thought, if only Prophet Joseph could pass a severe test, why can't I be patient with a small test? In addition to the story of the Prophet Yusuf, Salsabila also mentioned that the story of the Prophet Moses who dared to face Pharaoh gave him the courage not to be afraid to tell the truth. According to him, Moses' courage was not because he was physically strong, but because of his faith in God's help. I became more courageous in expressing my opinion in class, even though I used to be very quiet and shy, she explained (*Interview With Salsabila, 2024*).

Motivate yourself with an important event and excite your feelings and attract attention to occupy yourself with something important. Thus, man will prepare himself to learn a lesson contained in the event, and man will also be able to better accept the wisdom and lessons contained in it and understand it thoroughly. This seems to be the case with the Hunain incident, where the Muslims boasted of their immense strength and were also convinced that they would be able to defeat the infidels. They forget that victory exists only by the power of Allah.

From the above explanation, it is understood that efforts to develop the ability to motivate oneself in an Islamic perspective are carried out by touching the innermost part of human beings, namely the heart. These touches are able to arouse motivation so that individuals are encouraged to behave and behave in accordance with the values desired by the cues of the Qur'anic verses.(Shehab, 2024) Thus, the aspect of emotions and feelings in humans is a priority of the Qur'an in order to develop their motivations so that these emotions become more intelligent and useful, not only for the individual concerned but also for others.

Development of Adaptability to Others

Individuals who are in the adolescent phase, need an ability to adapt to others, where the adolescent is (Mastorci, Lazzeri, Vassalle, & Pingitore, 2024). If he is in the school environment, of course he needs the ability to adapt to a group of peers, teachers. If he is in a family environment, he needs the ability to adjust to his parents and other family members. Likewise, in the community environment, he needs the ability to adapt to all the components in society (Abir, Das, & Ferdous, 2024). When adolescents are able to respond to various problems maturely, efficiently, satisfactorily and healthily, they are considered to have good adaptive skills. A teenager has certain social characteristics in adapting to the surrounding environment.

The interview was conducted with Mr. Mohon, a Guidance and Counseling teacher. In this conversation, he explained the importance of developing adaptability to others as part of character education that must be built from an

early age. According to Mr. Arif, adaptability is not just about adjusting to a new environment, but more than that: how students can build healthy social relationships, respect differences, and be able to work together in various situations. In today's era, academic ability alone is not enough. Our children must be equipped with social skills to be able to live harmoniously in an increasingly complex and diverse society, he said (*Interview With Mr. Mohon, 2024*).

One of the acts of adaptation is loyalty. A teenager's loyalty to his family comes first from his loyalty to a group of friends, and that his loyalty to his family is stronger and stronger than loyalty to his group in many cases. Sometimes his loyalty to the group and his efforts to follow all its orientations and values (to the degree indicated by such psychological studies) is nothing more than an attempt on the part of the adolescent to satisfy the tendency to gather, which he does not find in the family environment. The strongest evidence that shows a teenager's strong loyalty to his family is his anger and his emotions if someone offends or vilifies his family's honor.

In addition, associating with the opposite sex is part of adapting to others. Hanging out with the opposite sex has strict rules in Islam. As a form of emotional intelligence, getting along with anyone is not a problem as long as you pay attention to the signs that have been outlined by Islam (Din & Khan, 2023). Because it also concerns sexual development. As for the themes related to sexual development and types of relationships between men and women, the Qur'an and Sunnah have been alluded to with wisdom. These are very important foundations that should be used as a foundation for psychological studies that call for the provision of sex education to young people in this phase. Allah SWT says in Surah al-Nur verse 30, Say to the believing males, let them restrain their gaze, and guard their genitals; That is more sacred for them, for Allah is Aware of what they do. *Ghadhdhu al-bashar* (keeping one's sight) is a teenage self-etiquette in Muslim society, it is a means to prevent the turbulence of sexual drive. Allah commands believing women in the Muslim society to restrain their gaze and not to show *zînah* (jewelry) to anyone other than their mahram, so that the fitri stimulus remains latent and not aroused at all times (Karim, 2021). So, the right time has come to fulfill it with marriage that is legalized by Allah and made by Him the only way that can fulfill this stimulus in men and women.

The interview was conducted with Mrs. Khoirul Bariyah, S.Pd.I., an Islamic Religious Education teacher. He gave a wise and educational view on the importance of accompanying students in building healthy relationships with the opposite sex, as part of social learning and adaptability development. According to Mrs. Khoirul Bariyah, association with the opposite sex is an inevitable social reality in the school environment. Therefore, the approach taken by teachers is not with a total repressive ban, but through coaching that touches on the moral, emotional, and social aspects of students. The teenager is in a phase of finding his identity. They need guidance to be able to interact with the opposite sex in a healthy and ethical manner, not just a prohibition without explanation, he explained. He explained that association with the opposite sex can be a means of developing adaptability, if directed properly. In various study group activities, class discussions, and student organizations, they learn to understand the differences in the way men and women think, communicate, and respond to

emotions. That's where the adaptation process happens. Children learn how to respect boundaries, maintain good manners, and understand other people's perspectives, she said (*Interview With Khoiurl Bariyah, 2024*).

As adolescents develop, their behavior shows a desire to assert their identity. In his view, he was no longer a small child who was not allowed to speak or hear. Teenagers in the middle of the adolescent phase, try to have a position in the middle of their group. In order for the group to acknowledge his identity, he always wanted to do actions that provoked people's attention to him. The methods are varied. Sometimes she wears brightly colored clothes and the latest fashions. He also tries to talk, laugh, and walk in a contrived way. Or involve himself in discussions that are far above his level of ability, fond of arguing on matters that are very far from his knowledge. He does not do it on principle, but simply because he likes to argue and chat in bombastic phrases.

The interview was conducted with Mr. Alawi, M.Pd., a senior teacher at a public junior high school who is known to be active in character and social-emotional development activities for students. In this interview, he explained that in adolescence, many students are in the phase of finding their identity, and this is very related to the process of developing adaptability in the social environment. The teenager basically wants to be recognized, wants to be considered. Therefore, they tend to want to express who they are, whether through their speaking style, appearance, or even through a different attitude from their friends, explained Pak Hasanuddin. However, according to him, the desire to show one's identity can be a positive force if directed correctly, or conversely, it can be a source of social conflict if it is not accompanied by adaptability. One of the important roles of teachers is to help students balance self-expression with the ability to understand and adjust to the environment. "Our job is not to turn off their expressions, but to help them understand when and how that identity is shown in the right way, while still respecting others, he added (*Interview With Alawi, 2024*).

Creating educational interactions that make adolescents feel safe to actualize themselves in various family or school activities, so that they are trained to adjust in interactions that are useful to them. Eliminating, or at least avoiding negative behavior in the presence of adolescents, because it will cause negative impressions that adolescents tend to imitate, so that the process of adjusting themselves in a better direction will be disrupted or hampered. Prevent roles that contradict the gender of adolescents, such as men playing female roles or vice versa, as this will have a negative impact on self-adjustment later.

DISCUSSION

Concept of Emotional Intelligence

To get a comprehensive understanding of the concept of emotional intelligence, it is first necessary to state the meaning of each term in detail so that the basis of understanding becomes clear and directed. The term intelligence itself is a translation of the word intelligence in English. The word intelligence comes from the Latin word *intelligere* which means to connect or to unite with each other. This meaning shows that

intelligence is not just a cognitive ability, but also includes the ability to integrate various information, experiences, and contexts so as to produce a complete and meaningful understanding. In other words, intelligence is an active process of connecting different aspects into a unit that can be used to make decisions and act appropriately.

In the Arabic context, the term that comes closest to the meaning of intelligence is *al-dzakâ'* which literally means understanding, speed in grasping something, and perfection in that regard. According to Thakadipuram, *al-dzakâ'* reflects a person's ability to understand something quickly and accurately, so it not only focuses on the intellectual aspect, but also touches on the intuitive and spiritual dimensions of the thought process (Thakadipuram, 2024). This view is reinforced by Musa, a well-known philosophical psychologist in the Islamic world, who referred to intelligence as the intuitive force or *al-hadtsu* (الحدث) (موسى, 2020). This intuitive power is the direct and spontaneous ability to grasp the truth without having to go through a lengthy process of analysis, a form of almost instant but profound understanding. Thus, intelligence in this perspective is not only fixated on rational or logical abilities, but also on inner sensitivity and intuition that are the basis for effective decision-making.

Davidson posited that intelligence has at least three main dimensions. First, the ability to face and adapt to new situations quickly and effectively. Second, the ability to use abstract concepts efficiently, which includes four important elements, namely understanding, arguing, controlling, and criticizing. Third, the ability to understand the relationship between things and learn very quickly (Davidson & Downing, 2000). Psychologists use the term metacognition to refer to a person's thought process about his or her own way of thinking, whereas the term metacognitive is used to refer to a person's awareness of his or her own emotions. These two concepts emphasize the importance of self-reflection as part of mental and emotional management. However, Daniel Goleman prefers the term self-awareness to describe both aspects thoroughly. According to Goleman, self-awareness is not just attention immersed in emotions, but a more neutral and stable mode, which allows a person to remain able to do self-reflection even when experiencing intense emotional turmoil (Goleman, 2006). In other words, self-awareness is the ability to recognize and understand what is being felt without getting caught up or losing control in the storm of emotions.

Self-awareness, according to Daniel Goleman, includes the ability to know the feelings experienced at a certain time and use them as a guide in personal decision-making. In addition, self-awareness also involves having a realistic picture of one's own abilities and a solid sense of self-confidence. This moment of sudden consciousness of the samurai is a powerful illustration of the essence of emotional intelligence, namely the ability to realize feelings that arise directly at that moment. Furthermore, self-awareness is not only limited to observing and recognizing feelings, but also involves the ability to gather the right vocabulary to describe those feelings. This is important so that a person can communicate and understand their feelings better. In addition, self-awareness includes an understanding of the complex relationships between thoughts, feelings, and reactions that arise in response to a particular situation.

Development of Adolescent Psychology in Islamic Education

The development of Islamic psychology provides a great opportunity in answering the educational challenges of today's Muslim adolescents. This method uses a practical approach by adapting established Western psychological theories, then adapting it to the basic values of Islamic teachings through the process and justification of *al-nash* (Bahri & Suparto, 2025). In the context of Islamic education, especially in the adolescent phase which is psychologically a crucial period in the formation of self-identity, this pragmatic approach allows the integration between the needs of personality development based on contemporary psychological science and the moral and spiritual foundations of Islam (Surbakti, Harahap, & Hasanah, 2024). This is important considering that Muslim adolescents today not only face academic and social problems, but also experience complex psychological challenges due to the flow of globalization, secularism, and value disruption through digital media.

The pragmatic method put forward by Ismail al-Faruqi, provides a systematic operational map in the development of Islamic psychology (Al-Faruqi, 2012). Steps such as mastery of modern disciplines, mastery of Islamic treasures, and critical assessment of both, are important foundations in building an approach to Islamic education that is able to touch the cognitive, affective, and spiritual sides of adolescents. Within this framework, theories of adolescent developmental psychology such as those developed by Erikson regarding identity crisis, or Bandura regarding social learning are not rejected absolutely, but are reviewed and reinterpreted through the lens of Islamic values. For example, the concept of self-actualization in Maslow's hierarchy of needs can be transformed into the concept of *taqarrub ilallah* as the peak of a Muslim's existential achievement.

The application of pragmatic methods in the development of Islamic psychology provides an important alternative in building a psychological approach that is relevant to the Islamic context, including in dealing with the psychological problems of Muslim adolescents. In the world of Islamic education, adolescents are an age group that faces identity challenges, social pressures, and popular cultural influences that often conflict with religious values (Khan, 2024). Therefore, a pragmatic approach that combines modern psychological theory with Islamic values becomes an applicable methodological solution. This method produces six patterns of application approaches that can be optimized in adolescent education, namely similarization, parallelization, complementation, induction, verification, and integration of spirituality.

In addition, it is also supported by three main approaches that have been used by classical Muslim psychologists, namely scripturalist, philosophical, and Sufistic approaches. These three approaches provide space for the development of comprehensive Islamic psychology. In the context of adolescents, a scriptural approach can be used in the delivery of religious teachings that are normative and textual. This approach is very suitable to be applied in formal education, such as in the subject of faith

or *fiqh*, which emphasizes the importance of obedience to religious teachings. The philosophical approach opens up space for adolescents to think reflectively and critically in looking at the meaning of life, self-existence, and the values of universal truth. Meanwhile, the Sufism approach is very relevant to strengthen the emotional and spiritual aspects of adolescents, who often experience inner anxiety, the search for the meaning of life, and the longing for peace of mind.

These three approaches stand on the epistemological foundations of Islam which involve revelation, reason (*burhan*), and intuition (*irfan*). In adolescent education, the use of these three sources of knowledge must be pursued simultaneously and proportionately (Robbani & Haqqy, 2021). Revelation provides normative guidance, reason becomes a tool for analysis and rationalization, while intuition functions to strengthen the inner dimension and spiritual sense of adolescents. The combination of the three gives birth to an educational approach that touches the cognitive, affective, and spiritual aspects in its entirety. This is important considering that the problems of modern adolescents cannot be solved with a logical approach alone, but also require a spiritual touch and awareness.

Adolescence is a developmental phase that is greatly influenced by the process of searching for meaning, values, and identity. In this phase, the tendency to ask deeply about life, existence, and religious goals becomes stronger. Therefore, a philosophical approach that prioritizes systemic, radical, and universal ways of thinking is very important in developing an educational approach that touches the existential dimension of adolescents. Systemic thinking helps adolescents see the connection between various aspects of their lives—between faith, morals, social, and emotional. Meanwhile, radical thinking leads them to look for the root of the problem, and universal thinking guides them to develop an inclusive and open perspective, without losing the orientation of Islamic values. Islamic psychology is based on intuitive procedures (*al-hadsiyah*), inspiration and ideals (*al-dzauqiyah*) (Afrinaldi, Amir, & Arif, 2015). The procedure is carried out by sharpening the structure of the heart through the process of self-purification (*tadzkiyah al-nafs*) (Helwa, 2017). This method can open the veil (*hijab*) that becomes a barrier between the knowledge of Allah and the human soul, so that they obtain revelation (*al-kasyf*) and are able to reveal the true nature of the soul.

KESIMPULAN

The most important findings of this study suggest that Islamic educational psychology can develop adolescents' emotional intelligence. Through the basis of contemporary psychology with Islamic moral and spiritual foundations, adolescents are guided to understand and manage emotions proportionately, build empathy, and maintain healthy social relationships. Values such as patience, gratitude, *tawakal*, and self-control taught in Islam have proven to be effective in strengthening adolescents' emotional control and psychological stability, especially in dealing with social pressures and challenges of self-development during the transition to adulthood.

The scholarly contribution of this research lies in the fusion of contemporary theories of emotional psychology with spiritual and moral principles in Islam. This approach provides a new conceptual and applicative model in the development of adolescent character, especially in the Islamic education environment. This research also emphasizes that emotional education cannot be separated from spiritual aspects and religious values, thus opening up opportunities for integration between educational psychology and Islamic sciences in the development of Islamic curriculum, learning methods, and counseling services that are relevant to the needs of today's Muslim youth.

This study has limitations in narrow scope because it was only conducted at Madrasah Al-Ansor Padangsidempuan, so the findings cannot be generalized to other madrasahs with different characteristics. In addition, the approach used is qualitative descriptive without being accompanied by standardized psychological measurement instruments, so that the results obtained are interpretive and have not described the level of emotional intelligence quantitatively. The primary focus on the role of teachers also limits the analysis to other factors that also affect adolescents' emotional development, such as family roles, social environment, and media.

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