

Emotional Education in the Qur'an: Narrative Analysis of Stories of Qur'anic Decisions in Islamic Education

Ekawati Hamzah¹, Indo Santalia², Lailatul Qoimah³

¹ Universitas Islam As'adiyah Sengkang, Indonesia; ekawatihamzah@unisad.ac.id

² Universitas Islam Negeri Alauddin Makassar, Indonesia; indosantalia@uin-alauddin.ac.id

³ Institut Studi Islam Fahmina, Indonesia; lailatulqoimah73@gmail.com

Abstract

Keywords:

Al-Quran; Emotional education; Emotional intelligence; Quranic figures, Islamic education.

Until now, the world of education tends to be dominated by the concept of intellectual intelligence (IQ) both in theory and practice, while the aspect of emotional intelligence (EQ) is often neglected. However, in the context of Islamic education, emotional intelligence is a crucial foundation for forming individuals who are knowledgeable and have noble morals according to the guidance of sharia. Therefore, this study aims to explore the dimensions of emotional intelligence in the Qur'an through the narratives of the Prophet Moses, the Prophet Joseph, and Luqman al-Hakim. The focus of this study is to analyze how these figures manage emotional stress, make decisions, and carry out leadership and guidance effectively. This study uses a qualitative approach with a narrative-thematic analysis method and a *maudū'i* (thematic) interpretation approach. Through this technique, patterns of emotional education are identified from the Qur'anic texts to see their relevance to modern Islamic psychopedagogy. The research findings show that the Qur'an not only contains cognitive and spiritual aspects but also provides a comprehensive affective structure in the Islamic learning process. The stories of the prophets provide concrete models of self-regulation, empathy, and mental resilience, which are at the heart of emotional intelligence. This research significantly contributes to the development of a revelation-based character education curriculum. The results can serve as a theoretical foundation for educational practitioners in designing learning models that integrate emotional and spiritual intelligence contextually.

Abstrak

Kata kunci:
Al-Quran;
Pendidikan emosional;
Kecerdasan emosional; Tokoh-tokoh Al-Quran, Pendidikan Islam.

*Sampai saat ini, dunia pendidikan cenderung didominasi oleh konsep kecerdasan intelektual (IQ) baik dalam teori maupun praktik, sementara aspek kecerdasan emosional (EQ) seringkali diabaikan. Namun, dalam konteks pendidikan Islam, kecerdasan emosional merupakan landasan penting untuk membentuk individu yang berpengetahuan dan memiliki akhlak mulia sesuai dengan petunjuk syariat. Oleh karena itu, penelitian ini bertujuan untuk mengeksplorasi dimensi kecerdasan emosional dalam Al-Qur'an melalui kisah Nabi Musa, Nabi Yusuf, dan Luqman al-Hakim. Fokus utama penelitian ini adalah menganalisis bagaimana tokoh-tokoh tersebut mengelola stres emosional, mengambil keputusan, dan melaksanakan kepemimpinan dan bimbingan secara efektif. Penelitian ini menggunakan pendekatan kualitatif dengan metode analisis naratif-tematik dan pendekatan interpretasi *maudū'i* (tematik). Melalui teknik ini, pola pendidikan emosional diidentifikasi dari teks-teks Al-Qur'an untuk melihat relevansinya dengan psikopedagogi Islam modern. Hasil penelitian menunjukkan bahwa Al-Qur'an tidak hanya memuat aspek kognitif dan spiritual, tetapi juga menyediakan struktur afektif yang komprehensif dalam proses pembelajaran Islam. Kisah para nabi memberikan model konkret tentang pengaturan diri, empati, dan ketahanan mental, yang merupakan inti dari kecerdasan emosional. Penelitian ini memberikan kontribusi signifikan terhadap pengembangan kurikulum pendidikan karakter berbasis wahyu. Hasil penelitian dapat berfungsi sebagai landasan teoritis bagi para praktisi pendidikan dalam merancang model pembelajaran yang mengintegrasikan kecerdasan emosional dan spiritual secara kontekstual.*

Article history:

Received: 16-08-2025

Revised: 13-11-2025

Accepted: 26-12-2025

Corresponding Author:

Ekawati Hamzah: Universitas Islam As'adiyah Sengkang, Indonesia; ekawatihamzah@unisad.ac.id

INTRODUCTION

Globalization requires development and modernization in many fields, including science and technology (Zheng et al., 2018). Despite complexity, technology has helped most human endeavors. Scientific development caused this. Educational activities must emphasize cognitive, psychomotor, and affective skills to keep up with technology and science (Santos, 2023). Thus, education emphasizes emotional intelligence alongside academic and practical skills (Drigas et al., 2023; Vila et al., 2021). Individuals without emotional intelligence are expected to experience social and individual skills deficits (Michels & Schulze, 2021). Emotional and intellectual intelligence are linked. The quantity of intelligence affects both. Three competency factors—problem-solving competence, verbal competence, and social competence—define intelligence. Memory, reasoning, sensory skills, and verbal fluency also affect IQ (Harris et al., 2022; Lamri & Lubart, 2023). Educators must foster, direct, and meet pupils' emotional needs for self-actualization, security (protection), appreciation (respect), and learning and self-development (Kazanjian, 2022; Madin et al., 2022). To meet these emotional needs, educators must tailor emotional learning to kids' developmental stages and ages. Thus, emotional needs can be met (Wigelsworth et al., 2022). Emotional intelligence is underemphasized in education. Not all educators recognize its importance (Bechter et al., 2023). Education has always focused on cognitive and motor skills, with little attention paid to emotional needs (Housman, 2017; Immordino-Yang et al., 2019). This kind of educational management has the potential to produce technology-savvy, knowledge-savvy, and globalization-ready educational products, but it lacks psychological growth.

Globalisation is emphasized in Islamic education. Islamic education must foster human growth and development throughout life to maximize potential, especially in noble character (Madum & Daimah, 2024; Munawarsyah, 2023). Most successful people have strong motivations. They know their reasons and act accordingly. Islamic education advances science and education, according to this statement. Muslim intellectuals have made significant contributions to education and research. Islamic education develops, improves, and resolves emotional intelligence issues (Lubis et al., 2024; Wahab, 2022). Modern education emphasizes emotional intelligence to develop mature, sympathetic, and resilient students (Gonzales, 2022). The Islamic view holds that emotions are essential to morality and character (AL Zbon & Smadi, 2017). The fundamental source of Islamic beliefs, the Qur'an, offers emotional elements rarely explored in affective education.

Daniel Goleman's 1990s introduction of emotional intelligence has made it popular in psychology and education (Zeidner & Matthews, 2018). Emotional intelligence, according to Goleman, is the ability to understand and manage one's own and others' emotions and use them in social interactions and decision-making (Hiremath & Pradeep, 2024). He defines emotional intelligence as self-awareness, emotional regulation, motivational drive, empathy, and social skills (Chung et al., 2023; Filice & Weese, 2024). These qualities matter more than IQ in determining life achievement, he said. Self-control and purity have long been part of Islamic character education (Ram, 2023; Zartman, 2018). Patience, acceptance of destiny, compassion, and tazkiyah al-nafs (soul purification) are emotional intelligence values (Maktar et al., 2025). These ideas impact our relationship with God, societal interactions, and personal growth. Great thinkers like Imam Al-Ghazali believed that restraining desires was the foundation for educating the soul and emotions, a field of moral science in Islam (Mukti et al., 2021). Ancient and

contemporary interpretive works extensively study the emotional side of Quranic figures like Yusuf, Musa, and Luqman (Mohiuddin & Radhilufti, 2025; Rassool & Luqman, 2022). Many commentators emphasize faith, miracles, and morals. Ibn Kathir emphasizes Prophet Yusuf's valor and amazing fate, not his emotional management. Sayyid Qutb's exegesis on Quranic figures' feelings emphasizes spirituality and inner struggle, not affective education. Thus, the Quran's figures teach emotional regulation and affective intelligence, but formal emotional education has yet to develop these issues. This narrative study of Quranic figures' serious emotional decisions provides a foundation for revelation-based affective instruction.

So far, the literature on stories in the Koran, such as the stories of Prophet Moses, Prophet Yusuf, and Luqman al-Hakim, has focused more on theological aspects, miracles, or normative moral messages (Ibn Kathir). Setiawati's research uses the Quran to define and explain emotional intelligence and how Islamic education promotes moral development (Setiawati, 2021). Ikhwan et al. and Usman et al. addresses emotional intelligence's concept, purpose, Islamic perspective, and educators' role in cultivating EQ and spiritual intelligence (Ikhwan et al., 2025; Usman et al., 2021). Therefore, this study examines emotional intelligence from an Islamic, Qur'an-based perspective, unlike previous studies. This article categorizes emotional intelligence using Qur'anic narratives, outlines Islamic education strategies for emotional intelligence development, and applies the *maudhū'i* interpretative approach.

The main difference of this research lies in the use of narrative analysis of the moments of crisis experienced by Musa, Yusuf, and Luqman to formulate an applicable pattern of emotional education. If classical interpretations (such as Sayyid Qutb) see the inner turmoil of the characters as a form of pure spirituality, this research goes further by contextualizing it as a structure of Islamic psychopedagogy. By using the *maudū'i* interpretation method, this research offers a new synthesis between the narrative of revelation and contemporary affective needs, which is expected to be the basis for developing a character education curriculum that is complete and more relevant to the challenges of the times. This research also combines narrative analysis with *maudū'i* interpretation to produce a theory of "Revelation-Based Affective Education". In addition, it fills the gap between Western EQ theory (Goleman) and existing Islamic values (*tazkiyah al-nafs*), making it more systematic for the world of education. The stories of figures such as Moses, Joseph, and Luqman in the Quran demonstrate the complex dynamics of emotions and decisions. However, a textual or normative approach often overlooks this dimension. Therefore, this study seeks to learn about the values of emotional education in the Quran through a narrative analysis of the important decisions made by these three figures, who contributed to the world of Islamic education.

RESEARCH METHODS

This research employs a qualitative approach because it seeks to determine the deep and contextual meaning of the Quranic text, particularly in relation to the emotional aspects of Quranic figures. This approach allows researchers to understand the internal dynamics of the narrative and uncover the implicit values contained within. The method used is narrative-thematic analysis, a textual study technique that focuses on the patterns, structures, and themes that emerge from the narrative. Through this method, researchers can compile thematic categories related to emotional intelligence, such as self-control, empathy, patience, and forgiveness. The focus is on how the narrative conveys each character's emotional experiences and decision-making

processes. The narrative-thematic analysis model is presented below in Figure 1 (Castleberry & Nolen, 2018).

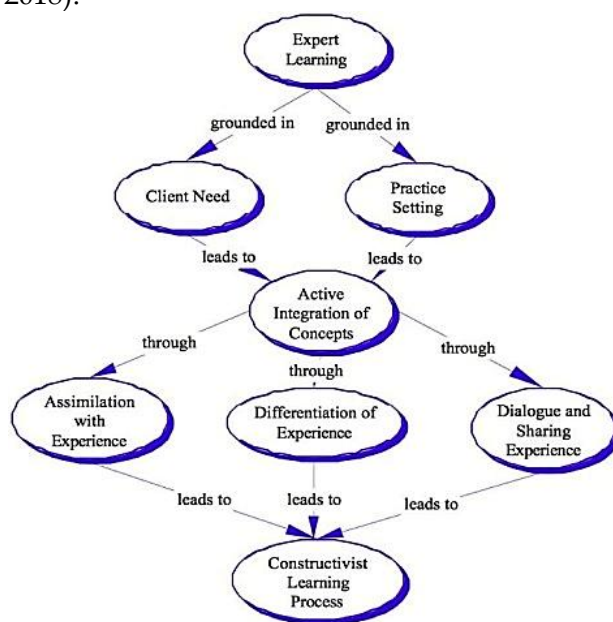


Figure 1. Narrative-Thematic Analysis Model

The primary data sources for this study are verses from the Quran containing the story of the Prophet Moses, specifically in Surah Al-Qasas and Taha; the story of the Prophet Yusuf in Surah Yusuf; and Luqman's advice to his son in Surah Luqman, verses 12 to 19. These verses were selected because they contain a strong narrative structure and explicitly reflect the psychological and affective dynamics of the characters. The analysis process was conducted by identifying crucial points in the story, particularly when the characters are faced with emotional situations that require important decisions. Through this analysis, the research seeks to uncover the emotional education values displayed by these characters and how they can be adapted within the context of contemporary Islamic character education.

RESULTS AND DISCUSSION

Results

Emotional Education

Due to its importance to students' social, intellectual, and professional success, emotional education has become a key focus in recent decades (Muñoz-Oliver et al., 2022). Modern life's psychological pressures require emotional sensitivity and self-regulation. Islamic tradition recognizes this. Islamic spiritual education has always emphasized patience, gratitude, mercy, and self-respect. However, these notions are poorly integrated into current schooling.

Islam calls soul development (*tazkiyah al-nafs*) the process of gaining emotional awareness, control, and expression in a balanced and sharia-compliant manner (Daulay et al., 2025). Islamic emotional education emphasizes relationships and Allah SWT as the center of spirituality. This notion comprises the head, heart, and soul as three personality dimensions that must be promoted harmoniously (Nur'aini & Hamzah, 2023).

Characteristics of Islamic Emotional Education

Emotional education from an Islamic perspective is characterized by the following characteristics in Table 1.

Table 1
Characteristics of Islamic Emotional Education

No	Characteristics	Meaning
1	Self-Awareness (Muraqabah)	Awareness of one's position before God and responsibility for one's emotions.
2	Emotional Control (Sabr and Hilm)	Controlling anger, guarding one's tongue, and remaining calm in the face of provocation.
3	Empathy and Mercy	Cultivating compassion for others as a reflection of God's love for His creatures.
4	Spiritual Motivation (Ikhlas and Ihsan)	Grounding actions with righteous intentions and maximum effort to achieve God's pleasure.
5	Islamic Social Skills	Building relationships based on noble morals, such as honesty, tolerance, and justice.

Division of Emotional Aspects in Islamic Education

In general, emotions in Islam can be classified into two major groups (1) Positive emotions include mahabbah (love), cuti (gratitude), raja' (hope), and ridha (reward). These emotions fuel spirituality and strengthen social relationships. (2) Negative emotions include ghadab (anger), hasad (envy), khauf (fear), and huzn (sadness). These emotions should not be completely suppressed but rather directed to prevent them from becoming destructive.

From an Islamic perspective, emotions should not be suppressed or eliminated but rather addressed wisely. Islam views emotions as part of human nature, given by God to achieve well-being (Ali, 2024; Omais & dos Santos, 2022). Therefore, emotional development emphasizes the ability to manage them, rather than rejecting them. Anger, sadness, and happiness, for example, need to be guided so they do not exceed limits and remain within the boundaries of Islamic law. Self-control (mujahadah al-nafs) is key to responding to emotional impulses proportionately. Thus, emotions become a positive force in shaping morals and a mature personality (Burkitt, 2021).

The Benefits of Islamic Emotional Education

Islamic emotional education is relevant and contextual in the face of fast societal change, rising anxiety, and identity problems afflicting the younger generation (Ahnani 'Azzam & Leany, 2024). This method helps socially anxious people build inner resilience. Islamic emotional education helps people understand, accept, and use their emotions in conformity with Islamic principles (AL Zbon & Smadi, 2017).

Islam's emotional education helps build character as well as address psychological issues (Eka, 2017; Estrada et al., 2019). When the Islamic education curriculum incorporates emotional intelligence like patience, empathy, and self-control, kids become emotionally stable and adopt monotheistic principles. Emotional intelligence is essential for raising resilient Muslims who can handle the times (Trinanda et al., 2025). This makes emotional intelligence valuable in the formation of noble morals, which is the primary goal of education in Islam, Spiritual balance and mental resilience as preparation for facing the pressures of modern life, the quality of healthy social relationships, based on empathy, caring, and courtesy, and spiritual strength, which fosters sincerity and submission to God in every emotion that arises..

Stories of Qur'anic Figures

The Qur'an's character stories teach morality and emotional education. Luqman's admonition to his son in QS. Luqman (31): 13–19 emphasizes the importance of gentleness, patience, and empathic communication in education (Shafwan, 2021). He emphasizes self-control, social decorum, and spirituality as the foundation of a full personality. In many episodes, the Prophet Moses explains how to handle emotions throughout leadership and struggle, such as when facing Pharaoh and overcoming the Children of Israel's impatience. While Allah SWT controls Moses' emotions, he remains emotionally strong. The Prophet Joseph (peace be upon him) teaches patience and perseverance in the face of slander, rejection, and hardship; he stays calm in stressful times. These three examples demonstrate that Islamic emotional intelligence must be modeled after the prophets and Qur'anic characters, who combined faith, morals, and emotive maturity in their activities.

The Firmness and Emotional Control of the Prophet Moses

In Quranic literature, the Prophet Moses (peace be upon him) is a prophetic figure who appears with a firm character and strong emotional dynamics. He is remembered for his bravery in confronting Pharaoh's tyranny and for his ability to manage his emotions in critical situations that tested his psychological and spiritual stability. From the perspective of affective leadership education, the Prophet Moses provides an example of how a leader handles pressure, makes critical decisions, and manages anger and empathy appropriately.

The Qibti Incident: Accident and Self-Awareness

The first incident that demonstrates the affective dimension of the Prophet Moses was when he was involved in a conflict that resulted in the death of a Qibti, as recounted in Surah al-Qasas (28):15-16:

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ فَاسْتَنْعَزَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ قَالَ رَبِّ إِنَّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

15. And he entered the city at a time of inattention by its people and found therein two men fighting: one from his faction and one from among his enemy. And the one from his faction called for help to him against the one from his enemy, so Moses struck him and [unintentionally] killed him. [Moses] said, "This is from the work of Satan. Indeed, he is a manifest, misleading enemy." 16. He said, "My Lord, indeed I have wronged myself, so forgive me," and He forgave him. Indeed, He is the Forgiving, the Merciful.

In classical commentaries such as al-Tabarī's *Jāmi' al-Bayān*, Moses's action is understood as a defense of the oppressed, not as an intentional act of aggression (Al-Tabarī, *Abū Ja 'far. Jāmi' al-Bayān fī Ta'wīl al-Qur'ān. Ed. Ahmad Muhammad Shakir. Kairo: Dār al-Ma'ārif, 2000*). Al-Tabarī emphasizes that Moses was unaware that his blow would result in death; thus, the incident is more accurately described as "qatl khaṭa" (accidental killing).

Meanwhile, a contemporary commentary by Wahbah al-Zuhaylī in *al-Tafsīr al-Munīr* states that Moses's expression of remorse immediately after the incident demonstrates a high degree of moral sensitivity and self-control (Al-Zuhaylī, *Wahbah. Tafsīr al-Munīr fī al- 'Aqīdah wa al-Sharī'ah wa al-Manhaj. Beirut: Dār al-Fikr al-Mu'āšir*). This

Moses' awareness of his mistakes and his reflective attitude are essential components of "prophetic emotional intelligence" that leads to spiritual and social self-improvement.

Facing Pharaoh: Softness in Firmness

When ordered to deliver da'wah to Pharaoh, Musa received strict instructions from Allah SWT to convey the message gently. As He says in QS. Thaha (20): 43-44:

أَذْهَبًا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَحْشَىٰ

43. Go, both of you, to Pharaoh. Indeed, he has transgressed. 44. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]."

According to Fakhr al-Dīn al-Rāzī in *Mafātīḥ al-Ghayb*, the invocation "قَوْلًا لَّيِّنًا" indicates that da'wah and leadership are not synonymous with violence, but rather require an empathetic approach, even toward the most bitter of enemies (*Al-Rāzī, Fakhr al-Dīn. Mafātīḥ al-Ghayb. Beirut: Dār Iḥyā' al-Turāth al-'Arabī*).

Contemporary interpretations expand this meaning in the context of affective communication. The communication carried out by the Prophet Moses (peace be upon him) during his da'wah mission to Pharaoh is one of the most striking examples in the Qur'an of the importance of effective communication in leadership. Allah SWT gave explicit instructions to Moses and his brother, Aaron, to speak to Pharaoh with "قَوْلًا لَّيِّنًا" – gentle and gentle words.

Textually, this instruction appears to be an ethical guideline for delivering da'wah. They highlight that gentleness in communication is not merely an ethical or moral strategy but also has a strong scientific basis for reducing the activation of emotional defense mechanisms in the human brain. Gentle, affective communication can activate the parasympathetic nervous system, which is associated with calm, opening space for information reception, and reducing the tendency for resistance in the listener's brain.

This approach supports the concept that Moses' emotional control was not a form of personal weakness, but a manifestation of prophetic leadership rooted in psychological awareness. By using an effective approach, Moses not only conveyed the message of monotheism verbally but also adjusted his tone and communicative approach to penetrate the psychological barrier of Pharaoh, known as an authoritarian, narcissistic, and repressive figure. This aligns with contemporary findings in communication psychology that an empathetic speaking style can break down mental barriers even in highly defensive or aggressive individuals (Sims, 2017).

In this context, the Prophet Moses' communication strategy can be understood as a prototype of "transformational communication," a form of communication that not only conveys a message but also transforms the emotional and spiritual state of the audience. Moses is considered a representative of a leader who does not subdue opponents through verbal violence or domination but rather through sensitivity to the inner state of his audience, even when that audience is a dictator like Pharaoh.

Furthermore, the concept of "the power of the Prophet" (قَوْلًا لَّيِّنًا) in this verse also has a pedagogical effect on readers of the Quran. It teaches that the success of da'wah, education, and even social advocacy depends not solely on the strength of the argument but also on how the message is emotionally packaged. In today's polarized world, this principle is increasingly relevant, where harsh rhetoric often creates greater resistance than change.

Thus, the narrative of Moses confronting Pharaoh is not merely a historical narrative but a model of empathetic communication in prophetic leadership. It combines the power of a message with a gentle approach, integrates self-control with a sharp

vision, and demonstrates that the success of transforming social reality is largely determined by the subtlety of human interaction.

Anger and Control When the People Go Astray

Another crucial emotional moment occurred when Moses returned from meeting with God and found his people worshipping a calf. Surah al-A'raf (7):150 describes Moses' emotional response:

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضِبَ عَلَيْهِمْ غَضِبًا شَدِيدًا قَالَ يَا قَوْمِ أَوَلَمْ يَأْتِكُمْ آيَاتِي أَنِّي أَخَذْتُ مِنَ الْجِبَالِ فَجَعَلْتُمُوهَا حِجَابًا لِّقَوْمِي فَاصْبِرُوا لِمَا أَمَرَ رَبِّي وَاللَّيْلُ أَكْثَرُ عِلْمًا
وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّوْنِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ

150. And when Moses returned to his people, angry and grieved, he said, "How wretched is that by which you have replaced me after [my departure]. Were you impatient over the matter of your Lord?" And he threw down the tablets and seized his brother by [the hair of] his head, pulling him toward him. [Aaron] said, "O son of my mother, indeed the people oppressed me and were about to kill me, so let not the enemies rejoice over me and do not place me among the wrongdoing people."

This question focused on Moses' frustration after appealing to God, which led his people to create a calf to worship Allah SWT.

According to Ibn Kathīr, Moses' actions showed spiritual restlessness and a strong desire for truth. The Israelites' defiance of monotheism saddened and horrified Moses. According to Farah Siddiqui's "Emotional Ethics in the Qur'an" (2022), Moses' actions were a sort of corrective emotion meant to raise moral consciousness. Siddiqui claims that hurling the alwah (spirit) is a sign of spiritual urgency that rejects polytheism.

In Prophetic Emotional Maturity: A Qur'anic Framework (2020), Muhammad Uways calls this story one of the most sophisticated examples of leadership emotional management. He says Musa used his rage to affirm ideals, which he balanced with introspective and communicative approaches. Musa calmly explained the facts to Harun after expressing his surprise and disappointment. Musa asked Harun questions to comprehend his absence, not to accuse him.

Qur'anic leadership concepts underpin this emotional de-escalation method. Uway emphasises that Prophet Musa could quickly switch from rage to reflection. This capacity is important in affective psychology because highly emotional people often lose their ability to analyse circumstances logically. Moses, however, entered a phase of clarification and acceptance, a sign of prophetic emotional maturity, to break the cycle of hostility.

Moses' response to his brother shows leadership's spirituality and communal responsibility. He investigated causes, context, and discussion rather than looking for scapegoats. This method coincides with contemporary emotional leadership's four pillars: empathy, reflection, discourse, and reconciliation. Moses' shock at the people's misconduct shows empathy, reflection shows that anger doesn't solve the problem, dialogue shows this with Aaron, and reconciliation shows his firmness in addressing the people's mistakes without prolonging internal tensions.

Uways further says that discarding the alwah (the spirit) is a sign of disappointment with those who have failed to preserve the divine word. Moses' acts symbolise that revelation cannot be isolated from the community's moral obligations. Moses did not concentrate on this symbolic rage. He instantly reverted to his main goal: rebuilding the community and monotheism.

Moses' emotional maturity shows a balance between true emotion and productive management. This capacity is called affective regulation competency in modern

leadership, the ability to handle stress without losing sight of essential beliefs and goals. Moses shows that spiritual leaders can use emotions to strengthen leadership integrity and lead the community to moral rebirth. Thus, Moses' story in this episode provides both a historical account and a modern leadership model for education, social organisations, and conflict management. If prophetic control and awareness are present, emotional outbursts can lead to discourse, clarification, and spiritual growth, according to Moses. These three critical episodes in Moses' biography constitute a prophetic leadership profile of decisiveness, sensitivity, and emotional control. Moses uses emotion to demonstrate his morality and prophethood. He reflects on mistakes. He communicates with foes. When betrayed, he corrects. Moses' tale provides a powerful leadership model for current education and management. The Prophet Moses shows that a leader's effectiveness depends on intellectual strength, strategic decision-making, emotional depth, and spiritual self-control.

Prophet Yusuf

The story of Prophet Yusuf (peace be upon him) in the Qur'an is one of the most complex and touching narratives – a series of emotional trials, injustice, temptation, and betrayal in personal and social relationships. It begins with his brothers' jealousy, which leads to their attempted murder and exile (Qur'an 12:7-10); continues with Zulaikha's slander, which leads to Yusuf's imprisonment despite his innocence (Qur'an 12:23-35); and finally culminates in the climax of profound forgiveness when Yusuf, being empowered to retaliate, chooses to forgive his brothers instead (Qur'an 12:92). All these episodes provide a strong foundation for understanding the model of emotional management and empathy within the framework of affective and spiritual leadership offered by the Qur'an.

قَالَ لَا تَثْرِيْبَ عَلَيْكُمْ اَلْيَوْمَ يَعْفِرُ اللهُ لَكُمْ وَهُوَ اَرْحَمُ الرَّحِيْمِيْنَ

92. He said, "No blame will there be upon you today. Allah will forgive you; and He is the most merciful of the merciful."

After discovering his identity, Prophet Yusuf (as) remarked to his horrified brothers, "Let us forgive the sins of the righteous, and let us forgive the sins of the righteous." This expression shows forgiveness and emotional management, especially in the setting of past trauma, complex family ties, and prolonged injustice.

According to Tafsir al-Ṭabarī, this passage represents the highest morality of the prophets, and it does not utilise authority for retribution. According to Al-Ṭabarī, the statement "لَا تَثْرِيْبَ" is identical to the Prophet Muhammad's (peace be upon him) remark during the Conquest of Mecca. This resulted in Yusuf's act of forgiveness being established as the Sunnah for the apostles when they faced powerful enemies. According to the Qurtubī, this verse represents the finest spiritual attributes of a prophet, including ḥilm (serenity of the soul) and ṣabr (active patience).

Contemporary studies, particularly Qur'anic psychology, view Yusuf's story as both a spiritual narrative and narrative therapy for the reader. In Fatin Qadri's book *Qur'anic Resilience: A Psychological Reading of Yusuf's Story* (2021), Yusuf is depicted as a person who survived family betrayal, parent loss, unjust accusations, and imprisonment. Yusuf's forgiveness was part of affective reconstruction, changing painful experiences into empathic energy that builds human bonds, according to Qadri.

Liyana Saadi's *Prophetic Empathy and Post-Traumatic Wisdom* (2023) explain that Yusuf's response to his brothers facilitates neuropsychological communal healing. Yusuf lowers his brothers' guilt by not assigning responsibility, allowing repentance and

relationship restoration. In a local group (family), Yusuf serves as a prophet and facilitates emotional healing, a role he can replicate in a larger social setting.

The Power of Forgiveness as a Leadership Strategy

At the pinnacle of his authority, Yusuf's act of forgiveness holds significant importance in moral leadership. Modern empathic leadership is founded on sensitivity to others' emotions and the ability to transform wounds into bridges of transformation. Forgiving his brother eradicated guilt and punishment, allowing for long-term reconciliation.

In Qur'anic Leadership Psychology by Yasir Qadhi and Maryam Amir (2023), Yusuf's acts demonstrate the apex of affective mastery: a leader's ability to manage emotional wounds without causing social animosity. Trauma management with a transcendent vision, as Yusuf did, brings emotional serenity and social and spiritual stability to others. In Islam, emotions are part of human nature and must be recognised and regulated, as seen by the account of Prophet Yusuf in the Quran. Yusuf endured betrayal, rejection, and injustice, but he never gave in. Yusuf showed great patience and forgiveness during these situations. His behaviour demonstrated morality, emotional maturity, and spiritual knowledge. Yusuf made smart decisions that healed him and repaired his family bond by managing his emotions. Yusuf's narrative is relevant now due to damaged family relationships, social tensions, and declining trust. Yusuf, verse 92 of the Quran, seals a long process of inner mending with a confession of forgiveness from someone who could have retaliated but chose to restore. This poem provides a spiritual basis by emphasising that clarity of heart and emotional sincerity repair broken relationships. In an increasingly harsh and individualistic world, this narrative teaches us that true strength is the courage to heal wounds with love and patience.

The Story of Luqman

Affective Wisdom in Children's Education. Surah Luqman: 12-19 shows how Luqman provides advice with a gentle, logical, and emotionally stable approach. He advises with wisdom and compassion, reflecting an effective education method that combines morality and emotional communication.

وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَى وَهْنٍ وَفِصْلُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ وَإِن جَاهَدَاكَ عَلَىٰ أَن تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ يَا بُنَيَّ إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ فَنَنكُرُ فِي صَحْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ وَأَقِصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

12. And We had certainly given Luqman wisdom [and said], "Be grateful to Allah." And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy. 13. And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice." 14. And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination. 15. But if they endeavor

to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do. 16. [And Luqman said], "O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted. 17. O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination. 18. And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone being self-deluded and boastful. 19. And be moderate at your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys."

Verses 12–19 of Surah Luqman offer a powerful concept of affective instruction for character development. Allah's wise Luqman advises his son with tenderness, rationality, and emotional stability in these lines. Through empathy and civility, Luqman promotes universal moral ideals, including monotheism, *birrul walidain* (God's guardianship), divine oversight, social fairness, and politeness in speech and attitude. This advice shows that educating children requires cognition, conventions, and sensible emotional control to internalize noble principles.

Luqman guides his son through social and personal ethics, the prohibition of associating partners with Allah (*shirk*), and civility for parents in an emotive manner. Modern affective education philosophy stresses emotional connections between educators and children and effective interpersonal contact as a bridge for internalizing ideals. Luqman doesn't force his will on the youngster; he uses moral argumentation to raise self-awareness. Value-based character education is popular in modern Islamic education. Islamic educational psychology emphasizes compassion, patience, and emotional stability as the foundation for a child's personality, which Luqman's method represents. Verse 12's wisdom integrates knowledge and practical wisdom through loving, prudent educational communication. This methodology is consistent with Islamic spiritual and *khuluqiyah* education, which emphasizes affection in moral development. Luqman's educational communication strategy fits the 21st-century educational paradigm's comprehensive approach to pupils. Modern education must mix intellectual, emotional, and spiritual intelligence rather than just cognitive skills. Luqman's guidance is a model for integral education that might reach a child's psychology and promote transcendent principles. Luqman encourages, reinforces ideals, and internalizes self-awareness using reflective moral language to develop relationships with his children. The rapidly growing social-emotional learning (SEL) approach in current educational theory emphasizes a helpful and emotionally safe learning environment, which this educational model promotes.

Islamic Educational Strategies for Cultivating Emotional Intelligence

The term "strategy" is defined as a series of phases or stages systematically developed according to a certain methodology. An Islamic educational approach comprises a systematic and deliberate series of educational actions designed to cultivate and shape Islamic moral ideals inside students' character (Fahrurrozi et al., 2025). Islamic educational practices aimed at cultivating emotional intelligence are categorized into two domains: the familial context and the communal context. Children are educated first in the home. Thus, Islamic family education is critical for developing a child's religious nature. Islamic family education programs that foster emotional intelligence are integral to faith formation and forming a child's temperament, adaptive to their age and growth (Shodiq, 2024). Schools can also promote emotional intelligence. Schools offer programs

to help pupils realize their potential through instruction and training (Wicaksono et al., 2024). Examining the curriculum as the main instructional aspect is vital. Muslim schools currently emphasize memorization and cognitive skills. This method must be updated quickly to emphasize practical features to improve students' motor skills and collaboration to develop affective skills. Thus, Islamic education in schools emphasizes theoretical knowledge, practical skills, and morality (Bucky et al., 2024).

Second, examine the teaching approach. School religious instruction should emphasize direct practice to foster faith and piety. Instruction on the pillars of Islam should emphasize both memory and application. We should remember and practice the 19 educational materials on social ethics and the fulfillment of others' rights—cleanliness, honesty, discipline, responsibility, tolerance, and commitment—daily. Additionally, educational institutions can promote religious values by (1) visiting orphanages as a practical application of Surah Al-Ma'un, (2) instilling positive habits through exemplary narratives from the Quran, hadith, and scholars, (3) actualizing Islamic principles, and (4) teaching students to be mindful of their environment to promote a healthy social life.

Third, consider the educator. Teachers must develop their emotional intelligence and that of their students. Effective educator-student partnerships can address emotional needs through compassion, respect, gratitude, and affection. A teacher must have noble morals, expertise in the subject matter they teach, and knowledge in other fields that can help them succeed in education. To promote emotional intelligence in schools, the Islamic religious curriculum must achieve pedagogical goals like increasing students' responsibility, autonomy, self-esteem, appreciation, empathy, tolerance, and adaptability.

Communities can learn emotional intelligence. People assemble and participate in community. Community connections can impact kids' religious and emotional intelligence. Media, classmates, technology, social interactions, and neighbours may impact a child's emotional intelligence. Youth in the community socialise. Children may emulate adults, shaping their morality. Conclusion: Adult personalities affect children's emotional intelligence. Quality adults can help children develop religious awareness and emotional intelligence by (1) demonstrating awareness of religious obligations; (2) maintaining interpersonal relationships, exhibiting honesty, and providing mutual assistance; (3) establishing religious study groups to improve communal religious understanding; and (4) nurturing commendable behaviour.

Islamic education emphasises educators' proactive involvement in nurturing, guiding, and shaping children's cognitive processes, actions, and attitudes to develop sound emotional intelligence in accordance with Islamic principles. The term "educator" includes teachers, parents, and community members.

Research Implications

Practical implications: Using Quranic stories to improve students' emotional intelligence in Islamic education can improve the curriculum. The findings can also be used to create more engaging Islamic education approaches like narrative analysis of Quranic stories. This research can also boost students' emotional intelligence by comprehending and practicing Quranic stories' emotional education values.

Theoretical Implications: This research can help establish a more comprehensive theory of emotional education by using Quranic stories as educational values. This study shows how narrative analysis can be used in Islamic education to comprehend Quranic stories' emotional values. Additionally, this research can enhance Quranic knowledge and Islamic education, particularly by strengthening students' emotional intelligence.

CONCLUSION

This research found that Islamic education has a distinctive approach to developing emotional intelligence, rooted in the integration of the active role of educators (parents, teachers, and the community) with the values of revelation. The Quran has been proven to provide a highly contextual and relevant structure for emotional education to meet the needs of the times. Through a narrative analysis of the lives of the Prophets Moses, Joseph, and Luqman al-Hakim, key patterns in emotional management, empathy development, and ethical decision-making under pressure are identified. The exemplary behavior of these figures demonstrates that personal maturity in Islam rests not only on the spiritual dimension but also on a strong psychological and social dimension. Therefore, the narrative values of the Quran can be transformed into a conceptual basis for developing a holistic character education curriculum—one that balances cognitive skills with the strengthening of integrity and empathy, making revelation the primary source of pedagogical inspiration.

As a recommendation, there is a need to develop formal learning modules that explicitly integrate Quranic stories with modern affective education theory. This module is expected to assist educators in implementing the emotional values of the Quran into daily classroom activities. Furthermore, it is recommended that future researchers explore the emotional dimensions of other Quranic figures, such as Maryam (peace be upon her) in terms of resilience or the Prophet Abraham (peace be upon him) in terms of socio-spiritual intelligence, to enrich existing models of Islamic emotional education.

REFERENCES

- Ahnan 'Azzam, D., & Leany, M. N. (2024). Childhood Education and Popular Islam: Islamic Psychology as a Pattern of Early Childhood Education in the Authoritative Affinity of Popular Islam. *Al-Athfal: Jurnal Pendidikan Anak*, 10(2), 179–190. <https://doi.org/10.14421/al-athfal.2024.102-07>
- AL Zbon, A. M. O., & Smadi, S. M. (2017). The role of the family in the emotional growth of the adolescent in light of the Islamic education. *International Journal of Adolescence and Youth*, 22(1), 78–92. <https://doi.org/10.1080/02673843.2015.1124792>
- Ali, J. (2024). A Pursuit of Human Wellbeing: An Islamic Perspective. In *Wellbeing in Islamic Schools* (pp. 15–40). Springer Nature Switzerland. https://doi.org/10.1007/978-3-031-76730-2_2
- Bechter, B. E., Whipp, P. R., Dimmock, J. A., & Jackson, B. (2023). Emotional intelligence and interpersonal relationship quality as predictors of high school physical education teachers' intrinsic motivation. *Current Psychology*, 42(9), 7457–7465. <https://doi.org/10.1007/s12144-021-02096-6>
- Bucky, W. K. G., Yuwantiningrum, S. E., Firmansyah, Aminudin S, M. D., & Aslan, A. (2024). Building Morality and Ethics Through Islamic Religious Education In Schools. *IJGIE (International Journal of Graduate of Islamic Education)*, 5(1), 14–24. <https://doi.org/10.37567/ijgie.v5i1.2685>
- Burkitt, I. (2021). The Emotions in Cultural-Historical Activity Theory: Personality, Emotion and Motivation in Social Relations and Activity. *Integrative Psychological and Behavioral Science*, 55(4), 797–820. <https://doi.org/10.1007/s12124-021-09615-x>
- Castleberry, A., & Nolen, A. (2018). Thematic analysis of qualitative research data: Is it as easy as it sounds? *Currents in Pharmacy Teaching and Learning*, 10(6), 807–815.

- <https://doi.org/10.1016/j.cptl.2018.03.019>
- Chung, S. R., Cichocki, M. N., & Chung, K. C. (2023). Building Emotional Intelligence. *Plastic & Reconstructive Surgery*, 151(1), 1-5. <https://doi.org/10.1097/PRS.00000000000009756>
- Daulay, A. K., Tanjung, D., & Siregar, R. S. (2025). The Performance of Islamic Religious Counselors in Fostering Sakinah Families for Converts in Deli Serdang Regency from the Perspective of Maqashid Al-Syariah. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 14(1), 369-384. <https://doi.org/10.54437/urwatulwutsqo.v14i1.2315>
- Drigas, A., Papoutsis, C., & Skianis, C. (2023). Being an Emotionally Intelligent Leader through the Nine-Layer Model of Emotional Intelligence – The Supporting Role of New Technologies. *Sustainability*, 15(10), 8103. <https://doi.org/10.3390/su15108103>
- Eka, E. (2017). Revisiting character education from Islamic perspective: A quest for character-based education in Indonesia. *Ulumuna*, 21(1), 1-33. <https://doi.org/10.20414/ujis.v21i1.1156>
- Estrada, C. A. M., Lomboy, M. F. T. C., Gregorio, E. R., Amalia, E., Leynes, C. R., Quizon, R. R., & Kobayashi, J. (2019). Religious education can contribute to adolescent mental health in school settings. *International Journal of Mental Health Systems*, 13(1), 28. <https://doi.org/10.1186/s13033-019-0286-7>
- Fahrurrozi, F., Qomar, M., & Sokip, S. (2025). Implementation of Character Education Based on Islamic Values at Madrasah Tsanawiyah. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 14(2), 345-362. <https://doi.org/10.54437/urwatulwutsqo.v14i2.2091>
- Filice, L., & Weese, W. J. (2024). Developing Emotional Intelligence. *Encyclopedia*, 4(1), 583-599. <https://doi.org/10.3390/encyclopedia4010037>
- Gonzales, M. (2022). Emotional Intelligence for Students, Parents, Teachers and School Leaders. In *A Handbook for the Whole School Community*. Springer Singapore. <https://doi.org/10.1007/978-981-19-0324-3>
- Harris, V. W., Anderson, J., & Visconti, B. (2022). Social emotional ability development (SEAD): An integrated model of practical emotion-based competencies. *Motivation and Emotion*, 46(2), 226-253. <https://doi.org/10.1007/s11031-021-09922-1>
- Hiremath, A. K. G., & Pradeep, N. (2024). Emotional and Social Intelligence with Decision Making Paradigms for Industry 4.0. In *Industry 4.0 and People Analytics* (pp. 51-69). Apple Academic Press. <https://doi.org/10.1201/9781003414193-4>
- Housman, D. K. (2017). The importance of emotional competence and self-regulation from birth: a case for the evidence-based emotional cognitive social early learning approach. *International Journal of Child Care and Education Policy*, 11(1), 13. <https://doi.org/10.1186/s40723-017-0038-6>
- Ikhwan, A., Rohmad, A., & Zukhrufin, F. K. (2025). Integrating Emotional and Spiritual Quotient (ESQ) with Prophetic Values in Human Resource Development. *Afkar: Jurnal Akidah Dan Pemikiran Islam*, 27(1), 383-426. <https://doi.org/10.22452/afkar.vol27no1.10>
- Immordino-Yang, M. H., Darling-Hammond, L., & Krone, C. R. (2019). Nurturing Nature: How Brain Development Is Inherently Social and Emotional, and What This Means for Education. *Educational Psychologist*, 54(3), 185-204. <https://doi.org/10.1080/00461520.2019.1633924>
- Kazanjian, C. J. (2022). Mindfulness diligence: Supporting the culturally relative self-actualization processes of diverse groups of youth. *The Humanistic Psychologist*,

- 50(2), 234–255. <https://doi.org/10.1037/hum0000192>
- Lamri, J., & Lubart, T. (2023). Reconciling Hard Skills and Soft Skills in a Common Framework: The Generic Skills Component Approach. *Journal of Intelligence*, 11(6), 107. <https://doi.org/10.3390/jintelligence11060107>
- Lubis, H. S., Lubis, S. A., & Daulay, N. (2024). Multiple Intelligences-Based Learning Strategies for Islamic Religious Education in Private Elementary Schools. *Al-Hayat: Journal of Islamic Education*, 8(2), 612. <https://doi.org/10.35723/ajie.v8i2.513>
- Madin, Z., Aizhana, A., Nurgul, S., Alma, Y., Nursultan, S., Al Ayub Ahmed, A., & Mengesha, R. W. (2022). Stimulating the Professional and Personal Self-Development of Future Teachers in the Context of Value-Semantic Orientation. *Education Research International*, 2022(1), 1–11. <https://doi.org/10.1155/2022/8789773>
- Madum, M., & Daimah, D. (2024). Character Building Through Islamic Education: Nurturing the Indonesian Nation'S Values. *LISAN AL-HAL: Jurnal Pengembangan Pemikiran Dan Kebudayaan*, 18(1), 59–71. <https://doi.org/10.35316/lisanalhal.v18i1.59-71>
- Maktar, A., Mohamed Sidik, M. S., Yahya, F., & Awang, A. (2025). Self-compassion from an Islamic lens: fostering mental well-being. *Journal of Spirituality in Mental Health*, 1–26. <https://doi.org/10.1080/19349637.2025.2473048>
- Michels, M., & Schulze, R. (2021). Emotional intelligence and the dark triad: A meta-analysis. *Personality and Individual Differences*, 180, 110961. <https://doi.org/10.1016/j.paid.2021.110961>
- Mohiuddin, M., & Radhilufti, N. F. B. (2025). Resilience Redefined: A Quranic Perspective Through The Story Of Prophet Yusuf. *AL-BURHĀN: JOURNAL OF QUR'ĀN AND SUNNAH STUDIES*, 9(1), 92–107.
- Mukti, A., Drajat, A., & Kahwash, M. A. M. H. (2021). Moral education according to ibn miskawayh and al-ghazali. *Jurnal Tarbiyah*, 28(1), 56–88. <https://doi.org/10.30829/tar.v28i1.972>
- Munawarsyah, M. (2023). Islamic Education in the Modern Era: Analysis of Student Character and Their Role in Facing the Challenges of Industry 4.0. *HEUTAGOGIA: Journal of Islamic Education*, 3(2), 141–154. <https://doi.org/10.14421/hjie.2023.32-01>
- Muñoz-Oliver, B., Gil-Madrona, P., & Gómez-Ramos, J. L. (2022). The Development of Emotional Programmes in Education Settings during the Last Decade. *Children*, 9(4), 456. <https://doi.org/10.3390/children9040456>
- Nur'aini, N., & Hamzah, H. (2023). Kecerdasan emosional, intelektual, spiritual, moral dan sosial relevansinya dengan pendidikan agama Islam perspektif Al-Qur'an. *Jurnal Educatio Fkip Unma*, 9(4), 1783–1790. <https://doi.org/10.31949/educatio.v9i4.5867>
- Omais, S., & dos Santos, M. A. (2022). Happiness in Islam The Role of Religion and Spirituality in Muslims' Well-Being. In *Selected Proceedings from the 1st International Conference on Contemporary Islamic Studies (ICIS 2021)* (Issue Icis, pp. 207–215). Springer Nature Singapore. https://doi.org/10.1007/978-981-19-2390-6_19
- Ram, S. (2023). Comparative Comparison of Self-control and Piety from the Perspective of Psychology and Islamic Education. *Journal of Philosophical Investigations*, 16(41), 102–119. <https://doi.org/10.22034/jpiut.2022.52517.3290>
- Rassool, G. H., & Luqman, M. M. (2022). *Foundations of Islāmic psychology: From classical scholars to contemporary thinkers*. Routledge.
- Santos, O. C. (2023). Beyond Cognitive and Affective Issues: Designing Smart Learning Environments for Psychomotor Personalized Learning. In *Learning, Design, and*

- Technology* (pp. 3309–3332). Springer International Publishing. https://doi.org/10.1007/978-3-319-17461-7_8
- Setiawati, F. (2021). Peranan Pendidikan Islam dalam Menumbuhkan Kecerdasan Emosional. *Nizamul Ilmi*, 6(1), 21–30. <https://doi.org/10.1042/nizamulilmi.v6i1.88>
- Shafwan, M. H. (2021). Konsep Al-Qur'an tentang Kecerdasan Emosional dan Implikasinya dalam Pendidikan Islam (Studi Analisis Tematik Surat Luqman Ayat 12-19). *Jurnal Staika: Jurnal Penelitian Dan Pendidikan*, 4(2), 127–140.
- Shodiq, S. F. (2024). The Role of Religious Education in Cultivating Emotional Intelligence and Resilience Among Students in Diverse Communities. *Jurnal Pendidikan Progresif*, 14(03), 1770–1783. <https://doi.org/10.23960/jpp.v14.i3.20241>
- Sims, C. M. (2017). Do the Big-Five Personality Traits Predict Empathic Listening and Assertive Communication? *International Journal of Listening*, 31(3), 163–188. <https://doi.org/10.1080/10904018.2016.1202770>
- Trinanda, O., Wardi, Y., & Evanita, S. (2025). From Traits to Resilience: How Muslim Entrepreneurs Thrive in Times of Crisis. *Administrative Sciences*, 15(3), 70. <https://doi.org/10.3390/admsci15030070>
- Usman, M., Zainuddin, M., & Esha, M. I. (2021). The Exemplary Approach of Islamic Religious Education Teachers in Fostering Emotional Spiritual Quotient. *AL-ISHLAH: Jurnal Pendidikan*, 13(3), 2621–2630. <https://doi.org/10.35445/alishlah.v13i3.644>
- Vila, S., Gilar-Corbi, R., & Pozo-Rico, T. (2021). Effects of Student Training in Social Skills and Emotional Intelligence on the Behaviour and Coexistence of Adolescents in the 21st Century. *International Journal of Environmental Research and Public Health*, 18(10), 5498. <https://doi.org/10.3390/ijerph18105498>
- Wahab, M. A. (2022). Islamic Spiritual and Emotional Intelligence and Its Relationship to Eternal Happiness: A Conceptual Paper. *Journal of Religion and Health*, 61(6), 4783–4806. <https://doi.org/10.1007/s10943-021-01485-2>
- Wicaksono, W. A., Arifin, I., & Sumarsono, R. B. (2024). Implementing a Pesantren-Based Curriculum and Learning Approach to Foster Students' Emotional Intelligence. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 5(2), 207–221. <https://doi.org/10.31538/munaddhomah.v5i2.1074>
- Wigelsworth, M., Verity, L., Mason, C., Qualter, P., & Humphrey, N. (2022). Social and emotional learning in primary schools: A review of the current state of evidence. *British Journal of Educational Psychology*, 92(3), 898–924. <https://doi.org/10.1111/bjep.12480>
- Zartman, J. (2018). Using Historical Islamic Sources to Promote Ethical Character. *Journal of Islamic Thought and Civilization*, 08(02), 01–18. <https://doi.org/10.32350/jitc.82.01>
- Zeidner, M., & Matthews, G. (2018). Emotional Intelligence. In *An Introduction to Emotional Intelligence* (pp. 1–17). Wiley. <https://doi.org/10.1002/9781394260157.ch1>
- Zheng, Y., Hatakka, M., Sahay, S., & Andersson, A. (2018). Conceptualizing development in information and communication technology for development (ICT4D). *Information Technology for Development*, 24(1), 1–14. <https://doi.org/10.1080/02681102.2017.1396020>