YASIN
Jurnal Pendidikan dan Sosial Budaya

p-ISSN: 2808-2346
e-ISSN: 2808-1854

Terindeks: SINTA 5, Copernicus, Dimensions, Scilit, Lens, Crossref, Semantic, Garuda, Google, Base, etc.

https://doi.org/10.58578/yasin.v5i4.5982

CRITICAL ANALYSIS OF EMOTIONAL INTELLIGENCE FROM TWO PERSPECTIVES: GOLEMAN'S THEORY AND THE GUIDANCE OF THE QURAN

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Article Info:

Submitted:	Revised:	Accepted:	Published:
Apr 16, 2025	May 10, 2025	May 23, 2025	May 28, 2025

Abstract

Emotional intelligence (EQ) has emerged as a critical dimension of human functioning, often exerting a more substantial influence on personal and professional success than intellectual intelligence (IQ), as emphasized in the work of Daniel Goleman. EQ encompasses the ability to identify, regulate, and express one's own emotions, as well as to perceive and respond appropriately to the emotions of others. This study explores the concept of emotional intelligence through the lens of Goleman's theoretical framework and investigates its correspondence with ethical and spiritual values found in the Qur'an. Employing a qualitative-descriptive approach, the research focuses on three core components of EQ as outlined by Goleman, self-motivation, empathy, and social skills, and analyzes these constructs in relation to Qur'anic teachings. The findings reveal that the Qur'an embodies principles of emotional intelligence through narratives and moral exhortations, such as persistence in adversity (istiqamah), compassion toward others, emotional restraint, and respectful interpersonal communication. Prophetic stories and ethical injunctions provide illustrative models of emotionally intelligent behavior

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aligned with spiritual development. This study demonstrates that integrating modern psychological theories with Qur'anic values offers a rich and culturally grounded framework for character education and personal growth. It also underscores the potential of Islamic teachings to contribute meaningfully to contemporary discourses on emotional intelligence and moral development.

Keywords: Emotional Intelligence; Daniel Goleman; Qur'anic Ethics; Character Education; Islamic Psychology

INTRODUCTION

In today's modern era, many people understand intelligence solely as the ability to achieve high grades in educational institutions, which is generally measured through academic intelligence, such as mathematics, science, or language achievement. This view often makes people focus only on the cognitive aspect and ignore other potentials that are very important in everyday life (Bagir, 2019). Reality shows that someone who excels at school is not necessarily able to face complex life challenges, such as building social relationships, solving everyday problems, or managing emotions well (Dewi & Lubis, 2024). Modern psychologists also emphasize that human intelligence is much more diverse than just academic intelligence, namely emotional intelligence, social intelligence, musical intelligence, and even kinesthetic intelligence, which also play a big role in determining a person's success (Hanafi, 2014). Suppose these various types of intelligence are developed and honed well. In that case, the individual has a greater chance of living a smoother, more harmonious and successful life in various areas. Thus, it is important for everyone to not only rely on academic intelligence but also to continue to expand and enrich the other abilities they have (Goleman, 2001).

Another ability or intelligence referred to here is emotional intelligence, often called EQ (emotional quotient). According to Peter Salovey and John Mayer, EQ is an important part of human intelligence, especially in socializing and interacting with others. Not only being intelligent in academic or technical fields, EQ emphasizes a person's ability to understand, manage, and respond to emotions effectively (Waspada, 2014). Thus, EQ includes recognizing one's and others' feelings, distinguishing between the various emotions that arise, and utilizing information about these feelings to think and act correctly. In addition, people

with high EQ tend to control themselves better, empathize with others, and build harmonious relationships with their social environment (Masruroh, 2014). Therefore, developing EQ is very important in everyday life, whether in the family, school or work environment, because it can help someone face various challenges and achieve more optimally.

According to Daniel Goleman's research, brain intelligence or IQ only contributes about 20% to a person's success. Meanwhile, the remaining 80% comes from emotional intelligence (EQ). Thus, managing mood plays a central role in effective social interaction. Individuals who can empathize and adjust to the emotional conditions of others tend to have high levels of emotional intelligence so that they can adapt better in various social contexts. In addition, emotional intelligence is also an additional competency that allows a person to motivate themselves, show resilience in the face of failure, and manage emotions adaptively to maintain psychological stability (Goleman, 2002).

The Qur'an, a holy book believed to be true by Muslims, contains various explanations relevant to emotional intelligence. However, understanding among Muslims regarding emotional intelligence in the Qur'an is still uneven and is often limited to textual understanding alone. Therefore, a more comprehensive and in-depth explanation is needed regarding how the Qur'an discusses various elements of emotional intelligence, including emotional control, empathy, and the management of social relationships (Thoha & Mubah, 2023). This study further explores the relationship between the information in the Qur'an and the theories of emotional intelligence developed by modern psychologists, such as Daniel Goleman. Through a literature study approach, this study analyzes the Qur'an verses relevant to aspects of emotional intelligence and then compares them with the concepts put forward in modern psychological theory. In this context, information from the Qur'an is considered a truth that is definite and believed theologically. At the same time, psychological theory acts as an analytical tool to enrich the understanding of emotional intelligence from a scientific perspective (Marjuki et al., 2024). Thus, this study is expected to contribute positively to developing Islamic and scientific insight regarding the importance of emotional intelligence in everyday life.

From the explanation above, it is important to discuss the concept of emotional intelligence through the verses of the Qur'an and understand how to manage it now. Emotional intelligence plays a role in helping someone regulate emotions and live in a society

so that relationships with others can be maintained positively. If social relationships go well, they can also support success in life.

METHODS

Researchers use a qualitative approach to library research (Ghony & Almanshur, 2014). They act as the main instrument in the data collection process, which is carried out through documentation techniques by collecting information from various credible literature sources, such as scientific journals, books with figures, proceedings, and other academic writings relevant to the topic of study (Sugiyono, 2017).

Data analysis in this study was carried out descriptively and qualitatively, including data reduction, data presentation, and conclusion. (Creswell, 2010). This study aims to examine the concept of emotional intelligence in depth according to Daniel Goleman's theory and explore its relevance to the values contained in the Qur'an. Through this approach, the study also seeks to comprehensively explore how EQ principles such as self-motivation, empathy, and social skills have a strong foundation in the teachings of the Qur'an. Thus, integrating modern psychological perspectives and Islamic spiritual values enriches the understanding of emotional intelligence and strengthens character education and spirituality in contemporary Islamic education.

RESULTS

The Concept of Emotional Intelligence

The concept of Emotional Intelligence was first put forward by Peter Salovey from Harvard University and John Mayer from the University of New Hampshire in 1990. These two academics identified a series of abilities related to understanding and managing emotions (Syarifah, 2019). Later, in 1995, this idea gained significant popularity through Daniel Goleman's phenomenal work, namely the book entitled "Emotional Intelligence: Why It Matters More Than IQ." In his publication, Goleman defined emotional intelligence as an individual's capacity to identify their emotions and those of others. Furthermore, this concept includes the ability to motivate oneself intrinsically and regulate emotions effectively in intrapersonal and interpersonal contexts (Goleman, 2002).

Emotional and intellectual intelligence are two significantly different psychological constructs; intellectual intelligence (IQ) tends to be relatively permanent and difficult to develop, especially in individuals with scores below standard, while emotional intelligence (EQ) has a more dynamic nature and can be improved through positive life habits. Internal factors that trigger the development of EQ include the individual's physical condition, where optimal physical health supports emotional regulation, as well as psychological components that include experience, feelings, thinking skills, and self-motivation, all of which interact in shaping a person's emotional capacity (Ariska, 2021).

External factors that influence the development of emotional intelligence include stimuli from the environment, which are broadly divided into family and non-family spheres. The family sphere plays a fundamental role as a primary institution in the socialization of emotions, where adequate emotional education from an early age contributes significantly to the formation of solid emotional intelligence into adulthood. Furthermore, the non-family sphere, which includes formal educational institutions and the wider social environment, provides a diverse context of interaction and enriches the development of emotional intelligence in line with the physical and mental maturation of the individual (Setyawan & Simbolon, 2018).

The Concept of Emotional Intelligence According to Goleman

First, self-awareness is one of the core human abilities that allow a person to understand and recognize the emotions they are experiencing in-depth, including knowing the causes of the emergence of these emotions and their impact on daily behavior and thoughts. Self-aware people can feel emotions clearly and analyze why emotions arise, whether due to pressure from the environment, past experiences, or unfulfilled expectations (Al-Haya & Alfaruqy, 2023). In addition, they can also predict how the emotions they feel affect the actions and decisions they make so they can act in a more controlled and wise manner. This ability also enables a person to identify their strengths and weaknesses honestly, without feeling ashamed or defensive, and to have a stable sense of self-confidence in facing various pleasant and challenging situations. Self-awareness is the main foundation in developing emotional intelligence because it helps a person react spontaneously to emotions and manage and adjust their responses according to their emotional state. Thus, individuals with a high level of self-awareness tend to be better able to build harmonious relationships with others, deal with stress effectively, and make more rational and empathetic decisions in everyday life (Goleman, 2002).

Second, self-control is an important skill that allows a person to regulate and manage emotions, especially negative emotions such as anger, fear, or disappointment so that these emotions do not dominate thoughts and actions. Individuals who can control themselves usually show calm in facing various life pressures in the work environment, family, and social interactions (Ernadewita et al., 2019). They are not easily provoked to react impulsively to provocation or challenging situations but tend to think carefully before making decisions or taking action. With good self-control, a person can maintain a professional attitude in various situations, be open to receiving criticism as material for self-introspection, and adapt to sudden changes and challenges. In addition, self-control also helps a person build harmonious interpersonal relationships because they can restrain themselves from words or behaviors that can cause conflict. Overall, self-control is an important foundation for character development, emotional maturity, and success in various life aspects (Goleman, 2002).

Third, the ability to motivate oneself plays a crucial role as a mediator in achieving the desired goals, especially within the emotional intelligence framework. Motivation in this context is not only interpreted as external encouragement or influence from the environment but rather more on the individual's capacity to utilize internal desires in generating the enthusiasm and energy needed to achieve better conditions. More than just the drive to act, self-motivation also includes the ability to take initiative proactively, act effectively and efficiently, and demonstrate resilience or mental toughness in the face of failure, obstacles, and frustration that are inevitable in the process of self-development and goal achievement (Lestari et al., 2023). Individuals with strong self-motivation tend to manage negative emotions, adapt to change, and progress despite tough challenges. Other indicators relevant to the self-motivational aspect include the drive to take constructive action consistently, the ability to delay gratification and avoid getting carried away by momentary pleasures, and the capacity to maintain a positive mindset and optimism in various situations.

In addition, self-motivation is also closely related to the ability to set realistic goals, plan strategic steps, and conduct periodic self-evaluations to ensure that every effort made remains on the right track. Thus, self-motivation helps individuals achieve personal goals and contributes to character development, increased productivity, and overall psychological well-being. In the dynamics of a challenging life, self-motivation is the main key to surviving, developing, and achieving sustainable success (Goleman, 2002).

Fourth, Empathy. In the context of emotional intelligence, it is not only defined as an individual's capacity to identify and understand the feelings or emotional turmoil experienced by others but also includes the ability to adopt their perspective actively and critically. This process involves an intellectual understanding of what others feel and requires individuals to be emotionally involved to feel as if they are in the situation faced by the other party. This ability is essential in building trusting relationships because empathetic individuals can accept and appreciate differences while creating a safe space for others to express themselves openly. In addition, mastery of the interpretation of nonverbal communication, such as gestures, facial expressions, and tone of voice, is an important component in reading and responding to other people's emotions accurately, thereby reducing the potential for misunderstandings and strengthening interpersonal connections (Wibowo, 2015).

The capacity to deeply feel and understand the perspectives of others not only contributes to the formation of trust but also facilitates social integration with various individual backgrounds. Empathy allows one to adapt more easily in a heterogeneous environment because this attitude encourages tolerance and acceptance of differences and fosters a sense of mutual respect and care for others (Syahputra & Muktarruddin, 2023). Complementary indicators of empathy include the ability to acknowledge the validity of another person's point of view, the level of sensitivity to the nuances of emotions they feel, and the courage to take concrete actions that demonstrate concern, such as providing support or solutions to problems faced by others. Overall, empathy is one of the main pillars of emotional intelligence, which plays a role in building harmonious interpersonal relationships and is key to creating an inclusive, adaptive, and supportive social environment.

Fifth, the ability to build constructive social relationships with the community is an important element in emotional intelligence and a key factor in determining individual success in everyday life. The ability to adapt interpersonally, understand group dynamics, and build healthy social networks greatly influences how a person can overcome challenges, make decisions, and influence their surroundings (Budiono et al., 2024). Individuals with these skills are usually more easily accepted in society, can work with various characters and adapt more quickly to social changes.

Deficits in social relationship skills can cause serious obstacles, both in personal and professional life, such as communication difficulties, lack of trust from others, and failure to achieve common goals. On the contrary, mastery of these skills includes various aspects,

such as mature emotional management, sensitivity in reading social situations, and the ability to empathize with the feelings and needs of others. In addition, individuals skilled in social relationship building can interpret social network dynamics accurately to provide positive influence, lead wisely, and mediate conflicts through constructive deliberation. Other indicators that complement these skills include the ability to convey messages persuasively, mobilize collective spirit within the group, the courage to initiate changes that have a positive impact, and the ability to negotiate in solving problems. Thus, constructive social relationship-building skills are not just technical skills but also a reflection of the emotional and intellectual maturity needed to contribute optimally to society (Goleman, 2002).

DISCUSSION

Goleman's Emotional Intelligence Model Analysis of Emotional Intelligence in the Qur'an

First, motivation in the Qur'an is a fundamental component of emotional intelligence, which is the ability to motivate oneself, which is manifested in the internal drive to take positive action. The perspective of the Qur'an provides a basis for understanding this aspect of motivation through three main indicators. First is the ability to defend oneself from frustration or despair when facing a disaster by cultivating optimism, always trying, and actively praying and asking for help from Allah SWT. This understanding is illustrated through the story of the Prophet Yunus AS, who experienced a severe test swallowed by a big fish. Still, he did not get lost in sadness and regret but continued to pray confidently to be saved from the trial. It is as told in QS. Al-Anbiya' verses 87-88 (Kemenag RI, 2019).

The aspect of self-motivation within the framework of emotional intelligence, which is based on the perspective of the Qur'an, is also manifested in the intrinsic drive to always carry out good deeds rooted in faith. It is as in QS. Al-Baqarah verse 277 and QS. Taha verse 112, as well as the attitude of tawakal or complete surrender to Divine provisions as in QS. Al-Baqarah verse 112. Furthermore, the concept of istiqamah, which means firmness of opinion and consistency in spiritual and social dimensions, is also mentioned in the QS. Fussilat verse 30 and QS. Al-Ahqaf, verse 13, is seen as an important manifestation of self-motivation. The Qur'an describes istiqamah as the characteristic of individuals who consistently reduce their night's rest time to perform prayers and deliver prayers fervently, based on fear and hope in Allah SWT. It is as in QS—As-Sajdah verse 16. Thus, faith

functions as an essential foundation that strengthens and perfects self-motivation indicators in the context of Islamic teachings (Amin, 2018).

According to Daniel Goleman, self-motivation is an individual's capacity to regulate emotions and face various life challenges as an instrument to achieve set goals. This concept also includes the ability to control oneself from instant gratification and manage internal impulses to achieve a state of flow, which is defined as a psychological state in which an individual exceeds the limits of one's abilities through the use of emotions as a supporting element, a source of energy, and a means of harmonization with the goals faced (Goleman, 2001). Analysis of the verses of the Qur'an related to motivational components indicates three main aspects: resilience in the face of frustration, intrinsic motivation always to carry out positive actions, and istiqamah as consistency in goodness. These three indicators direct the understanding that motivation, within the framework of the values of the Qur'an, is an essential factor in achieving meaningful life goals (Andini et al., 2021).

Second, Empathy in the Qur'an. Namely, the capacity to understand the emotions of others through the interpretation of nonverbal messages is a fundamental component of the implementation of the concept of emotional intelligence. The perspective of the Qur'an illustrates empathy through two main indicators. The ability to identify and reduce the intensity of negative emotions in others, such as anger and sadness. A concrete example of reducing the emotion of anger is manifested in the narrative of the interaction between the Prophet Harun AS and the Prophet Musa AS when the Children of Israel committed a deviation by worshiping a statue of a calf. Although the Prophet Musa AS showed an outburst of anger by pulling the head of the Prophet Harun AS, the response of the Prophet Harun AS with a gentle call, "O Son of My Mother!" and a chronological explanation of the event managed to reduce the emotions of the Prophet Musa AS as in QS. Al-A'raf verse 150 (Kemenag RI, 2016).

Furthermore, the manifestation of empathy in the perspective of the Qur'an is also reflected in the ability to calm the negative emotions of others, as shown in the actions of the Prophet Muhammad SAW, who calmed the sadness and anxiety of Abu Bakar RA in a critical situation. It is as in QS. At-Taubah verse 40 comforted the grieving friends due to limited resources to participate in the war, as in QS-At-Taubah verse 92. The second indicator of empathy in the context of the Qur'an is the internalization of compassion for fellow human beings, as illustrated in the feelings of the Prophet Ya'qub AS towards his son

as in QS. Yusuf verse 84 and the concern of the Prophet Luth AS for the safety of his guests as in QS. Al-'Ankabut verse 33. Thus, empathy based on the verses of the Qur'an emphasizes the essence of compassion as a cognitive and affective foundation for deeply understanding the feelings of others.

Daniel Goleman defines empathy as an individual's capacity to understand the affective states of others, which is formed through the skill of interpreting nonverbal communication, such as behavior and changes in expression. Empathy, rooted in emotional sensitivity, is an important supporting element in building harmonious social relationships (Goleman, 2001). Analysis of the verses of the Qur'an related to empathy identifies two main indicators, namely the ability to understand and calm the emotions of others and the internalization of compassion for fellow human beings. These two indicators guide readers in developing and practicing empathy in personal interactions (Sukriyah et al., 2024).

Third, social skills in the Qur'an, namely the art of fostering interpersonal relationships, are competencies in managing the emotions of others, and the formation of positive social relations is a crucial element in developing individual emotional intelligence. The perspective of the Qur'an articulates these social skills through four main indicators. First, the ability to regulate one's emotions effectively in social interaction is supported by the capacity to restrain anger and forgive. Second, this quality is also an indicator of piety, reflecting high social sensitivity in pious individuals. It is as in QS. Ali Imran verse 134 and QS. Asy-Shura verse 37. Second, there is an encouragement to donate part of one's sustenance to those in need without expecting compensation, as in QS. Ali Imran verse 134, QS. Al-Baqarah verse 262, and QS. Al-Baqarah verse 274. Third, the ability to convey messages persuasively using polite and gentle diction to influence the positive emotions of the listener, as in QS. Taha verse 44. Fourth, there is a recommendation to maintain and strengthen ties of friendship, especially with close relatives, as in QS. Ar-Ra'd verse 21 while avoiding conversations that contain elements of gossip, as in QS. Al-Hujurat verse 12, and be careful in choosing trusted friends from those who do not share the same faith as in QS. Ali Imran verses 118-120. Thus, the components of social skills that originate from the verses of the Qur'an emphasize the aspect of piety as an ethical foundation for building and maintaining harmonious social relationships.

Daniel Goleman articulates social skills as competencies that support successful social interactions through the ability to influence the emotions of others, as well as the individual's

ability to express their emotions constructively in public (Goleman, 2001). Analysis of the verses of the Qur'an that are relevant to the concept of social skills identifies four main indicators, namely the ability to regulate emotions in the context of social relations, an attitude of altruism manifested in voluntary charity, the ability to convey ideas persuasively, and the drive always to maintain positive social relationships. These four factors provide direction for readers to understand practical steps to develop social skills based on the values contained in the Qur'an.

CONCLUSION

This study affirms that emotional intelligence (EQ) is a vital psychological construct that encompasses the ability to recognize, understand, and manage one's own emotions, while also fostering positive social interactions. Originally introduced by Salovey and Mayer and later expanded by Daniel Goleman, emotional intelligence comprises core competencies such as self-motivation, empathy, and social skills. Unlike intellectual intelligence (IQ), which is relatively fixed, EQ is dynamic and can be cultivated through experience, reflective practice, and environmental influence, particularly from family, education, and community engagement.

Crucially, the principles underlying emotional intelligence show strong congruence with the moral and spiritual teachings of the Qur'an. Islamic teachings provide a rich framework for the development of emotional competencies that align with modern psychological insights. Self-motivation, for example, is deeply rooted in concepts such as *istiqamah* (steadfastness), *tawakkul* (trust in God), and patience in adversity—qualities exemplified in prophetic narratives. Empathy is a central Qur'anic value, emphasized through commands to show mercy, care for the vulnerable, and respond to the needs of others with sensitivity. Likewise, Qur'anic guidance on controlling anger, speaking with kindness, and fostering harmonious social relationships parallels the interpersonal skills central to EQ.

This alignment between emotional intelligence and Islamic ethics demonstrates that EQ is not merely a modern psychological construct but also resonates deeply with timeless spiritual values. It offers a unique opportunity to integrate secular psychological insights with faith-based education, promoting a holistic approach to character development. Such integration is particularly relevant in educational settings, where fostering both emotional

competence and spiritual integrity can contribute to nurturing well-rounded individuals capable of ethical leadership and compassionate engagement in pluralistic societies.

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