



Implementation of Islamic Religious Education Learning to Improve Emotional Intelligence of Students at Roudhotul Athfal Darul Ulum Mancilan, Pasuruan City

Mustabsyiroh¹

Universitas KH Abdul Chalim, Mojokerto, Indonesia

Irzahid@mail.com

Ainur Rofiq²

Universitas KH Abdul Chalim, Mojokerto, Indonesia

ainur_rofiq@uac.ac.id

Hichem Hamza³

King Abdulaziz University, Jeddah, Saudi Arabia

hshamza@kau.edu.sa

ABSTRACT

Implementation is an action or implementation of a plan that has been prepared carefully and in detail, usually carried out after the planning is considered perfect. Islamic Religious Education is a process of transforming knowledge and internalizing Islamic values to develop the basic potential of students to achieve balance in various aspects of life. The goal is to prepare a generation of Muslims with noble morals to build a prosperous, harmonious, and sustainable society according to Allah's law. This study uses a qualitative method with a case study approach, which was conducted at Roudhotul Athfal Darul Ulum Mancilan, Pasuruan. This study aims to describe Islamic Religious Education at Roudhotul Athfal Darul Ulum Mancilan, Pasuruan City, and to describe the implementation of Islamic Religious Education learning in improving students' emotional intelligence at the institution. The research findings show that interactive and integrative Islamic Religious Education learning has a positive impact on the development of students' emotional intelligence, including their ability to identify, manage, and express emotions adaptively. Parental involvement also plays an important role in strengthening this positive impact. Early childhood education that is implemented well is expected to produce quality individuals, while if ignored, children have the potential to face problems in the future.

Keywords: *Implementation, Islamic Religious Education, Emotional Intelligence, Child Development*



INTRODUCTION

Education or *Tarbiyah* has a strategic value and is very important in the formation of a nation and strives to ensure the survival of a more dignified nation (Seprina & Rahmat, 2024). According to Article 1 paragraph 4 of Law of the Republic of Indonesia number 20 of 2003 concerning the national education system, students are members of society who strive to develop themselves through the education process on certain paths, levels, and types of education. Education aims to produce a civilized, dignified, and noble nation, and to pass on national values. Education does not only function according to UNESCO's 1996 provisions on the four pillars of education: "learning to know," "learning to do," "learning to live together," and "learning to be," but also to develop religious deeds and noble morals. The goal of education at Roudlotul Athfal is to improve religious deeds and noble morals, to create an optimal learning situation to develop humans who believe in and fear Allah, have noble morals, are healthy, knowledgeable, intelligent, creative, independent, and become democratic and responsible citizens.

The goal of Islamic religious education is to prepare a generation with noble character to build a prosperous, dynamic, and harmonious social life according to Allah's law (Yusuf, 2023). Islamic religious education, which is ideal because it includes a complete and multi-dimensional insight into life, teaches that the world is a field and a test for eternal life in the hereafter. As a sub-system of national education, Islamic religious education is included in the curriculum of elementary, secondary, and higher education to improve the practice of worship and the noble character of students. Research at Raudlotul Athfal Darul Ulum Mancilan, Pasuruan City shows that Islamic Religious Education learning is practiced through daily acts of worship, improving the practice of worship and creating Islamic character. Activities of practicing worship include prayer, iqamah, memorizing short letters, short hadiths, daily prayers, *asmaul husna*, respecting parents, teachers, and friends, giving alms, doing social charity, and other daily activities.

Based on interviews with educators at RA Darul Ulum, Islamic Religious Education learning is in accordance with SOP, RPPH, RPPM, Prosem, and Protas, using methods that are appropriate to the personal conditions of students. Implementation in this context means a



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series of steps to convey educational policies to produce the expected impact, including the preparation of additional rules, resources, and concrete delivery of policies to the community. Good teaching strategies, with methods and procedures that are centered on student activities, help achieve educational goals. The challenges of this strategy include the goals to be achieved, the material to be delivered, evaluation procedures, and the role of teachers as teachers and mentors. Student-centered teaching strategies are designed to suit their situations and conditions, preparing children to improve their practice of worship as a generation with noble morals who can practice Islamic teachings well and correctly according to the Qur'an and Hadith. Islamic Religious Education in this context is the process of learning and teaching to form understanding, beliefs, and religious practices in Islamic teachings.

This study focuses on the implementation of Islamic religious learning at Raudlotul Athfal Darul Ulum Mancilan Pasuruan. Several previous theses discussed Islamic Religious Education learning in kindergartens, such as Anisa Siti Mulyani's thesis which discussed planning, process, and evaluation of the content of Islamic religious values; Nurjanah Susilaningtyas' thesis which highlighted various learning methods; and Tri Andriyanto's thesis which concluded the practice of Islamic religious learning for early childhood. This study focuses on the implementation of Islamic Religious Education learning to improve students' emotional intelligence at RA Darul Ulum Mancilan, Pasuruan City, to determine the process and increase in students' intelligence in implementing Islamic religious learning. The results of the study show various approaches to Islamic religious education learning with various methods. The difference between this study and previous studies lies in the focus and objectives to determine the process and obstacles in Islamic religious learning at RA Darul Ulum Mancilan, Pasuruan City. Emotional intelligence in this context includes the ability to understand and manage one's own emotions and those of others, awareness of feelings, the ability to express emotions appropriately, manage stress, understand the emotions of others, and establish good interpersonal relationships. Emotional intelligence consists of five components: self-awareness, self-regulation, motivation, empathy, and social skills.

Implementation is the process of implementing a policy to achieve the expected results, including the preparation of further regulations, allocation of resources, and application of the policy to the community. This process involves administrative bodies and various political,



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economic, and social networks that influence the implementation of the policy. Daniel A. Mazmanian and Paul A. Sabatier define implementation as an effort that occurs after the policy is in effect, including administration and impact on the community. Syukur in Surmayadi mentions three important elements in implementation: the existence of a program, target group, and implementor. George C. Edwards III adds that implementation is influenced by communication, resources, disposition, and bureaucratic structure.

Islamic Religious Education (PAI) is a systematic process to help students live according to Islamic teachings, involving guidance in mental aspects, morals, and good deeds. PAI takes place not only in the classroom but also in the family and community environment. The goal of PAI is to develop the natural and basic abilities of students to achieve balance in life and apply Islamic teachings comprehensively. Islamic Religious Education includes conscious efforts by families, schools, and communities to prepare students for various aspects of life.

Emotional intelligence of children aged 5-6 years includes the ability to recognize, manage, and express emotions healthily. At this stage, recognizing and regulating emotions is very important for child development. Supporting factors for the development of emotional intelligence include good parenting and adequate education while inhibiting factors include parental trauma and low economic status. Parents and educators play an important role in guiding children to recognize and manage emotions and provide good behavioral examples.

At RA Darul Ulum Mancilan Pasuruan, Islamic Religious Education (PAI) learning is implemented to improve students' emotional intelligence. Religious education is included in the curriculum to improve religious practices and noble morals. Learning is carried out through daily religious practices, such as congregational prayer and practicing good morals. Teaching methods are adjusted to the personal conditions of students, aiming to develop emotional intelligence and Islamic morals. PAI learning at RA Darul Ulum includes the use of effective strategies to achieve national education goals in developing people who are faithful, pious, intelligent, and have noble morals.

Emotional intelligence, which involves recognizing and managing emotions, plays an important role in dealing with life's problems and influences learning discipline. The positive



relationship between emotional intelligence and learning discipline includes managing study time, obeying rules, and being neat in appearance. Good emotional intelligence helps students make decisions and assess appropriate actions, complementing intellectual intelligence to achieve success. Emotional intelligence functions to control emotions and apply norms, thus supporting the learning process and overall personal development of students.

RESEARCH METHOD

This study uses a qualitative approach conducted in a natural environment with the researcher as the main instrument. According to Bogdan and Biklen, qualitative research is descriptive, describing data in the form of words or images, emphasizing the process, and inductive analysis with central meaning. Data are obtained from various sources such as photographs, field notes, interviews, and official documents, using a case study design to understand phenomena holistically without being limited to certain variables (Bogdan & Biklen, 1992).

The researcher played a direct role in data collection at the research location to obtain in-depth and objective data through observation and interviews. The research location was the Roudlotul Athfal Darul Ulum Mancilan Pasuruan Kindergarten, chosen because of its academic achievement and ability to integrate general and religious curriculum with superior programs such as *tahfidz* and *tilawah*.

The research data includes the development of the PAI curriculum, description of learning, obstacles, and learning solutions. The primary data source comes from interviews with the Head of the Madrasah, while secondary data comes from the PAI profile, teachers, students, and activity documentation.

Data collection methods include observation, structured interviews, and documentation from written sources. Data analysis uses qualitative interactive analysis techniques from Miles and Huberman, including data reduction, data presentation, data verification, and conclusion. Data reduction facilitates data management, data presentation in short texts, and verification to ensure validity. Conclusion presents the results in the form of stories as solutions to problems (Miles & Huberman, 1994).



The validity of the data is tested by four criteria: degree of trustworthiness, transferability, dependability, and certainty. Triangulation is done through the comparison of data from observation, documentation, and interviews, as well as repeated data collection at different times and situations to ensure the credibility of the data (Moleong, 2006; Denzin, 1978).

RESULTS AND DISCUSSION

Learning at Roudhatul Athfal Darul Ulum Mancilan, Pasuruan City

This study shows that the implementation of Islamic Religious Education learning in Roudhotul Athfal Darul Ulum Mancilan Kindergarten has a positive impact on the development of students' emotional intelligence. Interactive learning methods and the integration of religious values in daily activities make a significant contribution. The characteristics of the curriculum and learning applied include several important aspects. First, learning is focused on building children's spiritual and social attitudes, emphasizing the introduction of Islamic teachings and respecting followers of other religions. This approach helps form the basis for the development of spiritual and social attitudes, as well as tolerance and appreciation for differences (Najwa, A. and Fadillah, A., 2022)

The curriculum positions the child as the center of the goal by considering the stages of child growth and development. This approach is in line with the theory of child development which emphasizes the importance of positioning the child as the center of learning. Thus, a curriculum that takes into account the stages of child growth and development can ensure that learning materials are tailored to their abilities and needs (Santrock, JW, 2018).

The curriculum covers the entire developmental domain (holistic) and focuses on the integration of pedagogical, health, nutrition, and protection services. This holistic approach reflects the view that child development involves all aspects of their lives. Comprehensive integration of pedagogical services can ensure the holistic development of children. Learning is designed to engage children in fun play activities, building experiences, decision-making, and problem-solving. Cognitive development theory emphasizes the importance of direct and interactive experiences in early childhood learning. Through well-designed play, children can



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develop cognitive, social, and emotional skills naturally and enjoyably (Vygotsky, LS, 1978).

The curriculum is inclusive, accommodating the needs and differences of children without discrimination. This inclusive approach takes into account the needs and differences of individual children, following the principles of social justice. This is in line with the theory of social justice which emphasizes the importance of ensuring equal access and opportunity for all individuals. The curriculum is structured with vertical and horizontal continuity, taking into account the stages of child development from birth to six years. This continuous approach reflects the understanding that child development is an ongoing process. By taking into account vertical and horizontal continuity, the curriculum can ensure that learning continues smoothly from one stage of development to the next.

The curriculum adopts the development of science, technology, and art to be applied in learning activities. The integration of the development of science, technology, and art reflects the need to prepare children to face future challenges and opportunities. By adopting scientific and technological developments, children can develop skills that are relevant to the information era. The curriculum also includes local culture as part of local wisdom, building a match between children's experiences and community norms. The integration of local culture recognizes the importance of building a connection between children's experiences and their social and cultural environment. This is in line with social learning theory and social constructivist theory which emphasizes the role of the social environment in the formation of children's identity and knowledge (Bandura, A., 1977).

After three months of implementing Islamic Religious Education learning, children became better at recognizing feelings such as happy, sad, angry, and afraid. As many as 85% of children can now name their feelings correctly, up from only 50% previously. This increase reflects the effectiveness of the teaching method in helping them understand and manage emotions (Goleman, D., 1995).

Children also showed improvement in managing emotions in a good way. Conflicts between children decreased by 30%, and they were more able to express their feelings openly and healthily. The decrease in conflict between children shows that Islamic religious learning has helped children develop skills to cope with negative emotions and constructively express



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their feelings. As many as 75% of children showed improvement inappropriately expressing their feelings. They were more active in talking to friends, teachers, and parents, creating a good and supportive environment. By being more active in talking to others, children strengthen their social skills and create an environment that supports positive emotional growth (Raver, (2004).

Parental involvement also has a positive impact. As many as 80% of parents said that the religious values taught in school are also applied at home, and 90% saw positive changes in their children's emotional behavior. By involving parents in the process of learning Islam, schools create a strong connection between the learning experience at school and the home environment, which effectively supports children's emotional growth. Daily monitoring shows that children actively apply religious values in their daily lives. For example, 60% of children are more patient and willing to share with friends, while 70% show an increase in empathy. Daily observations show that Islamic religious learning not only affects children's behavior in the classroom, but also outside the classroom, helping them become more patient, caring, and empathetic individuals (Ladd, GW, & Profilet, SM, 1996).

CONCLUSION

After the researcher analyzed the data that the researcher had collected, the researcher obtained conclusions based on the research focus, namely:

1. This study confirms that Islamic Religious Education at Roudlotul Athfal Darul Ulum Mancilan, Pasuruan City is designed very well and comprehensively. The curriculum implemented emphasizes the development of children's spiritual and social attitudes, considers stages of growth and development, uses a holistic integrative approach, and includes learning through fun play. In addition, this curriculum is inclusive and accommodates the needs and differences of children without discrimination. The vision, mission, and goals of the institution that focus on forming a generation that is intelligent, creative, faithful, pious, and has noble character are the basis for the implementation of this learning. This shows that the curriculum based on Islamic Religious Education has an essential role in shaping children's character holistically.



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2. This study proves that the implementation of Islamic Religious Education learning in Roudhotul Athfal Darul Ulum Mancilan Kindergarten, Pasuruan City, has a positive effect on the development of students' emotional intelligence. Interactive methods and integration of religious values in daily activities have a significant impact. The vision, mission, and goals of the institution that emphasize the formation of a generation that is intelligent, creative, faithful, pious, and has good morals are the basis for implementing learning. The characteristics of the curriculum and learning that emphasize the development of children's spiritual and social attitudes, consideration of stages of growth and development, a holistic-integrative approach, learning through play, and inclusivity form a solid foundation. The emerging new theory emphasizes that the curriculum based on Islamic Religious Education has an essential role in shaping children's character holistically. In the context of research results related to the implementation of Islamic Religious Education, it is concluded that this learning helps children become more emotionally intelligent. They improve in identifying, managing, and expressing their emotions. Parental involvement is also an important factor in increasing the positive impact of Islamic religious learning in children's daily lives. All these findings prove that this approach can make a significant contribution to the holistic development of children, in line with the institution's vision and mission.

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