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The Implementation of Teachers' Emotional Intelligence in Enhancing the Success of Akidah Akhlak Instruction at MIS Al-Khairaat Pombewe

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A B S T R A C T

Islamic education aims to develop individuals who are intellectually, emotionally, and spiritually balanced. Therefore, education is not only directed toward mastering knowledge but also toward fostering moral values and character. This study aims to analyze the implementation of teachers' emotional intelligence in improving the success of Akidah Akhlak learning at MIS Al-Khairaat Pombewe. The research employed a qualitative approach with a descriptive design. The participants included the school principal, Akidah Akhlak teachers, and students. Data were collected through observation, interviews, and documentation, then analyzed using the Miles and Huberman model. The findings reveal that teachers' emotional intelligence is reflected in their ability to manage emotions, show empathy, and build positive communication with students. Teachers function not only as instructors but also as role models and moral guides. The success of learning can be observed in students' cognitive, affective, and psychomotor development. Students demonstrate an understanding of Akidah Akhlak concepts, respect for teachers, empathy toward peers, and ethical behavior in daily life. Supporting factors include family support, the religious culture of the madrasah, and teachers' awareness of the importance of emotional connections. However, challenges arise from students' diverse personalities, family backgrounds, and teachers' limitations in emotional regulation. The study concludes that teachers' emotional intelligence plays a significant role in learning success and students' character development.

1. Introduction

Islamic education aims to develop individuals who are well-rounded in intellectual, emotional, and spiritual aspects, so that they are not only focused on mastering knowledge but also on cultivating moral character and personality (Nata, 2021).

Low educational quality can be detected through students' academic performance in school, which may be assessed through evaluations such as daily quizzes, midterm exams, and final exams or summative assessments (Yahya, 2020). This aligns with the hadith of the Prophet Muhammad ﷺ, who stated that he was sent to perfect human character. In the context of national education, the Akidah Akhlak subject plays a strategic role in instilling the values of monotheism, honesty, responsibility, and moral behavior in students (Ministry of Religious Affairs of the Republic of Indonesia, 2020).

However, the teaching of Akidah Akhlak in practice still tends to be oriented toward cognitive aspects and rote memorization, so that moral values have not been fully internalized in students' behavior (Nurkholis, 2020). Therefore, teachers play a crucial role not only as knowledge transmitters but also as role models and moral guides for students (Langgulung, 2021). In fulfilling this role, teachers are required to possess emotional intelligence the ability to recognize, manage, and control one's own emotions while wisely understanding the emotions of others (Goleman, 2016).

From an Islamic perspective, emotional control is part of noble character, as explained in Surah Al-Imran, verse 134, regarding the importance of restraining anger and forgiving others. Teachers who are able to manage their emotions well will find it easier to create a harmonious and conducive learning environment. Conversely, poorly controlled emotional responses can create a distance between teachers and students and reduce the effectiveness of learning (Hidayat, 2022). Low learning outcomes can be seen in the failure to achieve the minimum individual learning competencies as expected (Dewi, 2024).

This phenomenon is also observed at MIS Al-Khairaat Pombewe, where some students still lack discipline and exhibit behavior that does not reflect Islamic moral values. This situation indicates that the success of Akidah Akhlak instruction is influenced not only by teachers' pedagogical competencies but also by their emotional intelligence in fostering positive interpersonal relationships (Salovey, 1990). Previous research has also shown that teachers' emotional intelligence has a positive effect on learning motivation and the success of Akidah Akhlak learning (Rahmawati, 2025; Samseptiany, 2022). Therefore, this study is important to examine the implementation of teachers' emotional intelligence in improving the success of Akidah Akhlak learning at MIS Al-Khairaat Pombewe.

Previous research indicates that teachers' emotional intelligence plays a crucial role in the success of Akidah Akhlak instruction. Samseptiany's (2022) study found that teachers' empathy and self-control significantly influence students' learning motivation, active participation, and spiritual awareness. Meanwhile, Hidayat (2022) asserts that teachers with high emotional intelligence are able to develop students' character through an empathetic approach and moral exemplarity. Fauzan's (2024) research also indicates that teachers' emotional intelligence contributes to creating a conducive learning environment through compassionate interpersonal communication and self-control.

Based on these studies, it can be concluded that teachers' emotional intelligence is a crucial factor in Akidah Akhlak education because it supports the development of students' character and emotional engagement. However, previous studies have generally been conducted in urban madrasahs, so research on the implementation of teachers' emotional intelligence in the Al-Khairaat madrasah environment, particularly at MIS Al-Khairaat Pombewe, remains limited. Therefore, this study offers a novel contribution to contextual research on the application of teachers' emotional intelligence in enhancing the success of Akidah Akhlak learning.

Education in Islamic Beliefs and Ethics aims not only to enhance students' understanding of Islamic values but also to shape attitudes and behaviors consistent with Islamic teachings. The success of teaching Islamic Beliefs and Ethics is greatly influenced by the teacher's ability to manage the learning process, including the ability to manage emotions and build positive relationships with students. However, in practice, various problems are still encountered in the classroom, such as students who have difficulty concentrating, lack discipline, are prone to conflicts with peers, and have diverse social and emotional backgrounds. These conditions require teachers to possess good emotional intelligence so they can create a conducive and effective learning environment.

Previous studies have examined the relationship between teachers' emotional intelligence and learning success, but most have focused on general education and have not extensively explored its application in Akidah Akhlak instruction at the Madrasah Ibtidaiyah level, particularly in madrasahs located in communities with diverse socioeconomic conditions. Based on the results of initial observations at MIS Al-Khairaat Pombewe, teachers demonstrated efforts to build emotional closeness with students through a humanistic and persuasive approach. However, it is not yet fully understood how the implementation of teachers' emotional intelligence contributes to the success of Akidah Akhlak learning. Therefore, this study is important to analyze the implementation of teachers' emotional intelligence and its contribution to the success of Akidah Akhlak learning at MIS Al-Khairaat Pombewe.

Emotional intelligence (EQ) is an individual's ability to effectively recognize, understand, manage, and utilize their own emotions and those of others in social interactions and decision-making (Salovey, 1990). Goleman (2016) explains that emotional intelligence plays a crucial role in professional success, including in the field of education. In the context of learning, teachers with high emotional intelligence are able to create a classroom atmosphere that is safe, conducive, and supportive of the internalization of students' moral values (Nurkholis, 2020). Emotional intelligence is the ability to recognize and manage one's own and others' feelings to foster good communication and cooperation among students (Febriyana, 2025).

Indicators of emotional intelligence include self-awareness, self-control, motivation, empathy, compassion, and social skills (Goleman, 2016; Rahmawati, 2025). Factors influencing emotional intelligence consist of internal factors such as personality and self-reflection abilities, as well as external factors such as school

culture, work environment, and leadership support (Hamalik, 2020; Salim, 2022). Additionally, emotional intelligence training has been shown to enhance teachers' ability to manage classrooms and create a conducive learning environment (Hafidz, 2022).

The implementation of teachers' emotional intelligence in instruction involves the planning, implementation, and evaluation stages. During the planning stage, teachers integrate an affective approach through reflective activities and the instillation of values within instructional materials (Sani, 2021). During the implementation stage, teachers apply empathetic communication, manage conflicts constructively, and demonstrate exemplary emotional self-regulation when facing diverse student behaviors (Hidayat, 2022). As for the evaluation stage, teachers reflect on the learning process, receive feedback, and make continuous improvements in the emotional aspects of learning (Satori, 2020). This implementation model emphasizes exemplary behavior, habit formation, and reflective learning so that moral values can be internalized affectively and spiritually (Lestari, 2023).

Learning outcomes in Islamic Religious Education in this era of rapid digitalization play a crucial role in educational development and bring about behavioral changes in terms of knowledge, understanding, attitudes, and skills, leading to overall improvement in students (Mastura, 2025). The success of Akidah Akhlak learning serves as an indicator of educational effectiveness, encompassing cognitive, affective, and psychomotor aspects in an integrated manner (Hamalik, 2020). In Islamic education, learning success is not merely measured by students' understanding of religious concepts but also by their internalization of Islamic values and behaviors (Nasucha, 2016). Therefore, Akidah Akhlak instruction is directed toward the formation of a holistic Islamic personality (Langgulung, 2021). Education that emphasizes the importance of emotional intelligence helps students develop not only in terms of knowledge but also in their social and emotional aspects (Hasan, 2025).

The indicators of learning success in Akidah Akhlak encompass three main aspects. First, the cognitive aspect, which is the ability to understand the concepts of Aqidah and Islamic moral values (Ministry of Religious Affairs of the Republic of Indonesia, 2023). Second, the affective aspect as the primary aspect, which encompasses students' religious attitudes, empathy, and self-control (Rahmawati, 2025; Goleman, 2016). Third, the psychomotor aspect, which is the ability to practice Islamic values in daily behavior, such as discipline, responsibility, and good manners (Hidayat, 2022). Thus, the success of Akidah Akhlak learning can be understood as a process of value transformation that encompasses understanding, internalizing, and practicing values in a balanced manner in students' lives.

This study examines the relationship between teachers' emotional intelligence and the success of Akidah Akhlak instruction. Emotional intelligence is the ability to accurately recognize, understand, and manage one's own emotions and those of others in social interactions and learning contexts. According to Goleman, emotional intelligence encompasses self-awareness, self-control, motivation,

empathy, and social skills, all of which play a crucial role in the effectiveness of the educational process. In Akidah Akhlak learning, teachers' emotional intelligence embodies Islamic values such as ihsan, compassion, and moral exemplarity. Teachers who are able to control their emotions and act empathetically will find it easier to create a harmonious learning atmosphere that supports the development of students' character.

The success of Akidah Akhlak education is measured not only by cognitive mastery of the material but also by the successful internalization of moral and spiritual values in students' behavior (Aini, 2023). Teachers' emotional intelligence serves as a bridge between understanding religious values and living out those values in daily life. This relationship can be observed through three main channels: the affective channel through warm and empathetic emotional connections; the pedagogical channel through the application of humanistic and adaptive teaching methods; and the exemplary channel through the patient, disciplined, and empathetic attitudes demonstrated by teachers during the learning process.

In the context of MIS Al-Khairaat Pombewe, teachers' emotional intelligence is crucial because students come from diverse social backgrounds and have varied personalities. Teachers who are able to manage their emotions and build empathetic communication will be more effective in creating a conducive classroom atmosphere free from verbal or physical violence. Additionally, the implementation of emotional intelligence is also influenced by external factors such as school culture, support from the school principal, and a conducive work environment. Thus, the success of Akidah Akhlak learning is influenced by the synergy between teachers' emotional capacity and a supportive school environment. Therefore, this study posits that teachers' emotional intelligence has a significant relationship with the success of Akidah Akhlak learning in shaping students' Islamic morality, spirituality, and personality.

This study generally aims to analyze the implementation of teachers' emotional intelligence in enhancing the success of Akidah Akhlak learning at MIS Al-Khairaat Pombewe. The focus of the study is on how teachers' emotional intelligence plays a role in creating an effective and meaningful learning process that fosters the moral, spiritual, and emotional development of students. Specifically, this study aims to describe the forms of implementation of teachers' emotional intelligence in Akidah Akhlak learning at MIS Al-Khairaat Pombewe. Additionally, this study aims to identify the factors that support or hinder the application of teachers' emotional intelligence in the learning process. Thus, this study is expected to provide a deeper understanding of the importance of teachers' emotional intelligence as one of the main foundations in supporting the success of Akidah Akhlak learning.

2. Methodology

This study employs a qualitative approach with a descriptive design, as it aims to understand the phenomenon of teachers' implementation of emotional intelligence

in Akidah Akhlak instruction in a natural and in-depth manner. Qualitative research is used to holistically understand the behaviors, perceptions, motivations, and actions of research subjects in real-world contexts (Moleong, 2021). A descriptive design was chosen to systematically describe teachers' emotional intelligence practices, which include self-awareness, self-control, motivation, empathy, and social skills in the learning process (Sugiyono, 2022).

The study was conducted at MIS Al-Khairaat Pombewe, Sigi Regency, Central Sulawesi. The location was selected purposively because this madrasah possesses characteristics relevant to the research focus, such as the diversity of students' backgrounds, the variety of teachers' experiences, and an Islamic educational environment grounded in moral and religious values. Additionally, the semi-rural social setting allows the researcher to observe the social interactions between teachers and students in greater depth.

In this study, the researcher served as the primary instrument (human instrument), directly involved in the data collection and analysis process (Moleong, 2021). The researcher's presence was participatory yet non-interventional, involving observation, interviews, and documentation to obtain natural and in-depth data. The research data consists of primary and secondary data. Primary data was obtained from Akidah Akhlak teachers, the madrasah principal, and students through observation and interviews. Meanwhile, secondary data was obtained from school documents, syllabi, lesson plans, journals, and literature related to emotional intelligence and Akidah Akhlak learning (Satori, 2020).

Data collection techniques were conducted through participatory observation, semi-structured interviews, and documentation. Observations were used to directly observe the interactions between teachers and students during learning, while interviews were conducted to gather information regarding the implementation of teachers' emotional intelligence and the factors influencing it (Sugiyono, 2022). Documentation was used as supporting data in the form of school profiles, learning materials, and records of teaching and learning activities (Arikunto, 2021).

Data analysis utilized the Miles and Huberman interactive model, which includes data reduction, data presentation, and drawing conclusions/verification (Miles, 2014). To ensure data validity, this study employed techniques of credibility, transferability, dependability, and confirmability through source triangulation, member checking, research process audits, and data verification based on observations, interviews, and documentation (Moleong, 2021).

3. Result and Discussion

This study was conducted at MIS Al-Khairaat Pombewe, located in Pombewe Village, Sigi Regency, Central Sulawesi. The madrasah is situated in a socially and economically heterogeneous community, where the majority of students' parents work as farmers, day laborers, and small-scale merchants. Based on data from the 2025/2026 school year, there are 88 students at MIS Al-Khairaat Pombewe, divided

into six grade levels. Although the educational facilities are still relatively basic, the learning process takes place in a conducive environment characterized by close, family-like relationships between teachers and students.

The results of the observation show that teachers at this madrasah employ an emotional approach to teaching, such as greeting students, asking about their well-being, and assisting students who are struggling before class begins. This indicates an effort to build emotional closeness and a comfortable learning environment. However, the diversity of students' personalities also creates emotional dynamics in the classroom, such as students who have trouble focusing, frequently talk during class, or easily get into conflicts with peers. These conditions require teachers to possess strong emotional intelligence, particularly in terms of self-control, patience, and interpersonal skills, to create an effective and conducive environment for Akidah Akhlak instruction. The interview with the Madrasah Principal is presented in Table 1.

Table 1. Interview with the Madrasah Principal

Interview with the Madrasah Principal
1. What is the general condition of MIS Al-Khairaat Pombewe?
2. What are the characteristics of the Akidah Akhlak teachers at this school?
3. How important do you consider teachers' emotional intelligence to be?
4. Are teachers able to manage their emotions while teaching?
5. How successful is the teaching of Akidah Akhlak at this school?
6. What forms of support does the school provide to teachers?
7. What challenges do teachers face in the classroom?
8. How does the school address these challenges?

Result

The research findings indicate that the implementation of teachers' emotional intelligence at MIS Al-Khairaat Pombewe is evident in their ability to manage emotions, establish empathetic communication, and create a comfortable and religious learning environment. Based on observations, the Akidah Akhlak teacher did not immediately scold students who were making noise but instead chose to approach them and gently reprimand them so that the students would refocus on the lesson. One teacher stated that a gentle approach is more effective than yelling at students because it avoids instilling fear and resistance in the students. This demonstrates the presence of self-control and empathy in the learning process. The interview with the Akidah Akhlak teacher can be seen in Table 2.

Table 2. Interview with a Teacher of Islamic Beliefs and Ethics

Interview with a Teacher of Islamic Beliefs and Ethics
1. How long have you been teaching?
2. How do you manage your emotions when students are unruly?
3. How do you motivate students?
4. How do you understand students with behavioral issues?
5. How do you show care for students?
6. How do you create a conducive learning environment?
7. What are the indicators of successful learning in your opinion?
8. What challenges do you often face?

9. How do you overcome those challenges?
10. What are your hopes for the future of Akidah Akhlak education?

One of the teachers of Islamic Beliefs and Ethics said:

> "When the kids are making a fuss, I usually don't get angry right away. I go over to them first and ask them nicely why they're making a fuss. Because if I yell at them right away, sometimes they just get scared or become even more defiant."

The results of the interviews revealed that teachers possess self-control and empathy. Teachers are not only focused on maintaining classroom discipline but also take into account the emotional well-being of their students. Additionally, teachers pay attention to students who appear downcast or less active during lessons. Teachers often engage students in one-on-one conversations to understand what they are going through. One student mentioned that the teacher frequently asks about students' well-being in a kind manner, making students feel comfortable sharing their stories. This finding indicates that teachers do not merely serve as content deliverers but also act as emotional guides for students. The application of emotional intelligence is also evident in the teacher's empathetic approach toward students who exhibit poor discipline, such as arriving late or failing to wear the full school uniform. Teachers prioritize a persuasive approach through advice and guidance over harsh punishments. Student interviews can be seen in Table 3.

Table 3. Student Interview

	Student Interview
1.	Apakah guru Akidah Akhlak mengajar dengan baik?
2.	Apakah guru mudah marah?
3.	Apakah guru ramah kepada siswa?
4.	Apakah guru membantu jika kalian kesulitan?
5.	Apakah guru memberi semangat belajar?
6.	Apakah kalian senang belajar Akidah Akhlak?
7.	Apakah kalian memahami materi yang diajarkan?
8.	Apakah guru menjadi contoh akhlak yang baik?

One of the students said:

> "If there's a problem at home or if we're feeling sad, our teacher usually asks us gently. So we're not afraid to talk about it."

This statement indicates that the emotional bond between teachers and students is quite strong. Teachers not only fulfill academic roles but also serve as emotional mentors for their students. The success of the Akidah Akhlak curriculum at MIS Al-Khairaat Pombewe is evident in the cognitive, affective, and psychomotor domains. In the cognitive aspect, students demonstrate a fairly good understanding of the material regarding ethics, honesty, responsibility, and proper conduct toward parents. Teachers report that students are beginning to understand that moral values are not merely studied theoretically but must also be applied in daily life. Although

not all students have shown significant changes, teachers assess that Akidah Akhlak instruction has had a positive impact on the development of student behavior.

In the affective domain, there has been a shift in students' attitudes toward interacting with teachers and peers. Some students have begun to show mutual respect, apologize when they are at fault, and be more open when communicating with teachers. The learning atmosphere also appears warmer because the teacher frequently provides motivation and religious guidance, making students feel comfortable in their studies. One student stated that the Akidah Akhlak lessons have become more engaging because the teacher often shares stories and advice related to daily life. One student remarked:

> "When we study Akidah Akhlak, the teacher usually tells us stories too, so we don't get bored."

This situation indicates that learning is not only focused on conveying subject matter but also addresses the students' emotional needs. As for the psychomotor aspect, the success of learning is evident in changes in students' behavior in their daily lives within the madrasah environment. Some students have begun to get into the habit of greeting teachers, helping their peers, keeping the classroom clean, and participating in group prayers before class begins. The teacher stated:

> "The changes in the children aren't immediately obvious, but they're slowly starting to show. Some of them used to be very rowdy, but now they're starting to behave."

Although behavioral changes have not yet been observed across the board, teachers believe that the Akidah Akhlak curriculum has gradually had a positive impact on the development of students' character and discipline.

Discussion

The results of the study indicate that the implementation of teachers' emotional intelligence is closely linked to the success of Akidah Akhlak instruction at MIS Al-Khairaat Pombewe. Teachers who are able to manage their emotions effectively find it easier to build positive relationships with students, thereby ensuring that the learning process is effective, humane, and conducive. This finding aligns with Daniel Goleman's theory, which states that emotional intelligence encompasses self-awareness, self-control, motivation, empathy, and social skills that play a crucial role in learning interactions. In practice, teachers demonstrate these abilities by patiently addressing student behavior, providing motivation, and fostering warm communication within the classroom.

The research findings also indicate that teachers' empathy and compassion are key factors in creating a comfortable learning environment. Students tend to be more open, easier to guide, and feel more valued when teachers use a persuasive approach rather than a harsh and authoritarian one. This suggests that an emotional approach

can foster closer relationships between teachers and students and support the creation of a positive learning environment.

From an Islamic educational perspective, patience, gentleness, and compassion are part of the moral character that an educator must possess. Teachers serve not only as conveyors of knowledge but also as role models in daily behavior. Therefore, the success of Akidah Akhlak instruction is determined not only by mastery of the subject matter but also by the teacher's ability to build emotional connections and demonstrate moral exemplary behavior to students.

Furthermore, teaching Akidah Akhlak using an emotional approach has proven to be more effective in engaging students' affective and behavioral aspects. Students not only understand the concepts of Akhlak theoretically but also begin to apply them in their daily lives, such as respecting teachers, apologizing, maintaining good relationships with peers, and improving discipline. Thus, the implementation of teachers' emotional intelligence contributes positively to the success of Akidah Akhlak learning, in terms of the cognitive, affective, and psychomotor aspects of students at MIS Al-Khairaat Pombewe.

The results of this study indicate that teachers' emotional intelligence plays a significant role in the success of Akidah Akhlak instruction at MIS Al-Khairaat Pombewe. These findings align with various previous studies stating that teachers with strong emotional intelligence tend to be able to create a conducive learning environment, build positive relationships with students, and enhance the effectiveness of the teaching-learning process.

This study supports Daniel Goleman's theory and research findings, which emphasize that emotional intelligence encompassing self-awareness, self-control, motivation, empathy, and social skills is a key factor in the success of educational interactions. In this study, Akidah Akhlak teachers demonstrated these abilities through patience, the ability to control emotions when dealing with unruly students, and the ability to establish warm and empathetic communication with students.

The findings of this study are also consistent with several previous studies that concluded that teacher empathy influences students' comfort in learning. Teachers who are able to understand students' emotional states will more easily gain students' trust, thereby creating a harmonious relationship that supports successful learning. Interview results with students indicate that teachers often provide personal attention to students facing difficulties, making students feel valued and comfortable communicating with their teachers.

Furthermore, this study reinforces previous research findings stating that learning success is not measured solely by cognitive aspects but also by the development of students' affective and psychomotor aspects. In the Akidah Akhlak lessons at MIS Al-Khairaat Pombewe, students not only understand the material on Islamic ethics and values but also demonstrate behavioral changes such as respecting teachers, maintaining good relationships with peers, and improving discipline in their daily lives.

This study differs from previous research in that it specifically examines the implementation of teachers' emotional intelligence in the teaching of Akidah Akhlak at the Madrasah Ibtidaiyah level. This study provides empirical evidence that the emotional approach adopted by teachers through patience, persuasiveness, and compassion can more effectively support the success of Akidah Akhlak instruction. Thus, this study reinforces previous findings while offering new insights into the importance of teachers' emotional intelligence in shaping students' moral character within the madrasah environment.

Based on these findings, it can be understood that each aspect of teachers' emotional intelligence contributes differently yet complements one another in supporting the success of Akidah Akhlak instruction. Emotional regulation plays a role in improving understanding of the material (cognitive), empathy contributes to the formation of attitudes and values (affective), while positive communication influences changes in students' behavior (psychomotor). Thus, teachers' emotional intelligence functions not only as a personal ability but also as a crucial factor supporting the comprehensive achievement of Akidah Akhlak learning objectives.

4. Conclusion

Based on the research findings, the implementation of teachers' emotional intelligence in the teaching of Akidah Akhlak at MIS Al-Khairaat Pombewe has been successful. Teachers are able to manage their emotions, demonstrate empathy and compassion toward students, and foster positive communication within the classroom. Teachers do not merely act as content deliverers but also serve as moral guides and role models for students. This is evident in the teachers' patient demeanor, their use of a persuasive approach when correcting students, and their creation of a comfortable and conducive learning environment. The success of Akidah Akhlak instruction is reflected in the development of students' cognitive, affective, and psychomotor aspects. In the cognitive aspect, students are able to understand the learning material well. In the affective aspect, students demonstrate religious attitudes, respect for teachers, empathy toward peers, and the ability to control their behavior. Meanwhile, in the psychomotor aspect, students begin to apply moral behavior in their daily lives, such as greeting others, maintaining cleanliness, and helping others.

This study also identified supporting and inhibiting factors in the application of teachers' emotional intelligence. Supporting factors include a positive, family-like relationship between teachers and students, a religious madrasah culture, and teachers' awareness of the need to incorporate an emotional approach into their teaching. Meanwhile, the inhibiting factors are the diverse student personalities, varying family environments, and teachers' limitations in controlling their emotions in certain situations. Thus, teachers' emotional intelligence plays a crucial role in enhancing the success of Akidah Akhlak learning and in shaping students' character and moral conduct for the better.

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