

The Exemplary Approach of Islamic Religious Education Teachers in Fostering Emotional Spiritual Quotient

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Abstract

The purpose of this study was to gain an understanding of Islamic Religious Education Teachers' exemplary approach to developing students' emotional, spiritual quotients. This article employs a qualitative research methodology in conjunction with a case study approach. The approach taken is consistent with the formulation of the problem under investigation. Informants were chosen based on the research's objectives. Formal and informal interviews were conducted. The findings of this study demonstrate two aspects of the emotional approach in Islamic education: Methods of persuasion and education. Teachers develop spiritual, emotional intelligence by providing students with new knowledge that includes exemplary figures dating all the way back to the Prophet Muhammad's time and exemplary national figures, as well as by inviting students to practice family strategies for recognizing and managing their own emotions, the ability to motivate themselves, the ability to recognize the emotions of others, and how to build relationships with others.

Abstrak

Tujuan penelitian ini adalah untuk memperoleh pemahaman tentang pendekatan keteladanan Guru Pendidikan Agama Islam dalam mengembangkan kecerdasan emosional dan spiritual siswa. Artikel ini menggunakan metodologi penelitian kualitatif dalam hubungannya dengan pendekatan studi kasus. Pendekatan yang dilakukan konsisten dengan rumusan masalah yang diteliti. Informan dipilih berdasarkan tujuan penelitian. Wawancara formal dan informal dilakukan. Temuan penelitian ini menunjukkan dua aspek pendekatan emosional dalam pendidikan Islam: Metode persuasi dan pendidikan. Guru mengembangkan kecerdasan spiritual dan emosional dengan membekali siswa dengan pengetahuan baru yang meliputi tokoh-tokoh teladan sejak zaman Nabi Muhammad SAW dan tokoh-tokoh bangsa yang patut dicontoh, serta dengan mengajak siswa mempraktikkan strategi keluarga untuk mengenali dan mengelola emosinya sendiri, kemampuan memotivasi diri sendiri, kemampuan mengenali emosi orang lain, dan cara membangun hubungan dengan orang lain.

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INTRODUCTION

According to Article 1 paragraph 1 of Law No. 20 of 2003, education is a deliberate and planned effort to create a learning environment and process in which students actively develop their potential, acquiring religious-spiritual strength, self-control, personality, intelligence, and noble character. Additionally, he possesses the skills required by his society, nation, and state. As stated by (M. Zainuddin & Inam, 2020; M. R. Zainuddin, 2014), everyone is accountable for the immediate need for this improvement, specifically the reorientation of religious education in schools. Religious education's reorientation cannot be limited to external concerns such as ceremonial rituals, halal-haram issues, and a variety of other formalistic ritual piety. More than that, it is the central and most profound meaning of religious education.

Education is a process of maturation and the growth of humanizing characteristics in humans on all levels, including physical, biological, and psychological (Ismail et al., 2020; Tambak et al., 2021). Physical aspects of human biology will develop, grow, and age naturally. Meanwhile, education is attempting to mature, make aware, and insan kamil the spiritual aspect of human psychology (Maarif et al., 2020; Ma'arif & Rofiq, 2019). In the context of education, the process of maturation and awareness has fundamental significance because it is in contact with the most fundamental aspects of human life, namely spirituality, as a necessary component with positive pretensions for developing a cultured and civilized life. Additionally, education fosters public morality, resulting in open-minded graduates about science and possess emotional intelligence (Ma'arif & Sulistyanik, 2019).

Abdullah Nashih (Ulwan et al., 2007) argues that education is in accordance with what has been exemplified by the Prophet Muhammad because the Prophet is a real teacher. A true example has noble qualities, both spiritually, morally, and intellectually. Children who are born are like white paper that is clean from anything. It is educators (parents) who educate them and shape their personalities according to what is taught, exemplified, accustomed to them. As child educators, parents and teachers must know what aspects of education must be considered (Baranova et al., 2020).

Spiritual-emotional-based education, or what is called emotional-spiritual quotient (ESQ), is an integrative education concept that does not only rely on developing students' cognitive competition but also on inculcating ethical, moral, and spiritual values (Akhtar et al., 2017). Therefore, in Islamic education, students achieve a better understanding of the students' behavior (Abdullah, 2014; Rahman, 2021). The learning approach can be interpreted as a starting point or teacher's point of view on the learning process, which refers to the view of the occurrence of a process that is still very general in nature, in which it accommodates, inspires, strengthens learning planning with a certain theoretical scope (Arifin et al., 2019). There are two types of learning from the approach: a student-oriented or student-centred approach and a teacher-centred approach. The approach that needs to be put forward is the approach of Islamic religious education teachers in learning by using examples so that students will later become benchmarks for people or society (Brandmiller et al., 2020; Ma'arif & Rusydi, 2020).

Based on the current phenomenon, students are experiencing a crisis of exemplary. This is due to the lack of mass media that raises the theme of role models for children (Kartiko & Azzukhrufi, 2019). Television shows are dominated by entertainment programs in their various variations, soap operas, or celebrity gossip programs which cannot be expected to provide a complete example of Islamic life. In this exemplary crisis, educators are important (Firmansyah & Minandar, 2021). Therefore, educators must be aware of being role models in forming students' Islamic character. Psychologically, the application of exemplary as a method of Islamic education because, basically, humans have desired to imitate the movements or behaviour of parents, teachers, and the environment since childhood. In this regard, it is required for parents and teachers to have

exemplary qualities as practised by the Prophet, such as patience, compassion, morality, *tawadhu'*, *zuhud*, and fairness (Ahmed, 2012; Arifin, 2016).

Alfred Whitehead quoted (Qodri, 2002) that; the essence of education is religion. It means that (education should have the ultimate goal of educating students to behave religiously). Various problems arise in education to prepare or produce the generations with a high-quality education. Not only highly intelligent, but must also have emotional stability, morals, and noble spirituality. So it can be understood how important it is to increase emotional intelligence and spiritual intelligence in students in the world of education (Ahmed, 2018; Alhashmi & Moussa-Inaty, 2020). Daniel Goleman said that emotional intelligence contains several meanings. First, emotional intelligence does not only mean being friendly, but at certain times what is needed is not friendly, but a firm attitude which may be unpleasant in expressing the truth. Second, emotional intelligence does not mean giving freedom to feel fully in control, indulging feelings, but managing feelings so that they are expressed appropriately and effectively, which allows people to work together smoothly towards a common goal (Riyadi, 2015).

Teachers must approach students by providing good examples so that with the examples applied. Students can achieve the target of spiritual, emotional abilities (Gunawan et al., 2020; Ma`arif & Rofiq, 2018). After all, exemplary in education is an effective method or method in preparing students in terms of morals, mental and social, psychological education, the application of exemplary as a method of Islamic education because basically, humans since childhood have had a desire to imitate the movements or behaviour of other people: parents, teachers, and the environment.

Exemplary is a very effective method of Islamic education applied by a teacher in the educational process. Because with education, exemplary will affect individual students in habits, behaviour and attitudes (Alberto & Troutman, 2013; Djakfar, 2018). The exemplary approach in Islamic education is the most effective and efficient method in shaping the child's personality. The position of educators as good role models for their children will be imitated in various speech and behaviour. Exemplary is a factor that determines whether a child is good or bad. If educators are honest, trustworthy, have noble character are brave, stay away from actions contrary to religious teachings. Then the child will grow honesty, be formed with noble character and other good things (Rony & Jariyah, 2020).

SMA Al-Miftah is a high school that is the same as the schools in the vicinity. In this school, Islamic religious education teachers and BK teachers apply exemplary education in fostering their students' spiritual, emotional intelligence. This school is based on the Islamic Boarding School (*pesantren*) curriculum that fosters the students' emotional intelligence spiritual, namely: *Ta'limul muta'aalim*, *qiroatul qutub fathul qorib*, *aqidah* morals, and scientific writing institutions (LKTI) and Islamic history. Based on what this school has, the researchers have a connection and curiosity to explore deeper data on the exemplary approach of Islamic Religious Education teachers in fostering emotional spiritual quotient (ESQ) Case study Students of this school.

METHODS

This article employs qualitative research in the form of a case study. While the research approach used in the research object above is a case study, this refers to research that examines past interactions, the context of past existence, and current events. The purpose of the case study is to elicit detailed information about an occurrence's description, character, and characteristics (Yin, 2013). SMA Al-Miftah 1 Panyepen Potoan Laok Palengaan Pamekasan Madura, Jln. Miftahul Ulum Islamic Boarding School Panyepen Palengaan Pamekasan Madura served as the research location. The researcher is the primary tool. As a result, the researcher is not employed at this institution as a teacher but rather as a researcher. Principals, vice-principals, students, Islamic Religious Education teachers, Basic Education teachers, and student guardians served as informants in this study. Techniques for data collection include observation, interviewing, and documenting. The observation

phase corresponds to the study's theme and observations. Informant interviews were conducted in a formal and informal manner. The interview guide was developed around the theme of the Emotional Spiritual Quotient (ESQ). Data analysis was conducted using the (Miles et al., 2014) model, which included data reduction, data visualization, and conclusion drawing.

FINDINGS AND DISCUSSION

There is more to Al-Miftah High School than just being affiliated with the Islamic Boarding School, which is why it has a department of social sciences, science and languages, as well as a language department, which was established in 2003 by the foundation, the principal and the boarding school's board of trustees, as well as the school's teacher council. A large number of Al-Miftah High School and Panyepen Islamic Boarding School alumni who found numerous other Al-Miftah High Schools across Indonesia in the 2000s led to the school being renamed SMA AL-Miftah 1 Panyepen Potoan Laok Palengaan Pamekasan Madura. Finally, Al-Miftah High School became AL-Miftah 1 Panyepen High School since there were no other Al-Miftah High Schools with the same name as this Islamic Boarding School, so the name had to change. According to the notary deed of this school, which is based on Pancasila and has Islamic aqidah with the understanding of Ahlussunah Wal Jamaah (Hanafi, Syafi'i, Maliki, and Hambali), the basic rules of high school are by this school's Islamic *aqidah*.

Efforts in realizing a change in SMA Al-Miftah 1 Panyepen Potoan Laok Palengaan Pamekasan require all teachers, especially Islamic religious education teachers to position themselves as teachers, the goal is none other than to achieve Islamic education that contains character and has good character. This is as explained in the previous chapter that a good teacher is one who teaches with his heart, guides with his conscience, educates with sincerity and inspires and conveys the truth with love and affection, not at the moment important is the desire to present whatever he does as a teacher. Teachers become figures, role models (*uswah*), and identification for students and their environment. Therefore, teachers must have certain personal quality standards that include responsibility, authority, wisdom, independence, and discipline in rules and behaviour (Chhapra et al., 2018; Fauzan & Bahrissalim, 2017). In connection with the responsibility of the teacher must know and understand good values, norms, morals and social and try to behave and act in accordance with these values, norms and morals. Teachers must also be responsible for all their actions in learning at school and in the life of the nation and state (Lickona, 2009).

Concerning authority and wisdom, the teacher must have advantages in realizing spiritual, emotional, moral, social, and intellectual values in his personality, as well as having advantages in technology and art by the fields developed by all of that in order to make students according to expectations, which is useful for religion, homeland, and the nation, especially having noble character because morality is everything (Ma`arif, 2017). Therefore, if teachers, especially in this case, especially Islamic religious education teachers, BK teachers, and school principals expect the achievement of the existence of quality education and learning in schools to run optimally, it is necessary to strive for how to foster students to have stable emotional and spiritual intelligence. Through emotional intelligence, it is hoped that all elements involved in education, learning can understand themselves and their environment appropriately, have strong self-confidence, are not jealous, envious, anxious, afraid, moody, not easily discouraged, and not easily angry (Gunawan et al., 2020).

Faith and *taqwa* as well as having a commendable character, can be successful if triggered by emotional intelligence and noble spiritual intelligence. Likewise, faith and commendable morals can support a person to have high awareness, good social skills, good at establishing positive relationships with others, and can regulate emotions so that they remain stable and make humans whose behaviour is reflected in religious beings (Abdurrahman, 2016; Baharun & Ummah, 2018).

All of these teachers, especially Islamic religious education teachers, must take maximum steps and actions to students with an exemplary approach because the teacher as an exemplary

person must be a good role model (*uswah hasanah*), because good teacher behaviour will make good students too. according to the results of my interview with the principal of SMA Al-Miftah 1 Panyepen Potoan Laok Palengaan Pamekasan Madura as follows:

“The teacher is loved and imitated, sir, so that's why at Al-Miftah High School a teacher activity is carried out to always set a good example to the students. Therefore, there are many examples of teachers here, including every morning the teacher teaches students to respect their teacher by shaking hands, so students are required to come before 07:00 because they are worried earlier than the teacher, because the teacher must be disciplined at 07:00 already in school In addition to this example, sir, at this high school, teachers are expected to tell about exemplary figures both at the time of the Prophet, friends, and up to exemplary figures in Indonesia. All this with the intention of how later students can imitate the character that has been told by the teacher, because it is important for all teachers to provide guidance to students so that the teacher will always be a mirror of all his actions”.

Next, JF, explained the problem of the exemplary approach method carried out by PAI teachers in fostering students' emotional and spiritual intelligence. The teacher carried out strategies in fostering intelligence emotional spiritual quotient (ESQ) so that teachers, especially Islamic religious education teachers, are required not only as figures who transfer knowledge, but also as figures who can educate their students towards the formation of a noble personality through the exemplary approach method using the persuasive approach. and educative, the method of persuasive and educative approaches for teachers to foster spiritual, emotional intelligence by providing learning knowledge that is considered new and contains exemplary figures starting from the time of the Prophet Muhammad and exemplary national figures, as well as encourage students with family strategies in recognizing self-emotions, managing self-emotions, the ability to motivate themselves, recognizing other people's emotions, and how to build relationships with other people, but the teacher before approaching with the method of educative and persuasive strategies in fostering students has done what has been done. Conveyed to his students, because the teacher's example is a reflection of his students.

Based on the results of the interview above, it can explain that teachers are expected to make a habit of giving a good exemplary approach to their students to create student habits that familiarize themselves with good manners to fellow students, parents, and also to the teacher. This high school student always practices virtuous habits to speak softly with his fellow students, especially with his teacher. Likewise, the teacher tells about the figures from the time of the prophet, friends, to national figures in an effort to make students imitate the examples of these figures.

To further convince readers, the researchers conducted interviews, observations, and documentation through Islamic history teachers related to the methods used by teachers to their students at the time of delivering exemplary learning of inspirational figures.

“Yes, sir, SMA Al-Miftah 1 when I taught the problem of inspirational figures other than stories I displayed photos through the LCD not installed in the school because the school was full of pictures of other inspirational figures, such as pictures of heroes, so I did it in another way as for I'll save the pictures if you need me to send them, starting with photos of Habib, Ibn Sina, Al-Zahrawi, Al-Khwarismi, Al-Jazari, and Jabir Ibn Hayyan, Al-Idris, but when it comes to photos of the Prophet because Islam forbids me, I only tell stories about “uswatun hasanah”

Therefore, the researcher can conclude that the exemplary approach taken by the teacher is a very good habit because a good teacher will create good students too, and researchers can provide a true description of noble character. This is important both to other people, fellow students, especially to teachers, because Islam teaches the necessity of respecting people and glorifying older people and loving the younger. Who are younger and respect older people both in terms of age,

especially in science matters. The teachers, especially Islamic religious education teachers, practice good habits to students to set a good example (*uswah hasanah*) so that habits such as congregational Dhuha prayers are carried out while congregational maktubah prayers are very necessary because 85% of the students consist of active students.

Islamic congregational prayers are explained in this interview to be an example of how to get closer to God and fellow *hablun minallah and hablun minannas*. Congregational prayer activities, which are held in congregational prayers, are an example of how this can be practiced through Congregational prayer activities. In the Al-Miftah 1 High School, the dhuha prayer congregation program above was created with the goal of encouraging students to build friendships as well as fostering a sense of community, and this is accomplished by allocating 30 minutes a day, three hours a week, for ablution and prayer.

Based on the presentation of case study data, researchers have analyzed each case presented in the form of findings contained in the data above. Furthermore, the researcher describes the exemplary approach of Islamic religious education teachers in fostering the emotional and spiritual intelligence of students based on the school's vision and mission, namely "Creating humans who have strong faith, broad knowledge and sincere deeds" while The mission of this school is to produce students who have good moral character. To produce students who have intellectual, spiritual and emotional intelligence and to create graduates who have advantages in science and technology.

So the form of the exemplary approach applied refers to the government curriculum and applies the school's internal curriculum based on *pesantren*, because the majority of this school's students are domiciled in Islamic boarding schools with evidence of the separation of students and students. Meanwhile, the example carried out by Islamic religious education teachers, IRE teachers in fostering emotional intelligence, spiritual quotient (ESQ), namely coaching in the field of social skills, coaching in the field of empathy skills, coaching in the field of self-regulation, coaching in the field of self-motivation, ability in the field of empathy for others, In addition, the exemplary approach of Islamic religious education teachers in fostering spiritual, emotional intelligence includes the implementation of the dhuha and *dhuhur* congregational prayers led by the homeroom teacher, getting used to reading some verses of the Koran ten minutes before entering, holding istighasah every two months, and reflects a positive role model.

In addition to the exemplary approach program carried out by Islamic religious education teachers in fostering the emotional and spiritual intelligence of students it cannot be separated from making programs based on a typical school curriculum based on *pesantren*, such as Islamic history lessons, ta' limul muta'allim, Qiroatul Qutub Fathul Qorib, and LKTI (Scientific Writing Institute) this program is carried out with the efforts of students not only intellectually intelligent, but emotionally and spiritually intelligent, so that he realizes that politeness is of greater value than intelligence, students can also respect the teacher, and students understand that the teacher is a person who teaches science even if one letter.

Being a leader means being an example. Being a teacher means being a coach in the intelligence of his students by creating good behaviour. If a leader is not ready to be an example, then it is better to be a follower, because if the leader and teacher have bad behaviour, then people those around him will imitate bad behaviour as well (Brooks & Mutohar, 2018; Khoiri, 2016; Nurulloh et al., 2020). Exemplary in fostering the character of students is basically an attitude that is reflected by a teacher either intentionally to be imitated by his students or good behavior that arises accidentally because it has become a habit so that it is imitated by students. So in educating emotional character and spiritual intelligence, a model is needed. Students can find a model in the surrounding environment (Asmendri, 2014).

The focus of fostering an emotional spiritual quotient (ESQ) is a very vital thing aimed at the younger generations. The development of the emotional-spiritual quotient (ESQ) is influenced by the educational process starting from education in the family, community or school environment, which includes compassion, tolerance, religion, so as to produce a young generation who are

responsible, have mental resilience, have faith and fear God. Almighty. Burhanuddin Nasution defines that education based on emotional, spiritual quotient (ESQ) is an integrative education concept that does not only rely on the development of students' cognitive competition but also on teaching ethical, moral, and spiritual values.

From the explanation of the data above and the explanations from previous chapters, the researcher can explain that emotional intelligence is the intelligence of how humans are able to control their emotions when they are angry, can solve problems when they have problems, and humans can practice good knowledge. have learned to adapt to others, always stand firm in matters of goodness. The moral decline that has hurt all levels of society at various ages is the main trigger for high crime, making parents realize to fortify their children from moral crises as early as possible because the good and bad of a person's character is greatly influenced by the education they get. Therefore education based on emotional, spiritual can reduce the ugliness of morals.

The exemplary approach must be viewed from the cause and effect related to character or intelligence with the expression that character education is an integral part of the educational process. Character formation needs exemplary, real behaviour in an authentic life setting and cannot be initiated spontaneously. In this context, Kartadinata wants to emphasize that exemplary coaching is a real behavior that can affect students' emotional or spiritual intelligence and can be imitated in everyday life.

The main factor that greatly determines the quality of *karimah* moral education is teachers, especially Islamic religious education teachers who are qualified in their fields, in the hands of Islamic religious education teachers will be born students, qualified young generations, both academically, skill, maturity emotional, moral and spiritual.

The teachers carry out strategies in fostering spiritual emotional intelligence so that teachers, especially Islamic religious education teachers are required not only as figures who transfer knowledge, but also as figures who can educate their students towards the formation of noble personality through several approaches, one of the approaches applied uses a persuasive and educative approach, where the teacher fosters spiritual emotional intelligence by providing learning knowledge that is considered new and contains exemplary figures starting from the time of the Prophet Muhammad and national exemplary figures, and invite students with family strategies to recognize their own emotions, manage their own emotions, the ability to motivate themselves, recognize the emotions of others, and how to build relationships with others, but the teacher before approaching with the method of educative strategies should persuasive in fostering students have done what has been conveyed to their students, because the teacher's example is a reflection to his students, in accordance with the word of God.

قَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Along with the times, the figure of a teacher, especially an Islamic religious education teacher, is also required always to be responsive to changes, developments and renewals in science and technology. A teacher must be able to provide good examples to his students, directing students to increase priesthood and righteousness because faith and piety and having a commendable character can succeed if triggered by emotional intelligence and noble spiritual intelligence. Likewise, faith and commendable morality can support a person to have high awareness, good social skills, good at establishing positive relationships with others. They can regulate emotions to remain stable and make humans whose behaviour is reflected in religious beings.

The educational curriculum in our educational institutions that refers to noble values, both related to students' relationship with their God (from any religion), their relationship with other humans and even their relationship with nature as a whole, seems to have started to get enough attention. Seriously from the government (Bahrissalim & Fauzan, 2018; Mahfud, 2019). The National Education System Law explicitly does not mention the words emotional intelligence and spiritual intelligence. Still, implicitly the curriculum desired by the government has led to the

development of these two bits of intelligence because faith and taqwa are supported by noble character and high intelligence. Intelligence (IQ), Emotional Quotient (EQ), and Spiritual Quotient (SQ) are the main themes of ESQ.

Al-Miftah High School in addition to following the curriculum of the Ministry of Education and Culture, uses the Islamic boarding school's internal curriculum but does not violate the applicable curriculum such as learning Aqidah Akhlak, Ta'limul Muta'llim, Qiroatul Qhutub Fathul Qhorib, and the Scientific Writing Institute (LKTI). To conduct coaching and improve Emotional Spiritual Quotient (ESQ) intelligence in the auspices of school institutions.

The implementation of the spiritual, emotional development program involves all parts of the educational institution itself, starting from the principal, teachers, employees and students. They even cooperate with parents, boarding school administrators because most of the students at this school are *santri*, namely those living in Islamic boarding schools and outside guardians of students. This collaboration is established to create good interaction and communication to monitor students' personality development. This can be seen from the regular meetings between teachers and parents held every 2 months.

Meetings and interactions between teachers and students are not too many, only a few hours a day, so that teachers cannot as much as possible continue to monitor attitudes, behaviour, personality, and development of students. Itself, including emotional intelligence and spiritual intelligence, in addition to working with parents, on the one hand, namely building a harmonious relationship between the school and the local community to create a conducive environment for the development and development of students' ESQ. Interview with a teacher of Islamic religious education and Deputy Principal for Student Affairs.

CONCLUSION

It is necessary for teachers, especially Islamic religious education teachers, to be figures who impart knowledge and educate students toward the development of a noble personality through an exemplary approach method using a persuasive and educational approach. Teaching methods that combine persuasion and education allow teachers to help students develop their spiritual and emotional intelligence by introducing them to previously unexplored historical figures, such as the Prophet Muhammad and national heroes of their own country. By inviting them into their families' experiences of learning how to recognize and manage their own emotions and those of others and how to understand and respond to the emotions of others. Although the teacher's example reflects his students, he has done what has been communicated to his students before approaching the teacher with the method of educational and persuasive strategies for nurturing students.

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