Building Students' Emotional Quotient Through Religion Teaching in Public Higher Institution

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Abstract

This research is aimed to identify whether religion teaching in Public Higher Institution is able to shape students' emotional quotient. This research used quantitative method with survey approach, the entire data were collected through documentary analysis to four hundred students who are selected from fifteen majors and they have accomplished religion teaching course on the semester August to December 2018. All data were analyzed descriptively using thematic techniques. Relatively the results of this research show that religion teaching course in Public Higher Institution is able to shape students' emotional quotient, that fact affects the students in nine aspects; i) positive thinking, ii) patience, iii) honesty, iv) confidence, v) consistency, vi) responsibility, vii) discipline, viii) intention and ix) hard working. By referring to the results, it can be seen clearly that Islamic religion teaching course has a significant role in implementing national education vision to shape an intelligent human intellectually and emotionally.

Keywords: *Quotient, Emotional, Students, Religion Teaching course*

Abstrak

Penelitian ini bertujuan untuk mengidentifikasi apakah mata kuliah pendidikan agama diperguruan tinggi umum dapat membentuk kecerdasan emosional mahasiswa. Penelitian ini menggunakan metode kuantitatif dengan pendekatan survei, seluruh data diambil melalui analas dokumen kepada empat ratus orang mahasiswa yang berasal dari lima belas prodi yang telah selesai mengambil mata kuliah pendidikan agama pada semester Agustus hingga Desember 2018. Seluruh data dianalisis secara deskriptif menggunakan teknik tematik. Secara keseluruhan hasil penelitian menujukkan bahwa mata kuliah pendidikan agama Islam di perguruan tinggi umum ternyata mampu membentuk kecerdasan emosi mahasiswa, fakta tersebut timbulnya kecerdasan emosi tersebut dapat dirasakan mahasiswa dari sembilan aspek yaitu; i) berpikir positif, ii) sabar, iii) jujur, vi) percaya diri, v) konsisten, vi) tanggung jawab, vii) disiplin, viii) sungguh-sungguh dan ix) bekerja keras. Merujuk kepada hasil penelitian ini maka telah nampak secara nyata bahwa, mata kuliah pendidikan agama Islam mempunyai peran yang signifikan dalam mewujudkan hasil pendidikan nasional untuk membentuk insan yang cerdas secara intelektual dan emosinal.

Kata Kunci: *Kecerdasan, Emosional, Mahasiswa, Perkuliahan agama*

Introduction

Islamic religion teaching course in Public Higher Institution (PHI) is one of important pillars to shape a well-quality human resource (HR) (Bali, 2017; Hakim, 2019). According to Anwar et al., (2018), relatively in Public Higher Institution in Indonesia, this course is a compulsory course which should be taken by all student, for it belongs to compulsory courses in the higher institution. There are several differences in the schedule of application for this course in Public Higher Institutions in Indonesia, some of them are applied for two semester credit system (SKS), but some others are applied for three semester credit system in every meeting. It means that a student only joins this course once during his/her study in Higher Education level (Amin, 2015; Koçoğlu, 2011; Snguanyat et al., 2019).

Lack of learning schedules on Islamic religion teaching for the students in Public higher institution is surely one of the challenges for lecturers in designing teaching method in order to achieve appointed purpose well. In general, the aim of learning this course in Higher education level is to instill values such as Aqidah, Syariah, Ibadah, Mu'amalah, History, Politics based on Islaic concept and by leaned on Al-Quran and Hadith to the students (Azizah, 2006; Shiddieq, 2006). The general purpose of learning this course has been compatible with national education function and purpose in which it has been stated clearly that religion teaching must be done on every phase of education based on the curriculum which has been set based on al-Quran and hadith. The writer analyzed that all procedure and purpose of this course has been implemented well in every higher education institution normatively (Malik et al., 2012).

However, the writer also considers that the purpose of studying Islamic religion teaching in Higher Education Institution is not only about pursuing normative purposes along with the time, sociological condition and students' religion challenges nowadays. Due the previous normative achievement is not able yet to change the students to implement religion values, the writer argues that studying religion teaching in Public Higher Institution must have a paradigm and universal achievement. This universal achievement refers to how a religion teaching

is also able to shape students' emotional quotient, not only to shape spiritual quotient.

The idea to develop Islamic religion teaching achievement so it is able to shape students' emotional quotient, is based on the issue stated that to gain a life success, an individual need more than spiritual quotient, but it also highly determined by the emotional quotient. Based on LeDoux (2003), it was stated that in critical moments, emotional quotient of an individual will work faster to take a decision rather than intellectual quotient. It is relevant with one stated by Rakhmat (1999) who concluded that emotional quotient has a strong correlation with human's tendency in taking a decision. Moreover, there is no decision taken by the human purely from a rational thought because someone's decision is always affected and always possesses emotional colour overall.

The findings of the research above share the similarities with ones found by Akbar (2000); Winarno (2010); Walid (2012); Murniyetti et al., (2016); Agusti et al., (2018) who concluded that success of an individual is determined by the emotional quotient, this equotient refers to how the individual has empathy, groovy, integrity, honesty, positive thinking, higher work ethic, tough in pursuing the purpose. Furthermore, according to findings of the research by Damri et al., (2017) it is found that students with higher self-confidence are more successful during their study in Higher Institution. In the opposite, students with poor self-confidence tend to be less enthusiastic in accomplishing their study due they like to complain, poor passion, and other negative attitudes.

Next, referring to the correlation between Islamic Religion teaching course and emotional quotient in this research, if it is analyzed from Islamic perspective, about all kind of emotion and its excision, it is created by Allah through His provisions, emotions are created by Allah to shape more perfect human (Purwakania, 2006). Thus, there is no wonder if in many verses of al-Quran there are many issues which discuss about the emotions. For instance, it is explained in An-Najm verse 43 as follows:

$$\text{وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى}$$

Meaning*: And that is He who makes [one] laugh and weep* (Yunus, 2004).

The verse above describes that there are many kinds of human's emotions such as positive and negative emotions. One to be noted is that the oppositive shapes of the emotion are often be paired to show contradictory effects which strengthen the meaning of the sentence in al-Qur'an. As it is also found in Ali-Imran verse 106 below:

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

Meaning: *On the Day [some] faces will turn white and [some] faces will turn black. As for those whose faces turn black, [to them it will be said], "Did you disbelieve after your belief? Then taste the punishment for what you used to reject."* (Yunus, 2004).

Besides that, al-Quran also describes that one emotion quality has a certain intensity level. One phenomenon may direct many people to express variant intensity of emotional responses. Joyful feelings, for instance, is possible to appear in the forms of smile, laugh or other expressive responses. In giving guidance to all mankind, al-Quran also discusses about many human's emotional expressions when he faces or experience a phenomenon, there are heterogenous expressions including primary and secondary emotions.

Based on several arguments and findings of the research above, it can be seen that the emotional quotient is very essential in achieving success in a life. Surely in the context of a college student who is prepared to dedicate himself in the community, the emotional quotient becomes inevitable needs. Hence, in this research, the researcher wants to observe about how well Islamic religion teaching course is able to shape students' emotional quotient. Thus, this research is necessary to be conducted so it can be used as an evaluative reference for Islamic religion lecturer and for Public Higher Institution in Indonesia.

Literature review

The term *Emotional intelligence* or also well-known as Emotional Quotient was first introduced by psychologists Peter Salovey and John Mayer in 1990. According

to Salovey & Mayer (1990), emotional quotient is an ability of an individual to receive, assess, manage and control self-emotion and others' in his/her range. Meanwhile, Gardner (2006) argued that emotional quotient is an individual ability to understand himself/herself and others, such as that individual is able to do self-motivation, cooperate, emphatize, respect and to care with circumstances. Meanwhile, Goleman (2001) stated that emotional quotient is an ability to motivate ourselves, overcome frustration, control insistence, manage feelings, empathize and also an ability to cooperate with others.

Basically, the emotional quotient cannot be possessed instantly by someone, yet it takes a process in which the environment becomes one of the aspects relating with the quotient. If it is related with the stimulation for emotional quotient to children, Goleman (2001) argued that emotional quotient needs to be cultivated to the children. If their parents are able to do it, the children will be intelligent emotionally when they are mature, full of affection, attractive, optimist and able to solve their own problems. Moreover, it is possible that they are spared from negative issues such as drugs, juvenile delinquency, violence, free sex and other negative issues (Kanonuhwa et al., 2018; Shah & Galantino, 2019).

Based on several experts' point of views above, it can be understood in general that emotional quotient is the individual ability in doing self-managing such as motivation, confidence, positive thinking and optimist. Then, this existing quotient is functioned to understand other people such as empathizing, cooperating, communicating and striving for chances to do self-improvement (Lopes et al., 2003).

The research on human's emotional quotient has been conducted many times by pyschologists. The findings of the research by Cherniss & Goleman, (2001) proved that the emotional quotient gives contribution to success for 90%, while intellectual quotient only does 10%. It means that someone's success is preferably determined by his emotional quotient and intellectual one takes the rest. Furthermore, Cherniss & Goleman, (2001) explained that in the academic context, Intellectual Quotient (IQ) only contributes 20% for the success of a learner while 80% is affected by Emotional Quotient (EQ). However, if both quotients can

complete reciprocally, that will be the key of success for the learner in accomplishing his education (Talebinejad & Fard, 2012; Birajdar, 2016).

Next, Goleman (2001 and Boyatzis (2009) stated that there are at least for aspects in individual emotional quotient. Such are; *First,* self awareness which concerns with the awareness about self-ability and restrictions and also a deep understanding about factors and situations which may stimulate self-emotions. By the existance of this awareness, an individual may be able to manage his emotion and attitude also be able to understand others better. *Second,* Self management *then* social awareness and *lastly* social skills. Every individual has different ability for each aspect. However, limitations in emotional quotient is repairable and can be improved to the highest level which makes it different with intellectual quotient which can be possessed by everyone but still there are certain restrictions.

The argument above is strengthened by Downey et al., (2008) & Dawson et al., (2012), Syah (2012). They stated that an individual with better emotional quotient can be ingenious in calming himself fast, be difficultly infected by desease, better-skilled in converging, better in interacting with others, better in understanding others and more suitable for academic occupation in the school. This opinion is supported by Rosete & Ciarrochi (2005); Mishcel (2013); Rosete & Ciarrochi (2005); Stein & Book (2011) who showed that when a child is still four-year-old, he will be able to postpone his impulse, be more competent academaclly after being graduated from Senior High School, be able to order ideas reasonably, also be able to study with high passion. They significantly have higher scores than children who cannot postpone their impulse (Yahaya et al., 2013).

It becomes clearer that someone with well-developed emotional quotient has bigger possibilities to be successful in life and to possess motivation for excellence. Meanwhile, an individual with bad emotional control will face a dillema which is able to harm his ability to converge on duties and to have clear thought. This opinion is supported by Salovey et al., (2001) which stated that a child with high emotional skills has higher motivation and passion in studying, is well-liked by his friends in their play area, also assists him for twenty years to go when entering working world or when having a family (Riyadi, 2015).

By considering importance of emotional quotient for someone in achieving success in his life, the writer states that this quotient is very essential for a student later after being graduated from a college. As the writer explained before, the chances to cultivate this emotional quotient has a very strong correlation with Islamic religion teaching course, for the purpose of the values to be achieved in this course is precise to shape the student. Moreover, those values are based on al-Quran and Hadith from Rasulullah SAW (Arifin, 2018; Shah & Galantino, 2019).

Method

This research was conducted in a Public Higher Institution in Indonesia. The writer used quantitative method with survey approach. The entire data were obtained through documentary analysis to four hundred students who came from fifteen majors and have accomplished the course Islamic religion teaching during semester August to December 2018. In order to keep procedures and steps during the research in their order, the writers referred to the guidance about the way to conduct a survey as it was written by (Fanelli, 2009; Sugiono, 2010; Rossi et al., 2013).

The obtained data were analyzed descriptively by using thematic analysis technique. Thematic analysis is one of the techniques to identify, to analyse and to report quantitative data. This thematic analysis design is initiated by collecting process, reducting, classifying data into a theme, then reporting in the form of figures or diagrams (Engkizar et al., 2018).

Finding and Discussion

Based on the findings from documentary analysis to four hundred students, overall there are nine emotional quotient aspects which they have obtained during the study on Islamic religion teaching course for semester August to December 2018. Such aspects are; i) positive thinking, ii) patience, iii) honesty, iv) confident, v) consistency, vi) responsibility, vii) discipline, viii) intention and ix) hard working. These aspects can be drawn to make it clearer as it is shown in figure 1.
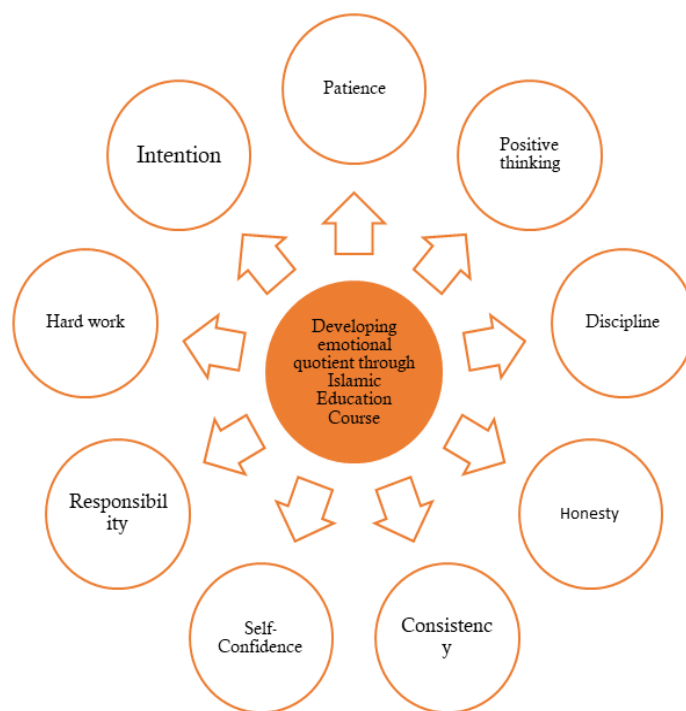
Fig 1. Description of emotional quotient obtained by students after accomplishing Islamic religion teaching course

Figure 1. above explains that religion course accomplished by the students for one semester has clearly given impression and been able to shape their emotional quotient. Nine themes above were responded by most of students contributed in this research. These nine shapes of emotional quotient are shaping positive way of thinking, being patient, honest, improving self-confidence, being consistent, striving for responsibility, striving to be discipline, always being intended and harder in working.

By referring to the findings of this research, the writer is actually impressed because Islamic course which has been considered to discuss only about normative issues related with Islamic concept such as maintaining a faith, understanding procedures in Sholat, hajj, zakat, reading al-Quran and discussing Islamic sharia such as marriage, economy, politics and ended up with history of Islam, can be more universal and Holistic purposes (MacCann et al., 2020; Hamid et al., 2019)

The relevant studies in this matter was ever conducted by Riyadi (2015) who concluded that Islamic teaching course can be integrated to stimulate learners' emotional quotient in the school. This quotient was classified to several shapes

obtained from the learners. Such are the ability on self-understanding, emotion control, productive emotion functioning, empathy, and the ability to maintain a social relation (Mohammadiani & Homaei, 2018).

It is necessary to be emphasize that in order to shape students' emotional quotient through Islamic course cannot be done only through process of learning as it is used to be done. It means that a lecturer must be able to design a better Islamic learning and teaching process so it will be well-integrated and be able to shape students' emotional quotient. For instance, in order to integrate emotional quotient (showing **emphaty** to others) during teaching history of Islam, the lectuer can tell a story as follows in the process of Islamic learning and teaching (Anwar et al., 2020; Mansir & Karim, 2020; Urlica & Groszier 2017).

An Arabic man named Tsumamah bin Itsal from Kabilah Al Yamamah went to Madinah under the purpose to kill Prophet Muhammad SAW. All preparation was on set, weaponry had been wielded, and he had entered holy city where Rasulullah lived. With passionate will he looked for Rasulullah assembly, went directly to him to do his mission. When Tsumamah came, Umar bin Khattab ra., who saw his bad attitude through his appearance, spontaneously intercepted. Umar asked, "What is your purpose so you come here in Madinah? Aren't you a polytheist?" clearly Tsumamah replied, "I come to this land only to kill Muhammad."

Hearing his words, Umar directly lunged him in sudden, tsumamah had no power to fight against mighty Umar. Umar successfully seized his weapon and tied his hands and then took him to a mosque. Soon after he tied Tsumamah at one of the pilar in the mosque, Umar reported this problem immediately to Rasulullah. Rasulullah moved in rush to meet the man who had a duty to kill him. There, Rasulullah observed Tsumamah's face slowly, then said to his friends, "Is there any of you has given him some food?".

His friends were shocked with his statement. Umar, who had been waiting the order from Rasulullah to kill this man, disbelieved with what he had heard from Rasulullah. Then Umar nerved himself to ask, "What food did you refer to, Rasulullah? This man came here with the intention to kill not to follow Islam!" But

then, Rasulullah still ignored Umar's protest. He said, "Please, take a glass of milk from my house, and untie the straps on his hands".

Even they seemed wonder, Umar obeyed Rasulullah's order. After giving a milk to Tsumamah, Rasulullah politely said to him, "Please, say Laa ilaha illa-Lallah (There is no God except Allah)." The polytheist replied him sharply, "I won't say it!". Rasulullah then tried again. "Please say, I bare witness that there is no God except Allah and Muhammad is God's messanger." But still Tsumamah replied him in high tone, "I will not say it!" The fellows who also witnessed this phenomenon became mad at that man, but Rasulullah even set him free and asked him to go.

However, not too far from the mosque, he decided to turn back to Rasulullah with cheerful face expression. He said, "Ya Rasulullah, I bare witness that there is no God except Allah and Muhammad is God's messanger." Rasulullah smiled and asked, "Why didn't you say it when I asked you to do it?" Tsumamah replied, "I did not say it when you haven't set me free because I worried that there might be one of them think that I follow Islam because of fear, but soon after you set me free, I follow Islam purely to get the blessing from Allah Robul alamin'.

At one random moment, Tsumamah bin Itsal ever asked, "When I entered Madinah, there was no one that I could hate more than Muhammad, yet after I left that town, there is no one I could love more than Muhammad Rasulullah." Are we the followers of his teaching? But how far could we forgive others' mistakes? How huge could we love each other? If not, we need to ask again about the declaration that we ever declared to sign us as his followers. Indeed, He is a true inspiration as a common man. He is a prophet, a husband, a father, a leader, a friend and a perfect neighbor. Thus, it is true if Allah states that he is the perfect inspiration for all mankind (Fauziyah & Ruhayati, 2016; Villagonzalo, 2016; Sari, 2013).

A piece of story above, explained in the history of Islam lesson, has been capable enough to affect someone's emotion about how an empathy will change people's perspective. These methods can surely be applied to other lessons such as the way to maintain a faith, Syariah worship, economy, and Islamic politics. This design of learning and teaching process to integrate a lesson into many purposes has

been successfully conducted in many processes of learning and teaching. Based on the researches by Petrides et al., (2004); Daud (2012); Fitriastuti (2013); Susiani et al., 2013); Rahmasari (2016); Agusti et al., (2018) conluded relatively that a learning process conducted with one way is not relevant to achieve the aim of study, it means that a teacher or a lecturer must be creative in designing learning and teaching methods.

It is explained based on opinion or the findings of the research by Thaib (2013); Ikhwan (2014); Muswara & Zalnur (2019) that the implementation of Islamic teaching curriculum gets a very strategic portion in accomplishing general education curriculum. It means that learning and teaching process between general education and religion becomes the main starting point to create spiritual and intellectual human resources, so extra values obtained by the students from Islamic knowledge might lead them to a better moral and attitude, growing their interest and awareness which will produce the intelligence significantly between intellectual, emotional, spiritual equotients and they are integrated to religious intelligences (Cando & Villacastin, 2014; Parjiman & Sutarman, 2019).

According to Bar-On (1997); Mayer et al., (2001); Agustian (2003); Ioannidou & Konstantikaki (2008); Ford & Tamir (2012), to be a successful man, it is not only about intellectual quotient, but also about emotional and spiritual equotients, not only oriented on the relation between human but also on the relation between human and the God. Meanwhile, Druskat & Wolff (2001); Tram & O'Hara, (2006); Epstein, (1998) stated that the ability to do self-motivation is the ability to stimulate and direct every effort to achieve the purpose, desire and aim. Self-motivation, which consists of enthusiasm and belief of someone self, will make an individual very productive and effective in every activity (Seal & Andrews-Brown, 2010; Wijoyo et al., 2021; Parjiman & Sutarman, 2019; Puspitacandri et al., 2020).

Lastly, the findings of this research at least have revealed a new perspective that Islamic religion course in a higher institution is no longer about achieving meeting target, finishing the syllabus and being ended on final exam, yet this course is able to be a pilar in shaping quality students holistically and universal, in which

the students are not only intelligent from intellectual aspect but also from emotional aspect (Kustyarini, 2020; Huda, 2021; Pascual, 2022; Singh et al., 2022).

Conclusion

This research has successfully identified the capability of Islamic education course in the public higher institution to shape the students' emotional quotient. Based on the findings of the research, there are nine emotional quotient aspects obtained from the students after they finished the course Islamic education. Those nine aspects are positive thinking, patience, honesty, improving self-confidence, consistency, responsibility, discipline, intention and hard working. This research and its findings can be improved and be explored for the future research so it will gain more satisfying results.

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