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Emotional Intelligence in Islamic Education from Al-Ghazali's Perspective for Early Childhood

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ABSTRACT

The aim of this research is to determine emotional intelligence in Islamic education according to Al-Ghazali's perspective. This research uses the library research method. With a descriptive qualitative approach, this research was published in various books, articles, and other internet literacy media related to emotional intelligence in education, according to Al-Ghazali's perspective as a reference in working on this article. The results of the research are in the form of an explanation of emotional intelligence in education from a general point of view, the perspective of the Al-Qur'an, the content of Yusuf's letter and Al-Ghazali's perspective which is useful for every reader to better recognize the emotional side of himself, as well as to be more familiar with his point of view. Al-Ghazali. The factors that influence emotional intelligence include various elements of life.

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1. INTRODUCTION

In the present era, the ability to manage emotions has become one of the most essential life skills for every individual. Amid rapid technological advancements, the vast flow of information, and increasing social challenges in various aspects of life, people must have strong self-control to avoid being easily provoked or influenced by negative environmental pressures (Awailiyah et al., 2024). This ability is increasingly important to cultivate from an early age, particularly by parents and teachers, who are the first and foremost educators in a child's life. Through consistent habits and role modeling, children can learn to recognize, understand, and express their emotions appropriately and proportionally.

Instilling emotional self-control from an early age also safeguards children, preventing them from being easily influenced by negative thoughts that may trigger deviant behaviors such as aggression, bullying, impulsive actions, or indifference toward others. Emotional regulation plays a significant role in shaping children's social skills (Margaret Aurelia et al., 2024). Children who lack proper emotional regulation in their early years are more likely to experience social difficulties, have poor cooperation skills, and develop weak empathy as they grow into adulthood. Conversely, children who manage their emotions build more positive social relationships, possess stronger self-confidence, and make wiser decisions.

Fundamentally, the emotions a person displays strongly influence their quality of life. Emotions affect how individuals think, behave, interact, and even determine their value within their social environment (Wijaya & Larasati, 2025). Therefore, emotional intelligence becomes a fundamental aspect that every individual must possess. This form of intelligence enables a person to manage, control, and healthily channel their emotions, so that emotions do not explode uncontrollably, but instead become a source of positive energy within oneself. Furthermore, emotional intelligence also serves as a measure of one's level of maturity, as emotional maturity is reflected in the ability to remain calm, patient, and wise, and interpret every situation thoughtfully.

Many people continue to question the essence of emotional intelligence within the human self, and not a few still do not fully understand its true meaning in their own lives. A person may only grasp the concept theoretically without connecting it to the religious values they uphold. In reality, through daily activities, individuals often practice various aspects of emotional intelligence without even realizing it. However, many people today can still not develop their emotional intelligence optimally. This can be seen from many individuals who struggle to motivate themselves and lack empathy toward their surroundings (Yudhiyantoro & Juliansyah, 2022).

In applying emotional intelligence, Islamic education offers a distinctive approach, namely through moral cultivation and character education rooted in the values of the Qur'an and Sunnah. Emotional intelligence in the Islamic perspective is understood as the ability to manage emotions rationally and the capacity to direct those emotions according to faith and piety (Alfiannur & Ramli, 2024). An emotionally intelligent individual, from an Islamic viewpoint, is someone who can restrain anger, demonstrate patience, humility, forgiveness, and empathy toward others, reflecting the example of Prophet Muhammad (peace be upon him), who is regarded as the figure with the highest emotional intelligence in human history. Therefore, Islamic education does not separate emotional regulation from the spiritual dimension; instead, it integrates both as an essential and inseparable part of personality development.

Efforts to cultivate moral character and emotional intelligence in Islamic education will not succeed without the role of educators who can serve as exemplary role models (*uswah*

hasanah) for their students. Educators are responsible for delivering knowledge and guiding moral behavior and serving as figures students can emulate (Sitika et al., 2024). An educator's attitude, speech, and conduct represent the tangible reflection of Islamic values taught in the classroom. Therefore, a teacher in Islamic education must possess sincerity, patience, compassion, and strong self-control to become an inspiring example for learners. This element of role modeling becomes the key to nurturing noble character and emotional intelligence in students naturally and sustainably.

Both general and Islamic education today tend to be more successful in developing intellectual abilities, yet they remain less optimal in fostering emotional intelligence in children. In fact, emotional intelligence is one of the key potentials that determines an individual's success in life. This aligns with the goals of Islamic education, which aim to shape individuals who are noble in character, faithful, pious, and compassionate.

This research is in line with a previous study by Setiawati (2021). This study explained the definition and function of emotional intelligence from an Islamic perspective by referring to the Qur'an and highlighted the role of Islamic education in cultivating emotional intelligence through moral development. However, the present study has a different focus, as it examines emotional intelligence within Islamic education based on the perspective of Imam al-Ghazali, specifically through the interpretation of Surah Yusuf.

This study was conducted through library research, exploring emotional intelligence in Islamic education from the viewpoint of Al-Ghazali. The results of this research are expected to serve as a reference for readers in understanding the concept of emotional intelligence in Islam and to provide guidance in implementing emotional regulation in accordance with Islamic teachings and the insights of Imam Al-Ghazali.

2. METHODS

This research uses a type of library research. Type of technique used: Literature review content analysis technique. This research is published in various books, articles, and other existing internet literacy media, such as references in conducting research that describe emotional intelligence in Islamic education according to Al-Ghazali's perspective, both in education and in society. The methods for collecting data include: First, carry out a literature review appropriate to the material being researched. These materials are collected. Second, after the data was obtained, this research used a type of library research.

3. RESULTS AND DISCUSSION

3.1. Emotional Intelligence in the Al-Qur'an for Early Childhood

According to the Qur'an, emotional intelligence is critical in early childhood development. From an early age, children need guidance to recognize, understand, and manage their emotions to interact positively with their environment. The Qur'an provides a strong moral and spiritual foundation through values such as patience (*ṣabr*), compassion (*raḥmah*), empathy (*ta'āwun/tafāhum*), and self-control (*mujāhadah al-naḥs*). These values are the core elements of emotional intelligence that can help children develop a mature emotional character, become emotionally stable, and grow into individuals with noble morals (Hermawan et al., 2025).

Early childhood education based on Qur'anic teachings can support the development of children's ability to understand their own feelings and the feelings of others and guide them in taking actions that align with moral values (Almalachim et al., 2020). For example, verses about patience teach children to remain calm when facing conflicts, verses about

compassion nurture loving behavior toward others, and verses about self-control help children learn to manage emotional impulses.

Parents and educators can integrate Qur'anic values into daily activities at home and in early childhood education institutions (Suryani et al., 2025). This integration can be done through various methods, such as storytelling about the prophets whose lives offer emotional wisdom, role-playing activities that instill empathy, practicing gentle greetings, or conducting simple reflections after learning activities. Through such approaches, children develop emotionally and grow within an educational atmosphere that is religious, humanistic, and full of love.

Through consistent habituation, Qur'an-based education can holistically foster children's emotional intelligence, including self-awareness, emotional regulation, social skills, and building positive relationships with others. Ultimately, this process becomes a crucial foundation for shaping individuals with strong character and noble morals, who are prepared to face future developmental challenges.

3.2. The relationship between the letter of Yusuf and emotional intelligence in early childhood

Surah Yusuf in the Qur'an is a narrative rich with moral values and lessons on emotional intelligence. This story is an example of unwavering faith and a reflection of how one can manage emotions wisely in various life situations. These values make Surah Yusuf highly relevant for early childhood education, particularly in shaping character and developing emotional intelligence from an early age, when the foundations of personality and social skills begin to form. Several aspects of the relationship between Surah Yusuf and the development of emotional intelligence in early childhood include:

a. Empathy

The story of Prophet Yusuf and his brothers illustrates the importance of being able to feel and understand the emotions of others. The conflict between Yusuf and his siblings can serve as a reflection for children to learn about the causes of jealousy, sadness, or anger in others. Prophet Yusuf's willingness to forgive demonstrates a profound empathy, showing that understanding others' feelings can lead to kindness rather than revenge.

b. Self-Control

Prophet Yusuf displayed remarkable self-control when facing temptation, slander, and injustice. This teaches children that not every emotion should be acted upon, and that managing feelings such as anger, disappointment, or sadness is essential to emotional maturity. His calm and composed responses are a concrete example of self-regulation in emotional intelligence.

c. Patience and Perseverance

Prophet Yusuf's life journey was filled with trials from betrayal by his brothers, to being left in a well, and even imprisonment. However, he remained patient, did not lose hope, and continued to think positively. In the context of early childhood education, this value can be instilled to help children avoid frustration, learn to wait for their turn, and stay calm when facing difficulties. Patience is a crucial foundation in children's social-emotional development.

d. Emotional Expression and Communication

The story of Yusuf also highlights the importance of open and honest communication. Children can be taught to express their feelings in a kind and respectful manner, without hurting others, while learning that healthy communication can help resolve conflicts. This aligns with the goals of emotional intelligence, which include managing emotions while building harmonious social relationships.

By introducing the story of Prophet Yusuf to children from an early age through storytelling, dialogue, and simple reflective activities, parents and educators can effectively instill emotional intelligence values. Through a gentle and contextual approach, children can learn to understand feelings, regulate emotions, and develop empathy and moral awareness based on Qur'anic role models (Akromah et al., 2024). Ultimately, education inspired by Surah Yusuf nurtures emotionally intelligent children and shapes noble character and strong spiritual foundations for navigating life.

3.3. The Role of Islamic Education in Fostering Emotional Intelligence in Early Childhood

In Islamic education, indicators of emotional intelligence are reflected through the cultivation of akhlak (moral character), which must be instilled from an early age. Akhlak is viewed as the foundation of a Muslim's personality; therefore, the development of emotional intelligence cannot be separated from moral and spiritual education. In the school environment, various efforts carried out by teachers and school stakeholders through role modeling, habituation, and school culture play a significant role in shaping students' character and moral behavior (Nuronia & Jannah, 2025). This aligns with the views of Islamic education scholars who assert that the primary goal of Islamic education is to form individuals of noble character, virtuous behavior, and the ability to exercise self-control in all aspects of life.

Islamic education implements moral values to nurture emotional intelligence through continuous character-building processes in schools, homes, and the wider community. Role modeling is the key to this process; therefore, educators are expected not only to act as instructors but also as exemplary figures who demonstrate patience, empathy, honesty, discipline, and compassion in daily interactions. Through the positive behaviors modeled by teachers, students indirectly learn to manage their emotions, understand the feelings of others, and develop harmonious social relationships.

Sholihah & Mudhofar (2025) emphasize that Islamic education is a developmental process conducted by educators to foster students' mental (moral/character) and physical potential through learning materials, teaching methods, and facilities that are in harmony with Islamic teachings. Thus, Islamic education is not merely oriented toward academic achievement, but also toward the formation of emotional intelligence by strengthening moral values rooted in the Qur'an and Sunnah. This approach is expected to produce an intellectually intelligent, emotionally mature generation, and distinguished in moral character.

3.4. Al-Ghazali's View of Emotional Intelligence

Full name Abu Hamid Muhammad bin Muhammad Al-Ghazali, known as High Imam Abu Hamid Al-Ghazali Hujjatul Islam, was born in 450 H/1059 AD in Ghazalah, Thusia, a city in Khurasan, Persia. The concept of emotion in Islam has a basis and central teachings found in Islamic teachings, especially in the Al-Qur'an and Al-Hadith. The Qur'an speaks of various

types of emotions that humans experience, including fear, anger, love, happiness, hatred, jealousy, sadness, and shame. In Islam, emotions are seen as a gift from Allah SWT given to His creatures, including humans, with all their functions, which are important for the survival of creatures in the world.

Many Islamic scholars have discussed emotional issues in more specific contexts, such as love, anger, sadness, or courage. One of the famous figures who discussed this topic was Al-Ghazali, who often studied emotions by referring to the concept of the heart (al-qalb) in psychology. It is important to note that Al-Ghazali's teachings were based on the Qur'an and Al-Hadith, and these were the primary sources of his inspiration, personal values, and outlook on life. Al-Ghazali, who lived in the Middle Ages, could not be separated from his society's general view of humans. In his work, he revealed that humans have a fixed essential identity, namely al-Nafs (soul), considered an independent substance, without physical location, and as a source of intellectual knowledge originating from the malakut or al-amr realm.

In other words, the essence of man is not his physique or physical functions. Alam al-amr or alam al-malakut are "realities" that are beyond the scope of the five senses and imagination, without place, direction, or space, in contrast to alam al-khalq or alam al-mulk, namely the physical world and all the phenomena. Therefore, the human essence is an immaterial substance that exists independently and has the capacity for knowledge. This opinion confirms that al-Nafs (soul) is immaterial, not localized, and has eternal properties. Al-Ghazali's view is that the soul does not exist outside the body because it would not be possible to control the body if it did. However, the soul does not exist in the body either. In contrast, the human essence has properties that are not localized in the body and not outside the body, but have activity within the body. In *Ihya' Ulumuddin*, Al-Ghazali discusses the four main elements in the human spiritual structure, namely heart (al-qalb), spirit (al-ruh), reason (al-aql), and lust (an-nafs). Al-Ghazali considers that each element has two meanings: physical and spiritual.

a. The heart in a physical context describes an organ in the human body shaped like a banana flower on the left side of the chest, which continues to beat as long as the human lives. This is the heart element shared by humans and animals. Meanwhile, in a spiritual context, the heart is something that can know and understand all things, and is the target of God's commands, reproaches, punishments, and demands. Protecting the hearts of young children is also very important in Al Ghazali's view. He emphasized that heart education has a central role in individual development. The following are some of Al Ghazali's views on how to protect the hearts of young children:

1. Moral and Ethical Education: Al Ghazali encourages parents and educators to teach children moral and ethical values, including honesty, kindness, and justice.
2. Religious Education: Religious education also plays an important role in protecting children's hearts. By understanding religion and obeying God, children can form a clean and loving heart.
3. Cleansing from Negative Traits: Al Ghazali taught the importance of avoiding negative traits such as anger, envy, and arrogance. Parents must help children recognize and overcome these bad traits.
4. Concern for the Environment: Protect children from bad environments and negative influences that can pollute their hearts.
5. Dhikr and Prayer: Al Ghazali suggested that children be taught dhikr (remembrance

of Allah) and prayer to cleanse and nourish their hearts.

6. Affection and Attention: Providing love and attention to children is the key to forming a healthy heart. Showing them love and care can help maintain happiness and peace in their hearts.
- b. The spirit has two meanings: first, as a subtle substance that resides in the cavity of the physical heart and then spreads throughout the body, providing life, feeling, hearing, sight, and smell. Life is like a light that illuminates the entire room when it reaches a particular place. The spirit is also likened to a lamp that illuminates the entire house. According to Al Ghazali's view, maintaining the spirit of young children is also very important. Al Ghazali was an Islamic thinker who put forward many philosophical concepts, and understanding the spirit or soul was an integral part of his views. The following are several principles and ways to maintain the spirit of early childhood according to Al Ghazali's views:
 1. Religious Education: Provide good religious education to children. Al Ghazali believes religious education is the key to maintaining the spirit and creating inner balance.
 2. Spiritual Awareness: Teach children to have spiritual awareness. Encourage them to reflect, pray, and develop a personal relationship with God.
 3. Avoidance of Sin: Children must be taught to avoid sin and actions that violate moral and religious values. This helps keep their spirits clean.
 4. Concern for the Environment: As in caring for the heart, caring for the spirit of children also involves protecting them from a bad environment and negative influences.
 5. Psychological Education: Al Ghazali also emphasized the importance of in-depth psychological education, which includes understanding children's emotions, desires, and inner strength.
 6. Awareness of the Hereafter: Al Ghazali taught the importance of awareness of the afterlife and its consequences. This can help children understand their purpose in life and help them maintain a spirit focused on goodness and right deeds.
 7. Discipline and Self-Control: Educate children to have self-discipline and control over their passions and emotions to maintain stability of spirit.

Al Ghazali's approach to preserving the spirit of early childhood includes spiritual, moral, and psychological dimensions. By providing religious education, spiritual awareness, and avoidance of sin, we can help children develop a strong and balanced spirit.

- c. Reason, conversely, is significant for humans because it allows them to differentiate humans from animals. There are three types of reason: ordinary, ta'akul, and tadabbur. Reason is an inherent characteristic of a knowledgeable person and also refers to the container of knowledge itself from a metaphysical perspective, the four elements that have been mentioned have similarities and cannot be distinguished from each other: they all have a spiritual, sacred nature, the ability to recognize and understand, created by God with the nature of eternity, and is the essence of humanity which various names, such as al-latifah al-ruhaniyyah or al-latifah al-rabaniyyah can call. In Al Ghazali's view, maintaining the minds of young children is very important. He emphasized several principles and methods as follows:
 1. Early education: Start your child's education early. Al Ghazali said that children's minds are like empty land that can be planted with good values.
 2. Religious Education: Prioritize religious education, ensuring children understand Islamic values and correct ethics. This forms a strong foundation for their moral and ethical development.

3. Control Against Negative Influences: Protect children from negative influences, such as inappropriate content or bad friends. Al Ghazali advised parents to protect their children's interactions.
4. Teaching Through Stories and Examples: Al Ghazali believed in teaching through stories and examples. Stories about kindness and wisdom can be a good means of teaching values.
5. Gentle Discipline: It is important to balance providing direction and discipline gently and lovingly.
6. Development of Thinking Abilities: Encourages children to think critically and explore knowledge. This will help them develop common sense.
7. Model Good Behavior: Parents and guardians are important role models. Al Ghazali emphasized the importance of adult behavior in shaping children's minds.

Al Ghazali's approach to early childhood education is based on strong religious, ethical, and moral values. It aims to form individuals who are wise, sensible, and morally upright.

d. Lust is an urge or desire that originates from human desires. He taught that passion has an important role in human life, but must be directed and controlled wisely, not to neglect individuals from religious and moral obligations. Al-Ghazali emphasized the importance of improving oneself and practicing good morals to overcome lust and achieve spiritual perfection. In Al Ghazali's view, maintaining children's desires from an early age is important to form good character and keep them away from bad actions. Here are several ways to maintain the desires of early childhood based on Al Ghazali's thoughts:

1. Religious Education: Al Ghazali emphasized the importance of religious education from an early age. Teaching children about religious, ethical, and moral values will help them recognize appropriate and inappropriate actions.
2. Self-Control: Children need to be taught self-control. They must learn to regulate their emotions, desires, and passions to avoid falling into evil actions.
3. Limiting Bad Influences: Parents and educators must protect children from negative influences, such as inappropriate content or bad company.
4. Awareness of the Afterlife: Teaching children about the afterlife and the consequences of their actions can help them understand these consequences.
5. Psychological Education: Al Ghazali also considers it important to provide psychological education, including understanding emotions and desires. This helps children recognize and manage their feelings.
6. Awareness of Sin: Children need to know about the sins to avoid and recognize actions that can corrupt their desires.
7. Learning Through Stories and Examples: Al Ghazali also suggested teaching through stories and good examples, so that children can understand values and correct actions.

Through religious education, self-control, limiting negative influences, and awareness of the afterlife, we can help children control their desires and form good character. Al Ghazali believes moral and ethical education is the key to forming moral and responsible individuals.

Al-Ghazali stated that the goal of human existence is to achieve human perfection, which leads to getting closer to Allah and achieving happiness in this world and in the afterlife. In his book, *Ihya' Ulum-Addin*, Al-Ghazali also revealed that humans can only achieve their life goals through knowledge and action. To perform good deeds, one must know how to carry

them out. Therefore, the root of happiness in this world and the hereafter, which is the goal of life, is knowledge.

4. CONCLUSION

Based on the research results from the data that has been analyzed, it can be concluded that in Islamic education, there are coaching efforts carried out by teachers or educators for students to grow and develop potential through implementing emotional intelligence. This is implemented through moral development and character education to make students into people who have faith, morals, responsibility, and devotion to God. Emotions are a person's reactions and feelings when facing certain situations. In Islam, emotional intelligence is also connected to the heart (qalbu) and behavior (nafs). If someone has a positive heart and behavior, then this can also realize positive emotional potential such as faith, devotion, compassion, tolerance, sympathy, empathy, and adapt well. Emotional intelligence is contained in Q.S. Yusuf verse 33, which tells how the Prophet Yusuf controlled his emotions. According to Al-Ghazali's view in *Ihya' Ulumuddin*, which discusses the four main elements in the human spiritual structure, namely heart (al-qalb), spirit (al-ruh), reason (al-aql), and lust (an-nafs). Al-Ghazali considers that each element has two meanings: physical and spiritual.

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6. AUTHORS' NOTE

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