ANALYSIS OF RELIGIOUS CULTURE IN FOSTERING EMOTIONAL INTELLIGENCE STUDENTS IN ELEMENTARY SCHOOL

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Abstract

This study aims to explore the application of religious culture in improving students' emotional intelligence at Ulul Albab Islamic Elementary School (SD) Jember. Qualitative methods were used in this study, involving observation and interview techniques as data collection instruments. A total of 13 informants, including religious teachers, class teachers, the principal and other school staff, were selected by purposive sampling. Data analysis used the Miles Huberman and Saldana model, considering data validity through triangulation of techniques and sources. The results showed that the implementation of a culture of religiosity at SDS Islam Ulul Albab Jember, such as morning tadarus, reciting and memorizing chapters of the Quran, reading istighfar and doing ablution when making mistakes, as well as the implementation of dhuha, dzuhur, asr prayers in congregation, contributed to improving students' emotional intelligence. These practices create a supportive and empowering learning environment, where students can develop better understanding and management of emotions. This research provides a deeper understanding of the importance of integrating religious culture in educational contexts to improve the quality of learning and holistic student development. The implications of this research provide guidance for educational institutions to adopt and strengthen religious cultural practices in an effort to improve students' emotional intelligence.

Keywords*: religious culture, emotional intelligence, elementary school.*

INTRODUCTION

In this increasingly advanced era, technology and digitalization have brought a number of new challenges, especially for the younger generation, including children. More and more children are engaging in the use of social media through their smartphones or Android devices (Astatke, 2019). Easy access to various content on the internet can have a significant impact on children's emotions. For example, when they play online games, losing or not meeting expectations can trigger anger. The impact can be seen when they release these

emotions in harmful ways, such as slamming their phones or channeling their anger to others (COSKUN & OKSUZ, 2019).

These easily ignited emotions are largely due to the negative impact of the phenomenon of cultural globalization (Nasution, 2018). Globalization has hampered the cultivation of religious values in children. In addition, uneducative content on social media also poisons children's minds, as they tend to imitate what is viral or popular (Zysberg & Tell, 2013). Psychological perspectives show that children, especially those who are still in elementary school, have immature emotional control, so they are prone to taking offense, getting angry, or even throwing tantrums (Ozdogan & Akgul, 2023).

To overcome this problem, religious value education is one of the solutions that can be taken. By instilling religious values to children from an early age, they will be better able to control their emotions in dealing with various situations (Chong et al., 2015). In addition, a holistic approach also needs to be applied, where not only religious values are instilled, but also universal moral values such as tolerance, compassion and respect for others (Ngoc et al., 2020). Thus, it is hoped that children can grow up as emotionally balanced individuals and be able to better face the challenges of this digital era.

Religious value education is an initiative that aims to teach and encourage the acceptance and practice of values associated with a particular religion or belief. It includes an understanding of the beliefs, moral principles, ethics, rituals and religious practices relevant to a religion or belief (Issah, 2018). The implementation of religious value education can take place in various contexts, including in formal educational institutions such as religious schools or public schools that include a religious curriculum, as well as through religious programs outside the school environment. Therefore, it is important for education providers, especially at the primary school level, to adopt religious values or religious culture into learning to improve learners' emotional intelligence (Fteiha & Awwad, 2020).

Emotional intelligence is a key factor that is very important for student development. With good emotional intelligence, each student will be able to recognize and respond well to his or her own feelings, as well as understand and deal effectively with the feelings of others (Meshkat & Nejati, 2017). Individuals who have well-developed emotional skills tend to be better able to control their emotions, which is reflected in their behavior and morals (Costa & Faria, 2023). By incorporating religious value education into learning, students will not only be taught to understand religious values, but will also be trained to recognize and manage their own emotions wisely, as well as learn to appreciate the feelings and perspectives of others

In the context of formal education, the habituation of religious values can be integrated into the school curriculum, be it in religious studies itself or in other subjects. In addition, learning religious values can also be done through extracurricular activities, such as lectures, group discussions, or social activities based on religious values (Cole, 2023). Outside the school environment, religious programs that involve active participation from students, such as religious activities in places of worship or social activities organized by religious organizations, can also be an effective means to support religious value education (Manubey et al., 2021).

Overall, religious value education has an important role in shaping students' character and emotional intelligence. By combining the learning of religious values with the development of emotional intelligence, students are expected to grow into individuals who are not only academically intelligent, but also have moral integrity, empathy, and the ability to interact positively in a multicultural and multireligious society (Moradi et al., 2018).

The opinions expressed by several researchers, such as Muslich in (Sastradiharja et al., 2023) underline the importance of emotional intelligence in individual development. Muslich defines emotional intelligence as a person's ability to control emotions and express them in various situations, while (Ernilah et al., 2022) describe the characteristics of individuals who have emotional intelligence, such as sociability, courage, assertiveness, engagement with others, rational thinking, self-motivation, and problem-solving skills. Emotional intelligence cultivated in schools is important, as it creates an environment that supports the development of students' character and life skills.

The religious culture implemented in schools plays a key role in improving students' morals. Schools, as educational institutions, have a great influence in shaping individual character. By cultivating religion in schools, the process of inculcating religious values, modeling, and learning responsible moral decision-making can occur more effectively (Muali & Fatmawati, 2022). The process of implementing religious culture in schools is also an effort to internalize religious values into students, in accordance with the views of (Khan, 2019) who describes religious culture as an effort to realize religious values as a tradition in behavior and organizational culture in schools.

By making religion an integral part of the culture at school, students are not only taught religious values formally, but also invited to apply them in daily life. This helps students understand religious values more deeply and internalize them as an integral part of their identity and behaviori(Malik & Shahid, 2016). Thus, a religious culture in schools not only creates a supportive environment for the development of emotional intelligence, but also contributes to the formation of a solid character and a deep understanding of moral and

spiritual values.

The process of implementing a religious culture in schools serves not only as a means to transfer religious knowledge, but also as a vehicle to transfer religious values that underlie universal humanity. Religious culture in schools is not just about teaching religious teachings formally, but also creating a strong foundation for character development and students' understanding of moral and spiritual values (Uçak & Yıldırım, 2020). A similar opinion was expressed by (Mutmainah & Mufid, 2018), who emphasized that the implementation of religious culture in schools is based on religious and constitutional norms, so schools have no reason to avoid these efforts.

The implementation of religious education that prioritizes the development of religious culture at various levels of education has a very important value. By instilling the values of religious culture in students, a strong foundation will be created for the development of their faith. More than that, the Islamic values applied in religious culture in schools can be reflected in the attitudes, traits, and actions of students indirectly. Thus, building a religious culture in schools is not only the task of the school, but also a shared responsibility to create an educational environment based on religious and moral values (Hirono & Blake, 2017).

Through a religious culture at school, students are not only taught about religious teachings, but also encouraged to practice these values in their daily lives. This helps them strengthen their faith and apply Islamic values in every aspect of life. Thus, a religious culture in schools has great potential to shape students' characters, strengthen moral values, and create an educational environment based on piety and humanity.

Religious culture in schools is a real manifestation of the values of religious teachings that are reflected in the behavior and organizational culture applied by all members of the school community (Bsharat, 2024). This is important so that Islamic values can be realized in daily behavior, especially for students, and become a fortress in the face of negative cultural influences around them. The implementation of a religious culture not only plays a role in shaping students' character but also in creating a learning environment conducive to their spiritual and moral development.

In addition, a religious culture can be supported by the development of students' emotional intelligence. Through the creation of an atmosphere that supports religious life in schools, either through exemplary, habituation, or organized programs, religious values can be instilled more effectively. (Azizurrahman et al., 2023) opinion provides a similar perspective, emphasizing the importance of the role of principals and teachers in providing exemplary examples in practicing faith and Islamic values. When these values are practiced

by teaching staff, students will be motivated to follow in their footsteps, thus strengthening their faith and piety and encouraging the internalization of religious values in daily life, both in the school environment and outside school (Ramadhan & Usriyah, 2021).

The cultivation of religious culture in schools is a process that requires a careful and holistic approach. This approach includes discipline, consistency, exemplary and persuasive approaches to students. Discipline is needed to ensure that religious rules and norms are followed seriously by all members of the school community (Ernilah et al., 2022). Consistency or istiqomah is also important in maintaining the continuity and sustainability of efforts to cultivate a religious culture. Exemplary behavior on the part of teachers and teaching staff is key, because students tend to imitate the behavior they see from the adults around them. Therefore, educators must be role models in practicing religious values in everyday life.

A persuasive approach or invitation to students is also needed in building a religious culture. This involves giving good reasons and clear prospects about the importance of religious values in students' lives (Aldhafri & Shindi, 2019). This can be done through discussions, lectures, or other activities that invite students to reflect on religious values and their positive impact in their lives. In the process of cultivating a religious culture, the school must also pay attention to fostering the attitudes and characters of each student. Each student is unique and has different needs, so a personalized approach in character development is needed (Al-Khateeb et al., 2020). Thus, it is expected that the cultivation of religious culture in schools will not only be a formal routine, but also able to have a real impact in improving the emotional and spiritual intelligence of students.

SDS Islam Ulul Albab Jember is one of the schools that strives to instill the value of religious culture to improve the emotional intelligence of students. This is in accordance with the vision of SDS Islam Ulul Albab Jember, namely Tias Cendikia (religious intelligence, linguistic intelligence, exact intelligence). In accordance with the vision of religious intelligence, the school begins to instill good habits from the morning students come, while taking place in learning to when students go home. SDS Islam Ulul Albab Jember has implemented the cultivation of religious values in students by instilling a religious culture in students is expected to increase emotional intelligence. Emotional intelligence is something that cannot be inherited but can be trained and developed by habituation through education (Thao et al., 2023).

Therefore, educational institutions need to carry out emotional intelligence education through positive habituation in accordance with the program that has been formulated. This

is in line with the opinion (Senjaya et al., 2020) that the most basic capital to achieve the future through emotional intelligence because in the process of success must face many challenges so that emotional intelligence is needed in dealing with it. The contribution of emotional intelligence according to Daniel Goleman (Monteiro & Balogun, 2015) reveals that one's success is achieved 20% of intellectual intelligence and 80% is influenced by emotional intelligence. Based on the explanation above, education needs to prepare efforts to face the challenges of students in achieving success, one of which is the cultivation of emotional intelligence through religious culture in schools.

METHOD RESEARCH

This study adopts a qualitative approach in collecting and analyzing data. The data collection methods used include direct observation as well as interviews with 13 informants consisting of various layers in the school environment, including religious teachers, classroom teachers, principals, student affairs teachers and curriculum teachers. The informant sampling technique was purposive, which allowed researchers to select informants who have knowledge and experience relevant to the research topic (Sugiyono, 2013). The collected data were analyzed using the Miles Huberman and Saldana data analysis model which includes the stages of data condensation, data presentation, verification, and conclusion drawing.

Data validity in this study was maintained through triangulation techniques, which involved the use of multiple sources and methods of data collection to ensure the consistency and accuracy of the information obtained. Technical triangulation refers to the use of multiple data collection techniques, such as observation and interviews, while source triangulation refers to the use of multiple data sources, such as teachers, principals, and other school staff. The data analysis approach used by researchers followed the guidelines set by (Sugiyono, 2013), which included the stages of data condensation, data presentation, verification, and conclusion drawing.

Through this data analysis process, researchers can present research findings in a systematic and structured way, and ensure that the conclusions drawn are supported by strong evidence from the data collected. Thus, the use of comprehensive qualitative methods in this study provides a solid framework to explore the phenomenon of religious culture in the school environment more deeply and thoroughly.

RESULT AND DISCUSSION

Results

Religious Culture

The following is the form of religious cultural activities in improving emotional intelligence at SDS Islam Ulul Albab Jember:

No	Form of Religious Activity	Implementation Time
1	Smile, greet and salute every new arrival at the school gate	Every day
2	Recitation of Nadzom Aswaja	Every day before praying
3	Dhuha prayer in congregation	Every day
4	Tilawati recitation and Tahfidz class	Every day
5	Dzuhur prayer in congregation	Every day
6	Asr prayer in congregation	Every day
7	Recitation of Asmaul Husna	Every Friday
8	Hadrah extracurricular	Every day Friday
9	Tilawah Extracurricular	Every day Friday
10	Muhadharah Extracurricular	Every day Friday
11	Carrying out infaq (charity) and channeled to those in need	Every day Friday
12	Reading Istigfar	according to the degree of guilt
13	Darus circumambulation in students' homes	Once a month
14	Tadarus in the morning in turn	Every morning

The activities listed in the table reflect the efforts made by SDS Islam Ulul Albab Jember in improving students' emotional intelligence through various religious cultural activities. Based on the results of interviews and field observations, some of these activities can be explained as follows: Every morning, before starting the learning activities, the teachers do picket smiles, greetings, and salutations to students as part of the habituation of religious values. Shaking hands is only done with mahrams to respect religious values. In addition, there are teachers who are in charge of accompanying students to read the Koran in turn, especially surahs from juz 30. In addition, SDS Islam Ulul Albab Jember runs a full day program, where learning activities start from 07.00 to 15.30. One of the activities carried out

after the KBM schedule begins is that students perform ablutions and read Nadhom Aswaja together. Then, they perform Dhuha prayers in congregation, where one of the students becomes the imam. However, religious teachers and class teachers still monitor and guide students' prayer movements and recitations to ensure their implementation is in accordance with religious guidance.

Based on the description above, the religious cultural activities carried out at SDS Islam Ulul Albab Jember are not only a formal routine, but also an integral part of the learning environment that creates a supportive atmosphere in strengthening religious values and developing students' emotional intelligence. Through these practices, students are invited to understand and internalize religious values in their daily lives, which in turn is expected to form strong character, solid spirituality, and the ability to face challenges with a wise attitude.

SDS Islam Ulul Albab Jember emphasizes the importance of religious culture as an integral part of their school life. Religious activities are scheduled and structured, starting in the morning with the implementation of Tilawati and Tahfidz or Quran memorization, which are prioritized before the KBM schedule begins. This shows the school's commitment in prioritizing religious learning as a major part of their curriculum.

In addition, the zuhur and asr prayers in congregation, led by religious teachers, demonstrate the importance of worship practices in students' daily lives. The emphasis on congregational worship also teaches the values of solidarity and togetherness among learners. In an effort to support the religious culture program, the school applies a consequence system based on religious values. If students make mistakes, they are asked to recite istighfar as a form of educational punishment. The aim is to correct mistakes and avoid repeating unwanted behavior in the future.

In addition to routine activities, SDS Islam Ulul Albab Jember also organizes extracurricular programs that focus on the development of religious values, such as hadroh, tilawah, and muhadhoroh programs every Friday. These programs are designed to give students the opportunity to improve their understanding and practice of worship outside of learning hours moreover, on Fridays, infaq or charity activities are carried out as a form of social responsibility and concern for others. Students also recite the Asmaul Husna together, enhancing their spiritual awareness. In addition, as part of a mandatory program every month, learners carry out mobile tadarus in their homes in shifts, which not only improves their Quran memorization but also strengthens togetherness among them.

Overall, these activities reflect SDS Islam Ulul Albab Jember's commitment in shaping a learning environment that is rich in religious values and helps students to grow

as individuals who are faithful, responsible and caring towards others. By organizing various programs and activities, the school provides a solid foundation for learners to develop their spirituality while achieving academic and personal success.

Emotional Intelligence

1. *Emotional Perception*

   The theory of Emotional Intelligence, proposed by Daniel Goleman, presents a useful framework for understanding and developing one's emotional abilities (Ye & Ha, 2020). Emotional intelligence according to Goleman consists of four main branches: Emotional Perception, Emotional Integration, Emotional Understanding, and Emotional Management. Emotional Perception refers to one's ability to detect, recognize, and understand emotions, both in oneself and others. It involves the observation and interpretation of various emotional signals, such as facial expressions, body language, voice intonation, and behavior.

   For example, a person with good emotional perception can easily recognize sad facial expressions or body language that indicates anxiety in others. In the context of education, the results of observations and interviews of students at SDS Ulul ALbab can provide an overview of the extent to which they are able to recognize and understand emotions, both of themselves and others, which is an important aspect of emotional intelligence. By understanding these branches of emotional intelligence, educators can design appropriate learning programs and strategies to help students develop their emotional skills holistically.

2. *Emotional Integration*

   The theory of Emotional Intelligence, developed by Daniel Goleman, presents concepts that are important in understanding and managing one's emotions. One of the main branches of this theory is Emotional Integration, which refers to the process by which a person is able to incorporate and manage his or her emotions in a healthy and balanced manner in daily life (Ye & Ha, 2020). It indicates one's ability to deal with and adjust to various situations that elicit emotions, both positive and negative, without being overly affected by them. For example, someone who has good emotional integration can face challenges or failures calmly and still maintain emotional balance.

   In addition, in the theory of emotional intelligence, there is also the concept of Emotional Understanding. This refers to a person's ability to understand and interpret emotions, both in oneself and in others. Emotional understanding enables a person to understand the origins, causes and effects of various emotions, so that they can respond

to them in appropriate and effective ways. However, based on the interviews, it was found that not all learners can develop their emotional understanding well. The cases found, especially in lower grades 1 and 2, show that some students struggle to integrate their emotions well in their daily lives.

From the perspective of emotional intelligence theory, this highlights the importance of coaching and education that focuses on developing emotional integration and understanding skills at an early age. Educators can design learning programs that include training in social skills, emotion management and empathy to assist students in overcoming their difficulties in managing and understanding emotions. Thus, through this approach, it is expected that students can improve their emotional intelligence and become better able to face various challenges in life.

3. *Emotional Understanding*

One important aspect of this theory is Emotional Understanding, which refers to one's ability to understand and interpret emotions, both in oneself and in others. This involves the process of recognizing and understanding the feelings that arise, understanding the cause or trigger of the emotion, and recognizing the behavioral changes that may occur in response to the emotion (Tabroni et al., 2022).

In the context of education, emotional understanding is an important skill to develop at all age levels. However, based on the interview results, emotional understanding tends to be found more in upper grade students (grade five). This is because according to the class teachers and religious teachers, fifth grade students have reached a developmental stage where they are able to understand and manage their emotions better. Thus, they are considered more capable of dealing with situations and challenges quite well compared to lower grade students.

From the perspective of emotional intelligence theory, this suggests that learning and developing emotional understanding skills need to be tailored to students' developmental and maturity levels. Appropriate learning approaches will help students to understand and manage their emotions more effectively, so that they can respond to situations and challenges in more adaptive and positive ways. Therefore, educators need to design learning programs that pay attention to students' emotional development at each stage of development, so that they can become better individuals in managing emotions and establishing healthy interpersonal relationships.

4. *Emotional Management*

Emotional Management encompasses a person's ability to effectively manage, regulate and control their own emotions. It involves self-awareness of the emotions felt, as well as the ability to respond appropriately and constructively to those emotions (Suriadi & Supriyatno, 2020).

Based on observations and interviews, it was found that most learners are able to manage their emotions quite well starting from grade 3 and above. They show the ability to identify and control their emotions in various situations. However, not all students can control their emotions well. There are a number of students in each grade who still face difficulties in controlling their emotions.

From the perspective of emotional intelligence theory, this suggests that the development of emotional management skills needs to be considered in the educational environment. Educators need to design learning programs that enable students to develop self-awareness about their emotions, as well as provide effective strategies and techniques to manage emotions positively. By doing so, students will be better able to handle stress, conflict and challenges in their lives in a more adaptive and productive way.

In addition, it is also important for educators to provide support and guidance to students who face difficulties in managing their emotions. Through a holistic and integrated approach, schools can create an environment that supports the all-round development of students' emotional intelligence. Thus, they will have a strong foundation to become more stable, resilient and successful individuals in facing life's challenges.

Discussion

The activities conducted at SDS Islam Ulul Albab Jember reflect the school's commitment to nurturing students' emotional intelligence through religious cultural practices. These activities are not merely formal routines but integral components of the learning environment, fostering religious values and enhancing emotional intelligence among students. Through these practices, students are encouraged to internalize religious values into their daily lives, which is expected to build strong character, solid spirituality, and the ability to face challenges with wisdom.

The school emphasizes the significance of religious culture as an essential part of school life, structuring religious activities as a priority in their daily schedule. By prioritizing Quranic recitation and memorization before formal learning activities, the school

demonstrates its commitment to religious education. Moreover, the congregational prayers led by religious teachers underscore the importance of worship practices in students' daily routines, promoting solidarity and togetherness among learners.

In supporting the religious culture program, the school employs a consequence system grounded in religious values. This system reinforces positive behavior by asking students to recite istighfar as an educational punishment for mistakes. The aim is to correct errors and prevent their recurrence in the future, highlighting the role of religious values in shaping students' behavior and character.

Furthermore, extracurricular programs focusing on religious values, such as hadroh, tilawah, and muhadhoroh, provide additional opportunities for students to deepen their understanding and practice of religious teachings. In addition to spiritual growth, these programs cultivate a sense of social responsibility through charity activities, fostering empathy and compassion among students (Suhifatullah et al., 2021). Mandatory monthly programs, such as mobile tadarus, strengthen camaraderie among students while enhancing Quranic memorization.

These activities signify SDS Islam Ulul Albab Jember's dedication to creating a learning environment rich in religious values, facilitating students' growth as faithful, responsible, and compassionate individuals. By organizing diverse programs and activities, the school lays a solid foundation for students to develop their spirituality alongside academic and personal achievements (Komalasari & Yakubu, 2023).

Emotional Intelligence:

Emotional Perception: Emotional Intelligence theory, as proposed by Daniel Goleman, delineates four main branches, including Emotional Perception. This branch refers to one's ability to detect, recognize, and understand emotions in oneself and others. The observations and interviews conducted at SDS Ulul Albab provide insights into students' emotional recognition and understanding abilities, crucial aspects of emotional intelligence. Understanding these emotional branches informs educators' strategies in fostering emotional skills effectively.

Emotional Integration: Emotional Integration, another key branch of Emotional Intelligence theory, pertains to effectively managing and incorporating emotions into daily life. Individuals with strong emotional integration can navigate various emotional situations with resilience and balance. However, interviews reveal that some students struggle with emotional integration, particularly in lower grades. This underscores the importance of early

intervention and targeted emotional development programs.

Emotional Understanding: Emotional Understanding encompasses a person's capacity to comprehend and interpret emotions, both internally and externally. While upper-grade students exhibit better emotional understanding, lower-grade students may require additional support in developing this skill. Tailoring educational programs to address students' emotional understanding at each developmental stage is crucial for holistic emotional intelligence development.

Emotional Management: Emotional Management involves regulating and controlling one's emotions effectively. While most students demonstrate proficient emotional management from grade 3 onwards, some still encounter difficulties. Designing programs that foster self-awareness and provide practical strategies for emotion management can empower students to navigate life's challenges more adaptively.

Overall, integrating religious cultural activities with emotional intelligence development initiatives contributes to creating a holistic educational environment that nurtures students' spiritual and emotional growth. Through targeted interventions and supportive programs, schools can equip students with the emotional skills necessary for success in various aspects of life.

CONCLUSION

Based on the data that has been presented, it can be concluded that the application of religious culture at SDS Islam Ulul Albab Jember has made a positive contribution in improving the emotional intelligence of students. However, the process of improving emotional intelligence is still uneven across grade levels. This suggests that a sustainable and comprehensive approach is needed to ensure equality in the development of emotional intelligence among all students. The results also show that students in the upper grades tend to have more significant progress in developing emotional intelligence compared to students in the lower grades. This indicates that efforts to foster emotional intelligence should start early to ensure that all students have equal opportunities to develop optimally. For further development of the research results, it is necessary to conduct a more in-depth follow-up study to identify the factors that influence the inequality in the improvement of emotional intelligence among students. Further studies can also expand the scope of the research to include more variables, such as environmental factors and educational interventions that may affect the development of emotional intelligence.

In addition, further research could explore more effective emotional intelligence coaching strategies and programs, as well as identify best practices in integrating religious culture in the educational context. This will provide deeper insights into how religious education and emotional intelligence can support each other in creating a holistic and empowering learning environment for students' overall development. As a suggestion for future research, it is recommended to involve more variables and a representative sample, and to continue monitoring the development of students' emotional intelligence over time. Thus, a more comprehensive understanding of the effectiveness and long-term impact of religious culture programs in improving students' emotional intelligence in schools will be formed

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