

## THE ROLE OF EMOTIONAL INTELLIGENCE IN EDUCATIONAL COMMUNICATION WITHIN THE LEARNING PROCESS OF ISLAMIC RELIGIOUS EDUCATION

St. Wardah Hanafie Das<sup>1</sup>, M. Muhamarrir Na’iem<sup>2</sup>, and Nurhidaya Da’te<sup>3</sup>

<sup>1</sup> Universitas Muhammadiyah Pare-Pare, Indonesia

<sup>2</sup> Universitas Muhammadiyah Pare-Pare, Indonesia

<sup>3</sup> Universitas Muhammadiyah Pare-Pare, Indonesia

### Corresponding Author:

St. Wardah Hanafie Das,

Department of Islamic education, Faculty of Faculty of Islamic Religion, Universitas Muhammadiyah Parepare.

Jalan Jenderal Ahmad Yani KM 6, Kelurahan Bukit Harapan, Kecamatan Soreang, Kota Parepare, Provinsi Sulawesi Selatan, Indonesia

Email: wardahhadas@gmail.com

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### Abstract

Emotional intelligence has increasingly gained attention as a crucial psychological competence in educational studies, particularly in relation to the effectiveness of communication between educators and learners. This article aims to provide an in-depth analysis of the role of emotional intelligence in educational communication within the learning process of Islamic Religious Education (IRE), emphasizing the integration of educational psychology, pedagogical perspectives, and Islamic values. This study employs a qualitative method with a library research approach by critically reviewing relevant academic literature, educational journals, and Islamic sources, including the Qur'an, Prophetic traditions, and classical Islamic scholars' works.

The findings reveal that emotional intelligence plays a strategic role in shaping effective, humane, and character-oriented educational communication. Educators with high emotional intelligence are better able to regulate emotions, develop empathy, and create a psychologically safe learning environment, thereby preventing verbal and non-verbal violence in educational settings. Furthermore, the integration of emotional intelligence into IRE learning communication significantly contributes to strengthening moral internalization, role modeling, and positive discipline among students.

The novelty of this article lies in its comprehensive conceptual framework that integrates emotional intelligence theory with Islamic educational values and classical scholarly perspectives, an area that has received limited scholarly attention. This article is expected to serve as both a theoretical reference and a practical guideline for Islamic education educators in developing emotionally intelligent and character-based educational communication practices.

**Keywords:** Educational Communication, Islamic Religious Education, Learning Process



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## INTRODUCTION

Education is a process of communicating values, knowledge, and skills that occurs consciously and deliberately to develop students' potential optimally (Alon & Schechter, 2025). In practice, educational success is determined not only by mastery of teaching materials and methods but is also heavily influenced by the quality of communication between educators and students (Shtaltovna & Makhachashvili, 2025). Effective educational communication requires educators to understand the psychological, emotional, and social conditions of students so that instructional messages can be fully accepted and internalized.

In the contemporary educational context, educators face increasingly complex challenges. Students come from diverse family backgrounds, cultures, and emotional states (Synytsia et al., 2025). Furthermore, developments in information technology and shifts in social interaction patterns affect students' character and behavior in the classroom (Grajek et al., 2025). These conditions demand that educators be not only intellectually capable but also possess adequate emotional intelligence to manage learning dynamics humanely and professionally.

A low quality of educational communication is still frequently encountered in teaching practices, including in Islamic Education. Various reports and studies indicate communication practices that tend to be authoritarian, the use of uneducational language, and instances of verbal or nonverbal violence by educators toward students (Xiao & Jia, 2025). Such practices not only contradict modern pedagogical principles but also oppose the fundamental values of Islamic education, which emphasize compassion, role modeling, and noble character.

Islamic Education aims to form students who are faithful, knowledgeable, and of noble character. This goal cannot be achieved if the learning process occurs in a stressful emotional atmosphere and uneducational communication (Mészáros & Csiszárík-Kocsir, 2025). Therefore, an educator's emotional intelligence is a key factor in building educational communication that is conducive, dialogic, and character-oriented.

**Emotional Intelligence in the Context of Islamic Education** Emotional intelligence in an educational perspective refers to an educator's ability to recognize, understand, and manage their own emotions and those of their students constructively (Fashafsheh et al., 2025). In Islamic learning, emotional intelligence holds a strategic position because Islamic education does not merely transfer religious knowledge but also instills moral and spiritual values.

Islam views humans as beings with dimensions of intellect (aql), heart (qalb), and soul (nafs). These three dimensions must be developed in a balanced manner through the educational process (Cotgreave, 2025). Communication that emphasizes only cognitive aspects without considering students' emotional states risks producing learning that is void of value and meaning. Conversely, educational communication based on emotional intelligence can touch the affective and spiritual dimensions, making Islamic Education more meaningful and transformative.

**Research Gap** While emotional intelligence has been widely studied across various disciplines, most research highlights its influence on academic achievement, motivation, and individual performance (Babaci-Wilhite & Motyka, 2025). However, studies specifically linking emotional intelligence with educational communication within the context of Islamic Education remain relatively limited.

Furthermore, some studies tend to use modern psychological approaches without comprehensively integrating an Islamic perspective. In fact, classical Islamic educational treasures are rich in concepts of etiquette (adab), morals (akhlak), and self-control that are highly relevant to emotional intelligence (Chadha et al., 2025). This gap is where this article contributes: by integrating modern emotional intelligence concepts with Islamic values and the views of classical scholars in the context of educational communication.

**Objectives and Contributions** This article aims to analyze the role of emotional intelligence in educational communication within the Islamic Education learning process (Zuzevičiūtė et al., 2025). Specifically, it seeks to: (1) explain the concept of emotional

intelligence from psychological and Islamic educational perspectives, (2) examine the role of emotional intelligence in building effective and humane educational communication, and (3) formulate practical implications of emotional intelligence for Islamic Education teachers.

The contribution of this article lies in strengthening the conceptual framework of emotional intelligence-based educational communication integrated with Islamic values (Ohanezova et al., 2025). It is expected to provide theoretical contributions to the development of Islamic Education studies and serve as a practical reference for educators in improving the quality of instructional communication and student character building.

**The Concept of Emotional Intelligence in Educational Psychology** Emotional intelligence is widely understood as an individual's ability to recognize emotions in oneself and others, manage emotions appropriately, self-motivate, and build healthy social relationships (Watanabe et al., 2025). In education, it is viewed as a set of affective competencies that influence how educators interact, communicate, and make pedagogical decisions.

There are five main dimensions of emotional intelligence: self-awareness, self-regulation, motivation, empathy, and social skills. These dimensions are interconnected and dictate the quality of an individual's behavior in various situations, including the learning process. An educator with good self-awareness, for example, can recognize negative emotions when facing students and thus control their emotional responses constructively.

**Educational Communication and Learning Dynamics** Educational communication is the process of delivering instructional messages involving interactions between educators and students to bring about changes in knowledge, attitudes, and behavior (Gkanatsiou et al., 2025). This encompasses verbal and nonverbal aspects and serves as the primary medium for knowledge transfer and value internalization.

The effectiveness of educational communication is strongly influenced by the emotional state of the communicators. Communication occurring in a negative emotional atmosphere—such as anger, stress, or fear—tends to inhibit understanding (Asadova, 2025). Conversely, communication grounded in empathy, patience, and respect encourages active student engagement and creates a conducive learning climate. In Islamic Education, this communication demands emotional sensitivity so that moral messages can be accepted and embraced by students.

**Emotional Intelligence in the Islamic Education Perspective** The conceptual foundation of emotional intelligence in Islamic education is rooted in the Qur'an and Sunnah (Lee & Lee, 2025). Islam emphasizes the balance between worldly orientation and moral cultivation. Islam views the heart (qalb) as the center of perception and emotion that must be guarded and trained. This perspective aligns with modern emotional intelligence regarding the importance of self-control and empathy, yet it adds a spiritual dimension where emotional management is seen as a form of worship and a path toward noble character (akhlak al-karimah).

﴿وَأَبْتَغِ فِيمَا أَنْتَكُمْ لِلَّهِ الدَّارُ الْآخِرَةُ وَلَا تُنْسِ نَصِيبِكُمْ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَنْتُمْ إِلَيْكُمْ وَلَا تَنْهِيَ الْمُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ﴾

Translation: “But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corruptors.” (QS. al-Qashash [28]: 77).

This verse emphasizes that the behavior of ihsan (excellence/benevolence) and self-control serves as the primary foundation for social interaction, including educational communication. The value of ihsan aligns with the principles of emotional intelligence, particularly in the aspects of empathy and emotional management.

In a sahih hadith, the Prophet Muhammad (PBUH) also reinforced the importance of etiquette (adab) in the relationship between educators and students:

«لَيْسَ مِنَ الْمُرْبُّونَ مَنْ لَمْ يَرْحُمْ صَغِيرَنَا وَيَعْرِفْ حَقَّ كَبِيرَنَا»

Translation: “He is not one of us who does not show mercy to our young and does not acknowledge the honor due to our elderly.” (Narrated by Ahmad).

This hadith indicates that educational relationships must be built upon compassion, empathy, and respect, which constitute the core of emotional intelligence from an Islamic perspective.

Classical scholars have long emphasized the importance of emotional aspects in education. Ibn Jama’ah stated:

«وَيَبْغِي لِلْمُعَلِّمُ أَنْ يَتَأَطَّفُ بِطُلَّابِهِ، وَيَصْبِرَ عَلَى جَفَانِهِمْ، فَإِنَّ ذَلِكَ أَفْرَبٌ إِلَيْهِ نَعْمَمُ»

Translation: “An educator should act gently toward their students and remain patient with their rudeness, for such an approach is closer to their benefit (maslahah).” (Ibn Jama’ah).

Thus, emotional intelligence in Islamic education is not merely a modern psychological concept but an integral part of Islamic teachings and the pedagogical traditions of classical scholars.

**2.4 Classical Scholars’ Perspectives on Teacher Etiquette and Communication**  
Islamic education views humans as beings possessing the potential of intellect (al-’aql), heart (al-qalb), and soul (nafs). These three aspects must be developed in a balanced manner for an individual to achieve moral perfection (akhlak). Within this framework, emotional intelligence is closely linked to the concepts of tazkiyatun nafs (purification of the soul) and the control of desires (hawa nafsu).

The Qur’ān and Hadith place significant emphasis on emotional control, patience, and gentleness in interaction. These values serve as the primary foundation for Islamic educational communication. An Islamic Education (PAI) teacher is required not only to master the subject matter but also to serve as a role model in emotional management and behavior.

Classical scholars positioned adab (etiquette/refined manners) at the core of education. The concept of adab encompasses not only outward manners but also internal and emotional regulation. Therefore, emotional intelligence in the perspective of Islamic education can be understood as an educator’s ability to manage emotions in accordance with Islamic moral values.

Imam al-Ghazali, in *Ihya’ ‘Ulum al-Din*, asserts that the teacher-student relationship must be built on compassion and role modeling. The teacher is positioned as a spiritual guide responsible not only for the transfer of knowledge but also for the moral cultivation of the student. Harsh and overly emotional attitudes in teaching are viewed as obstacles to educational success.

Ibn Jama’ah, in *Tadhkirat as-Sami’ wa al-Mutakallim*, elaborates in detail on the etiquette of educators, which includes being gentle, patient, and appreciative of the student’s condition. According to him, educational success is largely determined by the teacher’s character and communication quality. This view demonstrates that emotional aspects have long been a primary concern in the Islamic educational tradition.

Az-Zarnuji, in *Ta’lim al-Muta’allim*, also emphasizes the importance of a positive emotional relationship between teacher and student. Teachers are encouraged to be affectionate and avoid behaviors that could hurt a student’s feelings. This principle aligns with the concept of emotional intelligence in modern psychology.

**2.5 Theoretical Framework**  
Based on the literature review, the theoretical framework of this article is built on the assumption that an educator’s emotional intelligence significantly influences the quality of educational communication. Emotional intelligence serves as a variable that mediates the interaction between the educator and the student, which in turn affects the learning climate and character building.

Conceptually, this relationship can be described as follows: the educator’s emotional intelligence influences the way they communicate; effective educational communication creates a conducive classroom climate; and a positive classroom climate supports the

achievement of Islamic Education goals, particularly in the aspects of moral and Islamic character formation.

## RESEARCH METHOD

This study employs a qualitative approach with a library research design (Al-Juboori et al., 2025). The qualitative approach was selected because this study aims to provide a profound understanding of the concepts, meanings, and implications of emotional intelligence in educational communication, specifically within Islamic Education (Morhunova et al., 2025). Library research allows the researcher to systematically examine various relevant scientific and Islamic sources to build a comprehensive analytical framework.

The data sources for this research consist of primary and secondary sources (Ma et al., 2025). Primary sources include the Qur'an, the Hadiths of Prophet Muhammad (PBUH), and the works of classical scholars such as al-Ghazali, Ibn Jama'ah, and Az-Zarnuji (Khoshgoftar et al., 2025). Secondary sources comprise books and scientific journals relevant to emotional intelligence, educational communication, and Islamic Education.

Data analysis is conducted using descriptive-analytical and content analysis methods with an interpretative approach, specifically by interrelating modern psychological theories with Islamic educational values.

## RESULTS AND DISCUSSION

The normative foundation for the urgency of emotional intelligence in education is clearly found in the Qur'an, the Hadiths of the Prophet (PBUH), and the perspectives of scholars (Bratianu et al., 2025). The Qur'an emphasizes the importance of gentleness and wisdom in educational communication, as stated by Allah SWT:

﴿أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدَلُهُمْ بِالَّتِي هِيَ أَحَسَنُ﴾

Translation: “Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.” (QS. al-Nahl [16]: 125).

This verse affirms that the process of conveying values and knowledge must be conducted with wisdom, gentleness, and a positive emotional approach (García-Gutiérrez et al., 2025). This principle serves as an essential foundation in educational communication, particularly within the instruction of Islamic Religious Education.

Furthermore, the Qur'an also emphasizes the importance of emotional control, as stated by Allah SWT:

﴿وَالْكَاظِمِينَ الْعَيْنَ وَالْغَافِقِينَ عَنِ الْأَنْسَشِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

Translation: “[Those] who restrain anger and who pardon the people - and Allah loves the doers of good.” (QS. Ali 'Imran [3]: 134).

The verse indicates that emotional regulation is a primary character trait that an educator must possess to build a healthy educational relationship.

Prophet Muhammad (PBUH), as the exemplary educator, also emphasized the importance of gentleness in teaching. A sahih hadith states:

«إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الْرَّفِيقَ فِي الْأَمْرِ كُلِّهِ»

Translation: “Indeed, Allah is Gentle and He loves gentleness in all matters.” (Narrated by al-Bukhari).

This hadith serves as a normative foundation, establishing that a gentle and empathetic emotional approach is a primary principle in Islamic education. Similar views were reinforced by Imam al-Ghazali. In *Ihya’ ‘Ulum al-Din*, he stated:

«يَتَبَغِي لِلْمُعَظَّمُ أَنْ يَكُونَ رَجِيمًا بِالْمُتَعَلِّمِينَ، مُتَحَلِّقًا بِأَخْلَاقِ النَّبِيِّ»

Translation: “An educator should act with full compassion toward students and behave in accordance with the character (akhlak) of Prophet Muhammad (PBUH).” (al-Ghazali).

Thus, emotional intelligence in education is not only supported by modern psychological foundations but is also deeply rooted in the sources of Islamic teachings and the scholarly traditions of classical theologians.

The development of education in the modern era is marked by increasingly complex challenges faced by educators (Ghazali et al., 2025). Students deal not only with academic demands but also with psychological, social, and cultural pressures that affect their emotional states. In such situations, an educator’s emotional intelligence becomes an urgent necessity to maintain the stability of learning interactions.

Emotional intelligence enables educators to understand the emotional dynamics of students more profoundly. Emotionally intelligent educators can identify symptoms of stress, anxiety, or declining motivation, allowing them to adjust their communication approaches and instructional strategies (El-Tarhouny et al., 2025). Without emotional intelligence, the educational process risks losing its humanistic aspect and transforming into a mere transfer of information.

Instructional communication is the heart of the educational process (da Silva, 2025). The quality of established communication is heavily influenced by the emotional states of both educators and students (Barda et al., 2025). Emotional intelligence serves as the primary controller in the communication process, both in the use of verbal and nonverbal language.

A serious problem in the world of education is the persistent practice of violence, both verbal and nonverbal (Katsara, 2025). Violence in education often stems from an educator’s inability to manage emotions, particularly when facing student behavior perceived as deviant.

Emotional intelligence functions as a preventive mechanism against the emergence of violent behavior in learning. Educators who can control anger and negative emotions will prefer dialogic and educational approaches to problem-solving (Bagherimajd & Khajedad, 2025). This approach aligns with the principles of Islamic education, which emphasize compassion and gentleness in teaching.

The integration of emotional intelligence in Islamic Religious Education (PAI) can be achieved through teacher role modeling (uswah), humanistic classroom management, and the use of empathetic communication strategies. An educator’s exemplary behavior in managing emotions serves as a concrete model for students in forming their own character and akhlak.

Prophet Muhammad (PBUH) is the ultimate role model in applying emotional intelligence within education (Khudthong et al., 2025). Across various narrations, the Prophet is known as a patient, gentle, and compassionate educator toward his companions and the youth. He never utilized violence in teaching, instead prioritizing dialogue and role modeling. These principles of prophetic communication remain highly relevant to modern Islamic Education.

An educator’s emotional intelligence has direct implications for student character building (Shafik, 2025). An emotionally conducive learning environment encourages students to develop self-confidence, empathy, and social responsibility. Interactions based on mutual respect form healthy communication patterns and have a positive impact on the development of the student’s personality.

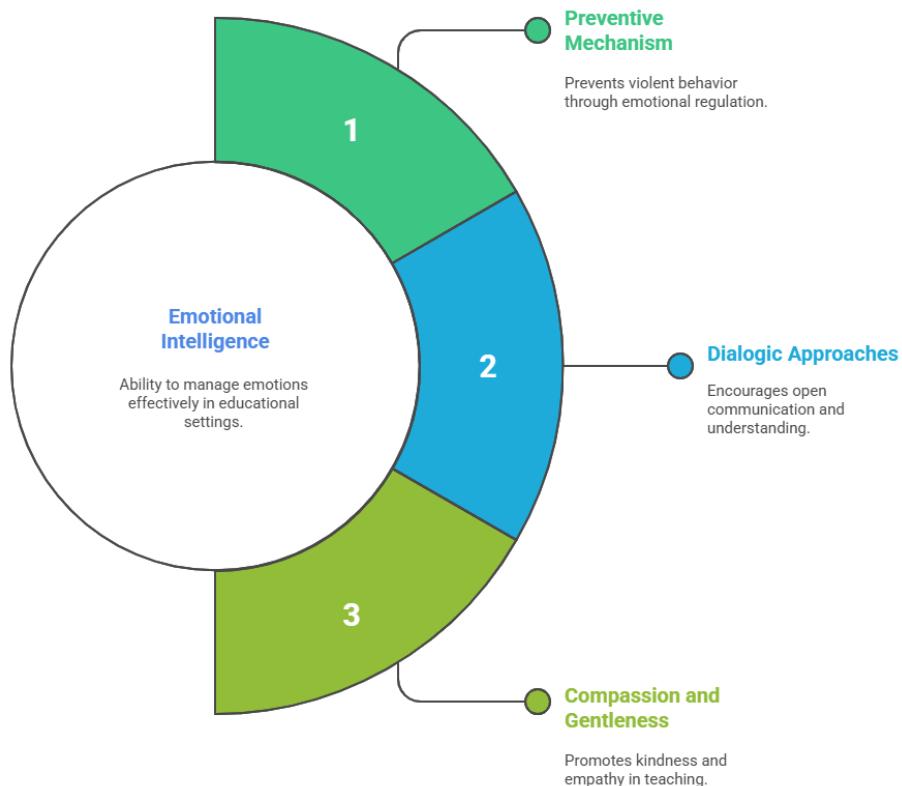


Figure 1. Unveiling Emotional Intelligence in Education

Theoretically, the results of this study strengthen the position of emotional intelligence as a vital variable in educational communication, particularly in Islamic Education (Meek, 2025). The conceptual findings indicate that emotional intelligence is inseparable from the pedagogical process, as it functions as the affective foundation influencing the effectiveness of instructional communication. Furthermore, this study enriches the discourse of Islamic educational theory by facilitating a dialogue between modern psychological concepts of emotional intelligence and classical Islamic values.

Practically, this study provides significant implications for Islamic Education teachers in improving the quality of their instructional communication. Educators are expected not only to focus on mastering teaching materials but also on developing emotional intelligence as part of their professional competence (Infante et al., 2025). For educational institutions, these results can serve as a basis for designing professional development programs that emphasize emotional intelligence and humanistic communication.

## CONCLUSION

Based on the research and discussion presented, it can be concluded that emotional intelligence plays a highly significant role in building effective educational communication, particularly within Islamic Religious Education. An educator's emotional intelligence functions as the affective foundation that influences how they interact, communicate, and guide students throughout the learning process.

This article affirms that effective educational communication is determined not only by the mastery of teaching materials and methods but also by the educator's ability to recognize, manage, and express emotions appropriately. In the context of Islamic Education, emotional intelligence holds strategic value as it contributes directly to the formation of students' morals (akhlak) and character.

The integration of emotional intelligence concepts with Islamic educational values and the perspectives of classical scholars demonstrates that the principles of emotional management, empathy, and role modeling have long been essential components of the Islamic educational tradition. Thus, emotional intelligence is not a foreign concept in Islamic education; rather, it is fundamentally aligned with the primary objectives of Islamic education itself.

## AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

## CONFLICTS OF INTEREST

The authors declare no conflict of interest.

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