e-ISSN: 2810-059X

THE METHOD OF LEARNING THE QUR'AN ADDRESSES THE INTENSIFICATION OF EMOTIONAL EXCITEMENT IN SCHOOL

Syatria Adymas Pranajaya *1

UIN Sultan Aji Muhammad Idris Samarinda, Indonesia syatria.adymas@gmail.com

Wardatul Ilmiah

Universitas Sultan Ageng Tirtayasa, Indonesia wardatulilmiah@untirta.ac.id

Abdul Wahab Syakhrani

STAI Rasyidiyah Khalidiyah Amuntai, Kal-Sel, Indonesia aws.kandangan@gmail.com

Abstract

Through the Quran, students have the opportunity to develop better self-awareness, emotional adjustment, motivation, empathy, and social skills. The method of research used is literature by searching for literature sources related to the context of research. The findings of the research show that the quran Hafalan performed by students can also bring other benefits such as moral and spiritual improvement, as well as a deep understanding of the teachings of Islam. However, it is important to consider that the development of emotional intelligence involves a variety of factors, including the environment, education, and personal experience.

Keyword: Learning methods, quran, emotional intelligence, students.

Introduction

The Quran is the Holy Book of the Muslims. It is the guidance of life in various aspects of religion and everyday life. One way to get closer to the Qur'an is to remember it. (Hasunah, U., & Jannah, A. R. 2017). The Qur'an requires not only the remembrance of the words of the Quran, but also a deep understanding of the context and meaning contained in the holy verses. (Bariyah, K. B. 2021).

The Qur'an is a reminder of the signs of the Quran. The Qur'an is a revelation of Allah and a source of guidance. The Qur'an is also considered to be one of the forms of worship that brings blessings. (Wahidi, R. 2017).

The Qur'an is not only a mechanical memorization of the verses, but also a comprehension of the meaning and context of those verses. The Qur'an also includes the Tajwid, the Makhraj, and the Tartil. (Agusta et al., 2018).

In the Muslim community, the Qur'an is often developed and applied in the religious education of children. It is to preserve and preserve the inheritance of religion,

-

¹ Correspondence author

and to get closer to God through the Qur'an. In addition to religious values, the quran can also provide benefits in cognitive development and emotional intelligence. (Septiara et al., 2019).

In the process of learning the Qur'an, there are various methods and approaches that can be used, such as the method of repetition, method of taswir (visualization), method of juz per juz, and so on. The selection of such methods can be adapted to the needs and individual characteristics of students (Nadaa, F. Q. 2021). However, in the process of learning the Qur'an, often the methods of learning used focus only on the academic aspect, that is, memorizing and repeating verses without paying attention to the development of emotional intelligence of students. In fact, emotional intelligence plays an important role in shaping a person's character and emotional balance. (Septiara et al., 2019; LAILIYAH, R. A. N. 2019).

Emotional intelligence or EQ refers to a person's ability to recognize, understand, manage, and express emotions in a balanced manner. EQ involves the ability to manage yourself and interact with others wisely (Devi, S., & Banerjee, S. 2024).

Emotional intelligence plays an important role in everyday life. The ability to recognize and manage emotions in a balanced way allows individuals to interact with others better, overcome challenges more effectively, and make wiser decisions (Winton, B. G., & Sabol, M. A. 2024). In the educational context, developing emotional intelligence can help students cope with stress, build healthy relationships with peers and teachers, and regulate emotions in learning and facing academic challenges. (Islam et al., 2024).

So, by the way, the impact of emotional intelligence in memorizing the Qur'an is very important, because the development of the emotional intellect of students can help them in recognizing, managing, and expressing emotions in a balanced manner. (Anastasya et al., 2024). Through the involvement of emotional intelligence in the learning of the Qur'an, students are expected to become more connected with the meaning of the sacred verses and develop a balanced and noble personality. (Zainun et al., tth). The importance of emotional intelligence cannot be overlooked in the learning process. Emotional angels help individuals in recognizing, understanding, managing, and expressing emotions in a balanced way. However, there is still very little research that studies the relationship between the learning methods of the Qur'an and the increased emotional intelligence of students. (Jumiati, J., & Muslimah, M. 2024).

The research is focused on identifying and studying the impact of the method of learning the quran on the improvement of emotional intelligence of students. By studying this relationship, it is expected that this research will contribute and better understand in developing a holistic approach to learning the Quran, which not only provides expertise in memorizing, but also involves the development of the student's emotional intelligency. Through this research, it will be expected to obtain useful information for educators and policymakers in the field of education, especially in an

effort to improve the quality and well-being of the students. Furthermore, it can also provide scientific contributions in the area of learning and development of more effective and comprehensive methods for learning the Qur'an.

Research Method

The method of literary research is a series of activities related to the collection of library data, reading, recording, and processing of research materials from secondary text sources. (Zed, 2004; Sugiyono, 2010). In this study, the researchers used descriptive analytical methods by collecting, identifying, compiling, and analyzing the various data found. (Rachmawati, 2017; Rahardjo, 2011).

Result and Discussion

Methods of Learning of the Qur'an

Learning methods can be defined as a method or strategy used in the process of transferring knowledge, skills, and attitudes to students (Sitopu et al., 2024). Learning method is aimed at facilitating the teaching and learning process to be more effective, interactive, and enjoyable for students to the desired learning objectives (Afni et al. 2024; Guna et al, 2024); Learning method involves the use of techniques, approaches, or special approaches in organizing the learning material, facilitates communication between teachers and students, and provides students with an active opportunity to participate in learning. Learning methods also include evaluation and evaluation strategies to measure student understanding and achievement (Fitriani et al., 2024; Antika et al., 2024).

Some examples of commonly used learning methods are lectures, discussions, demonstrations, individual and group tasks, simulations, problem-based learning (PBL), project tasks and more. Each learning method has its own advantages and weaknesses and can be selected based on the learning objectives, student characteristics, and learning material. (Tubagus et al., 2023; Aslan & Shiong, 2023).

Choosing the right learning methods is essential to achieving optimal learning outcomes by encouraging active participation, in-depth understanding, and student skills development.

In this way, you will be able to learn from the Bible and learn from it in a way that will help you to understand the truth and the truth. (Taufik et al., 2024).

It is a form of devotion and refinement in learning and memorizing the verses of the Qur'an. It enhances concentration and memory: The process of memorization involves cognitive capacity and high concentration ability. It can improve sensitivity, enhance memory, and improve the ability of students in learning other materials. 4) Keeping the Heritage of Knowledge: Remembering the Qur'an is an attempt to keep the heritage of knowledge and intellectual property. By remembering, students

become heirs and keepers of the knowledge contained in the Holy Book of the Qur'an, and can pass this knowledge to the next generation (Isnawan et al., 2024; Salman et al., 2024).

It is important to remember that memorizing the Quran is not only memorizing a text, but also understanding its meaning and application in everyday life. The memorization of the Quran should also be supported by studying the interpretation of the Qur'an, understanding the historical context of the verses, and implementing the teaching of the quran in the day-to-day life. Common learning methods used in memorizing the Qur'an involve repetition, division of Judas and verses, as well as the use of mnemonic or memorizing techniques. Guidance from teachers and participation in a group of quran-recorders can also help to accelerate the process and increase motivation. (Khasanah et al., 2023).

There are several commonly used methods of learning, among others: 1) Group learning: This method is done by forming small groups aimed at helping each other and exchanging experiences in memorizing the Qur'an. This method also allows students to maintain common desires and remind each other. This method divides the Quran into a number of sections, such as the Juz or Surah. Like group learning, this method also aims to facilitate the process of memorizing the Qur'an by organizing the learning material into smaller and easier to remember sections. 3) Mnemonic Technique: This technique uses a variety of ways to facilitate learning and reminder. An example is the association of a measure, that is, by associating each sentence with a specific keyword to make it easier to remember. 4) Self-learning: This method involves an attempt to learn independently by creating a Coran storage schedule that is tailored to students' abilities and leisure time. This technique allows students to organize their time independently and study with discipline. (Ketaren et al., 2023; Lestari et al., 2019).

The methods of learning can be adapted to the needs and abilities of each student. In addition, the method of learning should be balanced with the guidance of the teacher or teacher as a facilitator of learning and to give direction to the next step.

Emotional intelligence

Intelligence can be defined as an individual's ability to understand information, learn from experience, solve problems, and adapt to new environments. Intelligence not only covers cognitive abilities such as logic and analysis, but also involves emotional, social, and creative aspects. (Sriyanto et al., 2023).

There are various approaches and theories about intelligence. One of the most famous theories is Howard Gardner's theory of dual intelligence. According to this theory, intelligence is not only limited to intelligence capabilities or verbal-mathematical intelligence, but also includes interpersonal, intrapersonal, kinesthetic, musical, visual-spatial, naturalistic, and existential intelligence. (Makbul et al., 2021).

Intelligence can also be influenced by genetic factors, environment, education, and a person's life experience. It is important to remember that each individual has a unique and different intelligence, as well as intelligence can be developed and enhanced through learning, practice, and life experience. One of the intelligences in reading the Qur'an is emotional intelligence. (Mulyati, S. 2023).

Emotional intelligence, or often referred to as EQ (Emotional Quotient), refers to the ability of an individual to recognize, understand, manage, and express emotions in a healthy and effective way. Emotional Intelligence involves the ability to recognise and manage one's own emotions, understand the emotions of others, and build good relationships with others (Mulyati, S. 2023). 3) Motivation: The ability to motivate oneself, act productively and focus on achieving goals, and have interest and enthusiasm in carrying out activities. 4) Empathy: the ability to understand and feel the emotions of others, as well as have the capacity to see situations from another person's perspective. 5) Social skills: ability to communicate well, build healthy relationships and lead effectively. Social skills also include ability to resolve conflicts, negotiate, and work in teams. (Che Wan Mohd Rozali et al., 2022; Silvira, Y., & Suyadi, S. 2023).

Emotional intelligence plays an important role in everyday life, both in personal and professional relationships. The ability to manage emotions well can help in coping with stress, overcoming conflict, building good relationships with others, and achieving success in career and life in general. Emotional intelligence can also be learned and developed through experience, practice, and self-awareness. (Riyadi, I. 2015).

The relationship between the Qur'an and emotional intelligence

The relationship between the Qur'anic Hafalan and Emotional Intelligence has become an interesting topic in research. Several studies have explored the correlation between the two factors. Research has shown that there is a positive relationship between the quran and emotional intelligence. The quran requires discipline, persistence, and focus, which can contribute to the development of emotional Intelligence. Memorizing the Quran involves understanding, reflection on its meaning, and practices of self-control, empathy, and compassion (Syahbudin et al., 2019). By engaging in the Qur'an, individuals can enhance their emotional intelligence by increasing their self-awareness, emotional adjustment, motivation, empowerment, and social skills. The process of memorizing can encourage individuals to learn from their emotions, manage stress effectively, and develop stronger interpersonal relationships. (Khairani, U. 2019).

However, it is important to remember that emotional intelligence has many aspects, and factors such as environment, education, and personal experience also influence its development. Therefore, although the Qur'an may support the formation of emotional intelligence, this is only one aspect among many factors contributing to its development. (Maulidia et al., 2021).

Research Implications

Research on the relationship between the Qur'anic Quran and emotional intelligence has several implications that can be considered: 1) Increased Emotional Intelligence: This research suggests that engaging in the Quranic Quran can help individuals improve their emotional intelligency. By understanding the teachings of the Qur'an, meditating on its meaning, and practicing self-control, individuals can develop self-awareness, better regulate emotions, enhance empathy, and improve their social skills. 2) Combining religion and personal development: The guran is a way to combine the religious dimension with personal development. Through the process of memorizing the quran, individuals have an opportunity to interact with spiritual values and integrate them into their daily lives, thereby improving their mental well-being and affecting their overall development. 3) Holistic religious education: The findings of this research also have implications for religion education. Teaching the quran can be part of a holistic approach to religion education, which focuses not only on the aspects of religious knowledge but also on the emotional and spiritual development of the individual. It can help prepare young individuals to face life's challenges better and become good-natured individuals. 4) Valuable learning experience: The Qur'anic Hafalan process may involve a high level of challenge and dedication. Through this process, individuals can learn about perseverance, discipline, and focus that can help them face the challenges in life. This learning experience can bring long-term benefits in personal and professional development.

Conclusion

The methods of learning Hafalan Al-Qur'an can help to improve the emotional intelligence of students. The process of memorizing the Quran can help students in developing self-awareness, emotional adjustment, motivation, empathy, and better social skills. Through the Quran, students can also gain other benefits such as moral and spiritual improvement, as well as improving Arabic language skills and understanding of Islamic teachings. However, it is important to note that emotional intelligence is a complex matter, and other factors such as the environment, education, and personal experience also influence the development of emotional intelligence of students. Therefore, the method of learning Hafalan Al-Quran should be used in conjunction with other methods that support the development of emotional intelligence of students in a holistic way. In the context of education, the use of Hafalan al-Quran as a learning method should be adapted to the needs and conditions of students. It is important to plan the right learning programmes, choose the right materials, and implement learning with effective methods and strategies to learning goals optimally.

Thus, the method of learning Hafalan Al-Qur'an has great potential in helping to enhance the emotional intelligence of students, but it should be remembered that this

method is only one aspect of many factors that contribute to the development of emotional intellect overall.

References

- Afni, T. N. A. N., Aslan, A., & Astaman, A. (2024). PROBLEMATIKA PEMBELAJARAN FIQIH
 DI KELAS IV MIS DARUL IHSAN SEPINGGAN PASCA KEBAKARAN TAHUN
 PELAJARAN 2022/2023. Lunggi Journal, 2(1), Article 1.
- Agusta, A., Priyatna, M., & Sarifudin, A. (2018). Pengaruh Hafalan Alquran terhadap Prestasi Belajar pada Mata Pelajaran Alquran Hadist Kelas XI IPA (Studi Kasus di Madrasah Aliyah Al-Haitsam Bogor). Prosa PAI: Prosiding Al Hidayah Pendidikan Agama Islam, 1(1B), 131-137.
- Anastasya, A., Agustin, D., Muslimah, M., & Akbar, M. F. (2024). Reading the Quranic Habits with Religious Behavior in Islamic Psychology. International Journal of Community Care of Humanity (IJCCH), 2(1), 41-48.
- Antika, M., Aslan, & Karlina, E. M. (2024). PENERAPAN METODE PEMBIASAAN DALAM MENINGKATKAN KEMANDIRIAN PADA ANAK KELOMPOK B1 DI TKIT YA BUNAYYA SAMBAS TAHUN PELAJARAN 2022-2023. Samawa (Sakinah, Mawaddah Warahmah), 7(1), Article 1.
- Aslan, A., & Shiong, P. K. (2023). Learning in the Digital Age Full of Hedonistic Cultural Values Among Elementary School Students. Bulletin of Pedagogical Research, 3(2), 94. https://doi.org/10.51278/bpr.v3i2.515
- Bariyah, K. B. (2021). Analisis Strategi Pembelajaran Alquran. Hijaz: Jurnal Ilmu-Ilmu Keislaman, 1(1), 1-5.
- Che Wan Mohd Rozali, W. N. A., Ishak, I., Mat Ludin, A. F., Ibrahim, F. W., Abd Warif, N. M., & Che Roos, N. A. (2022). The impact of listening to, reciting, or memorizing the Quran on physical and mental health of Muslims: evidence from systematic review. International journal of public health, 67, 1604998.
- Devi, S., & Banerjee, S. (2024). A Study On Impact Of Emotional Intelligence On Organizational Commitment Among Health Care Workers: A Cross-Sectional Investigation. Journal of Advanced Zoology, 45.
- Fitriani, D., Aslan, & Eliyah. (2024). PERAN GURU PENDIDIKAN AGAMA ISLAM DALAM MENERAPKAN METODE MEMBACA AL-QUR'AN SISWA DI SD NEGERI 03 PENDAWAN DUSUN PENDAWAN DESA TANGARAN TAHUN 2021/2022. TARBIYATUL ILMU: Jurnal Kajian Pendidikan, 2(3), Article 3.
- Guna, B. W. K., Yuwantiningrum, S. E., Firmansyah, S, M. D. A., & Aslan. (2024). Building Morality and Ethics Through Islamic Religious Education In Schools. IJGIE (International Journal of Graduate of Islamic Education), 5(1), Article 1. https://doi.org/10.37567/ijgie.v5i1.2685
- Hairiyanto, Sartika, E., Fransiska, F. W., & Aslan. (2024). UNDERSTANDING THE STUDENTS' ENGLISH LEARNING ACHIEVEMENT AND HOME ENVIRONMENT SUPPORTS DURING SCHOOL CLOSURE TO RESPOND TO PANDEMIC AT PRIVATE MADRASAH TSANAWIYAH AT-TAKWA SAMBAS. International Journal of Teaching and Learning, 2(4), Article 4.

- Hasunah, U., & Jannah, A. R. (2017). Implementasi Metode Ummi dalam Pembelajaran Alquran pada Santri di Pondok Pesantren Salafiyah Al-Mahfudz Seblak Jombang. *Jurnal Pendidikan Islam*, 1(2), 160-175.
- Islam, T., Chaudhary, A., & Ali, H. F. (2024). A bitter pill to swallow: the model of despotic leadership, bullying behavior, emotional intelligence and well-being. European Journal of Training and Development, 48(1/2), 280-299.
- Isnawan, F., Khuriyah, K., & Supriyanto, S. (2024). Education management in the sirah of the Prophet Muhammad SAW and its implications in the modern era. Cendikia: Media Jurnal Ilmiah Pendidikan, 14(3), 197-208.
- Jumiati, J., & Muslimah, M. (2024). Limits of Scientific Thinking (Study of Improving Memorization through Tahfizh Qur'an Program at MTSN 02 Kotawaringin Barat). Attractive: Innovative Education Journal, 6(1), 73-80.
- Ketaren, Y. K., Maulida, N., Rais, S. S., Daulay, N. A., Sitorus, A. S., Hasibuan, I. W., ... & Jannah, M. (2023). Metode Implementasi Pembelajaran Hafalan Al-Qur'an di MDA At-Taqwa Desa Gung Pinto. Tarbiatuna: Journal of Islamic Education Studies, 3(2), 261-269.
- Khairani, U. (2019). THE RELATIONSHIP BETWEEN LEARNING STYLE AND EMOTIONAL INTELLIGENCE WITH THE ABILITY TO MEMORIZE THE QUR'AN IN CLASS X MAN 2 MEDAN MODEL STUDENTS. ANSIRU PAI: Pengembangan Profesi Guru Pendidikan Agama Islam, 3(2), 226-239.
- Khasanah, A. W., Muharam, A., & Fajrussalam, H. (2023). Analisis Kemampuan Menghafal Al Quran terhadap Hasil Belajar Siswa Kelas V di Sekolah Dasar. Al Qodiri: Jurnal Pendidikan, Sosial dan Keagamaan, 21(2), 853-861.
- LAILIYAH, R. A. N. (2019). IMPLEMENTASI METODE HAFALAN ALQURAN PESERTA DIDIK DI MI AL-AZHAAR BANDUNG TULUNGAGUNG.
- Lestari, G. A., Yasbiati, Y., & Nur, L. (2019). METODE GABUNGAN PEMBELAJARAN HAFALAN AL-QUR'AN UNTUK MENINGKATKAN KEDISIPLINAN SISWA KELAS B DI TK ABA SUTOPADAN YOGYAKARTA (Penelitian Deskriptif Kualitatif di TK ABA Sutopadan Yogyakarta). Jurnal PAUD Agapedia, 3(1), 24-37.
- Makbul, M., Ismail, I., Ismail, W., & Ahmad, L. O. I. (2021). The Effect of Emotional Intelligence and Spiritual Intelligence on Learning Outcomes of Islamic Religion and Characteristics of Students at SMA Negeri 5 Makassar. International Journal of Social Science And Human Research, 4(4), 588-595.
- Maulidia, S., Nur, S., & Ramadhani, D. A. (2021, September). The Effect of Memorying The Qur'an on Emotional Intelligence. In Proceedings of the 5th International Conference on Learning Innovation and Quality Education (pp. 1-5).
- Mulyati, S. (2023). TRILOGY OF INTELLIGENCE AND ITS RELATION TO REVELATION (ANALYSIS OF THE POTENTIAL OF IQ, EQ, SQ). Archipelago Journal of Southeast Asia Islamic Studies, 1(1), 35-45.
- Nadaa, F. Q. (2021). Metode Mudarasah sebagai Upaya Peningkatan Menjaga Hafalan Al-Quran. Al-Liqo: Jurnal Pendidikan Islam, 6(1), 48-55.
- Rachmawati, T. (2017). Metode Pengumpulan Data dalam Penelitian Kualitatif. UNPAR Press. Bandung.
- Rahardjo, M. (2011). Metode pengumpulan data penelitian kualitatif.

- Rahmawati, D., & Inayati, N. L. (2024). Contribution of Religious Teacher in Development Spiritual Intelligence in Muhammadiyah 9 Sambirejo high school student academic year 2022/2023 (Doctoral dissertation, Universitas Muhammadiyah Surakarta).
- Riyadi, I. (2015). Emotional Inteligence the Prescpective of Daniel Goleman and Its Relevance in Islamic Education. Ta'dib: Jurnal Pendidikan Islam, 20(2), 221-242.
- Salman, S., Rahmadani, F., Saputra, J. D., Udiyana, L. S. A., Maileni, N. P., Harahap, N., ... & Amalia, S. (2024). Strategi Menghafal Al-Quran di SD IT Tahfizh Al Makki. Jurnal Pendidikan Tambusai, 8(1), 11608-11618.
- Septiara, A., Santoso, N., & Kharisma, A. P. (2019). Pengembangan aplikasi Al-Quran untuk membantu hafalan Al-Quran secara mandiri menggunakan metode tikrar.

 Jurnal Pengembangan Teknologi Informasi dan Ilmu Komputer, 3(3), 2807-2813.
- Septiara, A., Santoso, N., & Kharisma, A. P. (2019). Pengembangan aplikasi Al-Quran untuk membantu hafalan Al-Quran secara mandiri menggunakan metode tikrar. Jurnal Pengembangan Teknologi Informasi dan Ilmu Komputer, 3(3), 2807-2813.
- Silvira, Y., & Suyadi, S. (2023). Tahfidzul Qur'an based on Brain Based Learning. Edumaspul: Jurnal Pendidikan, 7(1), 1-6.
- Sitopu, J. W., Khairani, M., Roza, M., Judijanto, L., & Aslan, A. (2024). THE IMPORTANCE OF INTEGRATING MATHEMATICAL LITERACY IN THE PRIMARY EDUCATION CURRICULUM: A LITERATURE REVIEW. International Journal of Teaching and Learning, 2(1), Article 1.
- Sriyanto, A., & Saputra, A. L. G. (2023). COGNITIVE COMPETENCY EARLY CHILDREN MEMORIZING THE QUR'AN OBTAINED FROM THE TAHFIDZ AL-QUR'AN LEARNING PROCESS. AL-MUADDIB: Jurnal Kajian Ilmu Kependidikan, 5(2), 282-291.
- Sugiyono, S. (2010). Metode penelitian kuantitatif dan kualitatif dan R&D. Alfabeta Bandung.
- Syahbudin, Z., Muthia, R. A., & Thahir, M. (2019). Relationship between Students' Emotional Intelligence and Their Tadarus Al-Qur'an Activities. Jurnal Pendidikan Islam, 5(2), 149-158.
- Taufik, T., Lestari, R., & Raihana, P. A. (2024). Quality of Life in the Elderly Qur'an Memorizers. Asian Journal of Islamic Psychology, 15-20.
- Tubagus, M., Haerudin, H., Fathurohman, A., Adiyono, A., & Aslan, A. (2023). THE IMPACT OF TECHNOLOGY ON ISLAMIC PESANTREN EDUCATION AND THE LEARNING OUTCOMES OF SANTRI: NEW TRENDS AND POSSIBILITIES. Indonesian Journal of Education (INJOE), 3(3), Article 3.
- Wahidi, R. (2017). Hafal Alquran Meski Sibuk Sekolah. Elex Media Komputindo.
- Winton, B. G., & Sabol, M. A. (2024). Opening up to innovation: Emotional intelligence as an intrapersonal resource. European Journal of Innovation Management, 27(1), 27-42.
- Zainun, A., Endut, A. C., Wahid, A. A. A., Khan, A. R. K. R. A., Yazid, A. F., & Insan, K. P. View of Correlation Study Between Learning Style And Multiple Intelligence Among Muslim Gifted And Talented.
- Zed, M. (2004). Metode peneletian kepustakaan. Yayasan Obor Indonesia.