Efforts To Develop Social Emotional Intelligence Of Students In Rumah Qur'an Al-Hafizh

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Journal info	Abstract.
	Social emotional intelligence is an important component in individual development that positively influences one's social and emotional life. Santri at Rumah Qur'an Al-Hafizh have special needs in developing their social-emotional intelligence to face challenges related to social interaction and emotional regulation in a social environment. This study aims to identify and analyze the efforts that can be made to develop the social emotional intelligence of the santri at Rumah Qur'an Al-Hafizh. This study uses a qualitative approach with descriptive methods where data collection techniques are carried out by in-depth interviews, observation, and document analysis. The results of the study indicate that there are several efforts that can be made for the development of social emotional intelligence of the santri at Rumah Qur'an Al-Hafizh, namely giving attention to the students, introducing students to various emotions and their effects, creating positive behavior in students, strengthening the behavior of students, building good communication with students, providing opportunities for students to carry out activities related to social-emotional intelligence, and establishing cooperation with parents or guardians of students. This research is expected to contribute to increasing understanding of the importance of developing social-emotional intelligence among santri at Rumah Qur'an Al-Hafizh. The findings of this study can be used as a reference for related parties, including educational institutions, teachers and parents, in designing programs and activities that support the development of the social-emotional intelligence of students.

A. INTRODUCTION

Basically education is an effort that is carried out consciously and planned in preparing students through various educational activities so that students can reach maturity and become human beings who are able to carry out their roles in real life later. As stated in UU SISDIKNAS No. 20 Tahun 2003 which explains the purpose of education, which is to develop the potential of students to become human beings who have faith and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become

citizens of an Islamic state who are also responsible And to realize these educational goals, in carrying out educational activities there are many aspects that must be considered. Not only from the aspect of intellectual intelligence but also from the aspect of spiritual intelligence, social intelligence, and emotional intelligence which are important parts of the educational process that must be considered.

Social and emotional intelligence are two things that cannot be separated, both of which are related to a person's ability to interact with the surrounding environment. Intelligence is also a fitrah or a potential that humans have had since they were born, and is considered the highest potential of human creation that distinguishes it from other living things where later intelligence is what makes humans able to do things using certain methods (Shaleh, 2015). Muhibbin Syah reveals the definition of intelligence, namely as psycho-physical potential to react to stimuli or adapt to the environment in the right way(Afniola et al., 2020). Social is also interpreted as a person's skills and potential in building, undergoing, and maintaining relationships or relationships (Sumantri, 2012). Emotions can be interpreted as an overflow of feelings that experience development and give rise to physiological and psychological reactions such as joy, sadness, emotion, hatred and even love which have a subjective nature (Naimah, 2019). Goleman states that emotions include a special feeling and thought as well as a

biological and psychological condition that makes a tendency to take an action (Zannah et al., 2020). Emotion is a complex condition involving mental vibrations and feelings that can be observed by biological changes accompanied by certain actions (Rika Sa'diyah, 2019).

A person with good social-emotional intelligence will be able to master himself in controlling his emotions or exercise control over himself, so that it will be easier for him to socialize in his surroundings and become wiser in making decisions when faced with various situations. Vice versa, someone with low social-emotional intelligence will find it more difficult to control himself so that interaction with the surrounding environment will also be hampered. If a person has good social emotional intelligence, it will make it easier for him to carry out activities in his social environment (Morisson, 2012).

As for social-emotional intelligence, it cannot grow and form just like that, but requires guidance and training from an early age which can be started from the institutional educational environment, namely the family. This is in line with the opinion of John Locke who introduced the tabula rasa theory, namely that in essence a child is born like a blank slate where then it is the parents and their environment who play the role of writing down the contents. Thus experience and the environment have an impact on child development (Jahja, 2011). Early age is a time when human life begins. So at that age, stimuli are needed to achieve maximum

development. A child will learn a lot of new things from the surrounding environment, so that the environment for early childhood is required to provide positive things and the best learning. (Tesa & Irwansyah, 2018). However, in reality there are still many parents who do not understand the importance of training and helping the development of their children's social emotional intelligence. This can be caused by various factors including parents who are too busy working and lack of parenting supplies so that they cannot be implemented in educating children. Whereas actually optimizing children's social emotional development requires awareness and good cooperation between parents, teachers, and the community environment.

The existence of non-formal Islamic educational institutions seems to be one of the solutions considered capable of covering the lack of education in these families. The large number of parents who entrust their children to study in non-formal Islamic educational institutions makes educators required to play a role in making efforts to develop children's social emotional intelligence to the maximum. Because non-formal Islamic educational institutions are always synonymous with a positive and religious environment which is considered capable of facilitating the development of the social-emotional intelligence of their students.

The ability of educators to understand the background and characteristics of each child is needed to assist educators in developing children's social-emotional intelligence. Because the backgrounds and characteristics of different children certainly make each child have different social-emotional intelligence so that the methods used to train and develop their social-emotional intelligence will also be different. In the process, a child develops his social-emotional intelligence, not only from hearing and heeding the advice of educators. However, as visual creatures, children also see or observe what the educator is doing and then they are able to become reliable imitators. Children also pay attention to how an educator regulates emotions, faces problems, communicates, and so on. Then what must be displayed by an educator is positive behavior that can be used as an example for all students.

The author believes that there has been no research that discusses efforts to develop social emotional intelligence of students at Al-Hafizh Qur'an House, Paluh Sibaji Village. Because apart from choosing a location, this research specifically focuses on how non-formal Islamic educational institutions contribute to helping students develop their social-emotional intelligence. Even so, there are several studies that have the same topic as this research. For example, research on social-emotional development that focuses on discussion related to certain methods or activities. Like the previous research (Nurhasanudi & Santika, 2021; Nurjannah, 2017; Risnawati et al., 2020). Then there is also research on the development of social emotional intelligence in formal educational

345

institutions, like previous research (Fitriya et al., 2022). Based on this explanation, this research was conducted with the aim of identifying and analyzing efforts that could be made to develop the social emotional intelligence of the students at Rumah Qur'an Al-Hafizh.

B. RESEARCH METHOD

This research was conducted at the Al-Hafizh Qur'an House located in Paluh Sibaji Village, Batang Pacat II Hamlet, Pantai Labu District, Deli Serdang Regency, North Sumatra. The reason for choosing this location is because Rumah Qur'an Al-Hafizh is an educational institution that focuses on religious education and teaching which according to researchers is relevant to the research context, because it can help identify effective efforts and strategies in developing the social and emotional intelligence of students in religious environment. The time of the research was carried out from April 2023 to June 2023.

This type of research is a qualitative research with descriptive method. Where this research tries to find an in-depth understanding and provides an overview based on the data that has been obtained. The data collection technique was carried out through interviews with the management of the Al-Hafizh Qur'an House and the teachers, through participatory observation of programs or activities at the Al-Hafizh Qur'an House as well as the character and behavior of the students shown when in the Qur'an House

environment. an. In addition, data was also obtained through documentation studies related to programs that have been implemented. Data analysis was carried out by data reduction, data presentation, drawing conclusions, and data verification. The results of the analysis will be used to describe efforts to develop social-emotional intelligence carried out by Islamic boarding schools and gain a deep understanding of the perceptions and experiences of students related to this development.

C. RESULTS AND DISCUSSION
Identification of the Level of Social Emotional Intelligence of Santri at Rumah Qur'an Al-Hafizh

Good emotional social intelligence is certainly very beneficial for children. Because it is through this social-emotional intelligence that personality and the ability to carry out social interactions are formed both in terms of playing and working with people in their environment. Social emotional intelligence can also help children to deal with the conflicts they will face both now and in the future.

Based on the results of observations that have been made of the students. The Rumah Qur'an Al-Hafizh which on average has entered school age, namely 6-12 years, most of them have quite good development of social-emotional intelligence. The santri have been able to recognize the emotions that arise in them whether they are happy, sad, or angry.

They also have pretty good self-control when these emotions arise. In addition, the students also have social skills, for example being able to adapt to the Rumah Qur'an environment, being able to accept the environment and the positive values instilled, and having pretty good communication patterns. But of course there are still some students whose development of social emotional intelligence is not maximized. Where this is based on various factors such as the lack of parental attention to the child's social emotional development, the negative impact of smartphone use, and the anti-social attitude of the child, as well as various other factors. This causes these students to have difficulty making friends and expressing themselves when in a social environment.

Efforts to Develop Social Emotional Intelligence for Santri at Rumah Qur'an Al-Hafizh

The development of children's social-emotional intelligence cannot just grow but requires guidance and training so that their social-emotional intelligence grows well. Rumah Qur'an Al-Hafizh as a non-formal Islamic educational institution also has an important role in helping its students to have good and perfect social-emotional intelligence. Meanwhile, based on the results of interviews with the teachers at the Rumah Qur'an Al-Hafizh, there were several efforts made to develop the social emotional intelligence of the santri at the Rumah Qur'an Al-Hafizh, namely as follows:

1. Pay attention to the students

Every human being certainly really wants forms of attention from other humans, even for a child. Because with the attention that children receive will make them feel valued and loved. Vice versa, the absence of attention from both teachers and parents will make children feel discouraged and cause negative feelings and behaviors. As for the form of giving attention to the teachers at the Rumah Qur'an Al-Hafizh, such as greeting the students, smiling and asking about news and activities they are doing, and showing concern for the students. This was done in the hope that lack of attention would not be the reason for the emergence of deviant actions from the students because the teachers at the Rumah Qur'an Al-Hafizh always show affection for their students.

2. Introduce students to various emotions and their effects

After showing concern for the students, the next step taken by the teachers is to introduce students to the various emotions, both positive and negative, that can arise in each individual and their effects. At the Rumah Qur'an Al-Hafizh this step is carried out spontaneously at certain times. So when an event occurs where the student displays his emotions, both positive and negative, that's where the teacher explains about these emotions and what impact will be caused by the feelings that arise. The teachers also try to explain what attitude to take when the emotion arises. So that students are able to control themselves and be wise in making decisions. Because emotional intelligence can

be developed with the ability to be sensitive from stimuli that are caught to human feelings themselves (Andriyani et al., 2022)

3. Creating positive behavior in students

In creating positive behavior in children there are various methods used by teachers at the Rumah Qur'an Al-Hafizh, namely as follows:

a. Advice method

The advice method is a method used by the teacher to develop the social emotional intelligence of the students through verbal means. This method is done programmatically or spontaneously. Giving advice in a programmed manner is carried out by providing routine studies which are an opportunity for teachers to warn and motivate students to have good morals as exemplified in the Qur'an and Sunnah. And spontaneously, it is usually carried out during or after teaching and learning activities such as evaluating and reprimanding students who misbehave. Then there are also guidance activities carried out by teachers for students who have problems in privacy so that children do not feel pressured or embarrassed.

b. The exemplary method

The exemplary method is carried out by the teacher by giving examples of positive behaviors so that the students will emulate them, because the students will see firsthand how the attitudes, behaviors, and words of the teacher are when they are in the Rumah Qur'an Al-Hafizh environment. For example, the teacher uses subtle and polite language when interacting with students and fellow teachers so that they become a role model worthy of being emulated by the students.

c. Habituation method

The habituation method itself is carried out by directing the students to get used to doing positive things or good behavior, for example maintaining personal hygiene, getting used to being polite and polite, getting used to being respectful of others, and so on.

4. Strengthening the behavior of students

Strengthening or reinforcement can be done by giving rewards (appreciation) for positive behavior displayed by students and punishment (punishment) for negative behavior. There are rules in giving, wherein giving rewards may be in the form of material or non-material but it is better to give non-material gifts which take precedence such as positive affirmations in the form of appreciation, because it is feared that rewards in the form of material will make children behave positively only for the purpose of certain. Likewise regarding the provision of punishment, it should be carried out with punishment that contains educational elements so that it becomes a lesson for students not to repeat the same thing, not with punishments that contain elements of violence or torture. For example, if there are students who make mistakes or fight with other students, then these students will be invited to discuss so that if the student is indeed guilty he will

apologize on the basis of self-awareness and not coercion.

According to Alfred Binet that intelligence itself is a person's potential that summarises three important aspects. First, the potential for directing thoughts and behaviour, which means that a person is able to manage himself in the process of achieving planned goals. Second, the potential to change or adjust the direction of behaviour, where a person is required to be able to adapt or make adjustments when in a certain environment. And third, the potential to conduct self-evaluation, where a person is required to be able to make improvements to his shortcomings (Uyun et al., 2021).

5. Build good communication with students

The existence of communication that occurs between students and teachers at Rumah Qur'an Al-Hafizh will lead to harmonious social relations so that students will feel closer to the teachers. Because in the process of development, the social environment around children will help them how to control their emotions so that they can be expressed according to the expectations of the environment (Nadhiroh, Yahdinil, 2017). As for some of the things that are done by the teachers at Rumah Qur'an Al-Hafizh in an effort to build good communication with the students, namely conducting discussions or guidance both in groups and individually with the students, giving appreciation for the success or achievements obtained by the students, and giving opportunity for every student to have an opinion related to something.

6. Provide opportunities for students to carry out activities related to social-emotional intelligence

Through social interactions, individuals learn to recognise and understand the emotions of others, practice effective communication skills, demonstrate empathy, and participate in teamwork. Wiryani argue that the environment can be considered as a factor with complete power both from physical and social which has an impact on biological systems and psychological experiences including social and emotional experiences (Wiryani & Bernawi, 2012).

This effort is carried out by having a break or playing time which is carried out for 15 minutes. It is during playing time that there will be social interaction between the students. In addition, the management of the Rumah Qur'an Al-Hafizh also facilitates the students to be involved in various activities that help to develop their social-emotional intelligence. For example holding PHBI activities (Celebration of Islamic Holidays) such as the birthday of the Prophet Muhammad SAW, where later the students will be directed to put on performances and in the training process will certainly help develop their social-emotional intelligence because they will be trained to work together and so on. The Rumah Qur'an Al-Hafizh also holds several ritual or recreational activities by inviting its students. This is also considered important for the spiritual health of

the students so that it helps them to understand and control the emotions that exist within them. And because for achieving succes living in the world especially succes in the hereafter, intellectual intelligence (IQ) alone is not enough but must synergize with emotional intelligence (EQ) (Astaman, 2020).

7. Collaborate with parents or guardians of students

The next very important effort to be made in developing the socio-emotional intelligence of students is to establish cooperation with parents or guardians of students. Because besides being a teacher, parents have a very important role in the growth and development of their children. Teachers also try to remind parents not to let go of responsibility for their children. This is done by holding a meeting of parents or guardians of students to evaluate their child's development, then by communicating activities to be carried out at Rumah Qur'an Al-Hafizh, and by conducting special recitations for parents or guardians of students which are carried out regularly to create good friendly relations between parents and teachers.

D. CONCLUSION

Based on the discussion above, it can be concluded that emotional social intelligence for students has a very important influence on their lives as social beings. Because if a person has good social emotional intelligence then the character or personality of that person will also be well formed, and

vice versa. Emotional social intelligence also requires guidance and training in order to develop properly. This can be done by adults around children who have abilities in their fields, both parents and teachers or educators. Rumah Qur'an Al-Hafizh as a religious-based non-formal educational institution and teaching the Qur'an also has a role in efforts to develop the emotional social intelligence of its students. Several efforts have been made to develop the social emotional intelligence of the students at Rumah Qur'an Al-Hafizh, namely paying attention to the students, introducing students to various emotions and their effects, creating positive behavior in students, strengthening the behavior of students, building good communication. with students, providing opportunities for students to carry out activities related to social-emotional intelligence, and establishing cooperation with parents or guardians of students who are considered capable of fulfilling the obligations of teachers to help their students grow and develop optimally, especially in their social-emotional intelligence.

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