

**DEVELOPMENT OF STUDENTS' EMOTIONAL INTELLIGENCE:
CHARACTER MANAGEMENT IN ISLAMIC EDUCATION
LEARNING AS AN EFFORT TO PREVENT DEVIANT BEHAVIOR**

**PENGEMBANGAN KECERDASAN EMOSIONAL SISWA:
MANAJEMEN KARAKTER PEMBELAJARAN GURU PAI
SEBAGAI UPAYA PENCEGAHAN PERILAKU MENYIMPANG**

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Abstract

Bullying cases that occur in the world of education can no longer be stopped. This case continues to happen if educational system does not solve the problems that arise today. Islamic Education (PAI) teachers have an essential role in preventing these cases. This study aims to describe students' learning process, Islamic education teacher strategies in student learning, Islamic education learning management, and strategy for strengthening student character in preventing deviant behavior. This study was qualitative research. The instruments used were in-depth interviews, observation, and documentation. The data analysis technique was carried out in four stages: data collection, simplification, data presentation, and conclusion drawing. The results of this study indicated that in developing students' emotional intelligence, Islamic Education teachers used several strategies to manage the learning process. In addition, character education for students was done as a solution to prevent deviant behavior. Therefore, developing students' emotional intelligence can also prevent deviant behavior.

Keywords: *Learning, Character, Deviant Behavior*

Abstrak

Kasus bullying yang terjadi di dunia pendidikan sudah tidak dapat dihentikan lagi. Hal ini akan terus terjadi jika pendidikan tidak memberikan solusi bagi problematika yang muncul saat ini. Guru PAI memiliki peran penting dalam pencegahan kasus yang terjadi ini. Tujuan dari penelitian ini adalah untuk mendeskripsikan proses pembelajaran siswa, strategi guru PAI dalam pembelajaran siswa, manajemen pembelajaran Pendidikan Islam dan penguatan karakter siswa dalam pencegahan perilaku menyimpang. Penelitian ini merupakan jenis penelitian kualitatif. Instrumen yang digunakan yaitu metode wawancara mendalam, observasi dan dokumentasi. Teknik analisis data yang digunakan dengan empat tahap, yaitu pengumpulan data, penyederhanaan data, penyajian data dan penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa dalam mengembangkan kecerdasan emosional siswa, guru PAI menggunakan beberapa strategi dalam mengatur proses pembelajaran. Selain itu, Pendidikan karakter siswa dilakukan di sekolah sebagai solusi untuk mencegah perilaku menyimpang. Oleh karena itu, pengembangan kecerdasan emosional siswa juga dapat mencegah perilaku menyimpang.

Kata Kunci: *Pembelajaran, Karakter, Perilaku Menyimpang*

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1. Introduction

Education is a complex process ('Aliyatunni'mah, Iwan, & Affandi, 2020), and most people think that achieving high achievement is not enough only with a high Intelligence Quotient (IQ) (Thaib, 2013). However, teaching process is not only about Intelligence Quotient (IQ), but it is also related to Emotional Quotient (EQ), Spiritual Quotient (SQ), and Creativity Quotient (CQ) (Muslimin, 2016). Education involves several aspects that help the students to use their abilities to face several lessons. Students are not enough to have one aspect of supporting diverse abilities but must have multiple abilities to achieve academic success.

The law of the Republic of Indonesia Number 20 of 2003, concerning the national education system chapter 1 article 1, stated that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious, spiritual strength, self-control, personality, noble character intelligence, and the skills needed by themselves, society, nation and state. The purpose of education, as stated in the law, is to strengthen the image of students, for example, religion, noble character, and other spiritual values. The noble character of students can also be formed from the teacher as a real example at school. Usually, students see the teacher as a role model. Thus, the student's intelligence can also be obtained from the teacher.

In the concept of multiple Intelligences, Howard Gardner in Luneto (2014) states that there are at least seven kinds of intelligence. From the seven types of intelligence, there are essentially three main types of intelligence, namely IQ, EQ, and SQ, as well as the neural regulation of the three. Seeing the students' deviant behavior becomes educators' focus to develop Emotional Intelligence (EQ) among students. Deviant behavior by students is the main problem faced by educators. Thus, the students' personalities need to be shaped. Educators must be aware of guiding, fostering, and shaping the character of their students to prevent them from deviant behavior.

Deviant behavior is an act or behavior against the law or rules of the state, society, and religion (Maslahah, 2013). Emotional Intelligence (EQ) is a collection of abilities that a person has in recognizing and motivating oneself, managing and controlling emotions, and guiding thoughts and actions with oneself and with others (Muslimin, 2016). Students, especially at the elementary school level, have a high emotional level and a strong motivation to succeed. Educators must carry out management, guidance, and control of students to direct students to prevent the students' behavior from deviating in a negative direction.

Adolescent students emotionally have a fairly good level of emotional maturity and different ways of thinking. However, many factors cause adolescent students to be prone to deviant behavior. It is because this period is a transition period between childhood and adulthood (Rahmatia, 2021). Based on the observations that the researchers made at the Sukosari Elementary School, the students' emotional maturity is not yet clear. It is because the age range of elementary school children has not yet reached physical, biological, and sociological changes. At the time, students in elementary school, there were not too many deviations because they had not yet reached the age of adolescence. At the same time, adolescence is usually obtained when the students join junior high school.

The physical, biological, psychological, and social changes experienced by adolescents usually form deviant behavior due to a teenager's inability to face developmental tasks (Ilyas & Azizah, 2020). Therefore, the junior high school period is

a place of self-discovery for students. They begin to look for their potential to achieve success. The deviations were carried out due to the lack of educators' guidance and direction from school officials. Adolescence is a period of searching for self-identity. Consequently, negative emotions arise due to an undirected environment.

Negative behavior can be seen in several forms, such as confusion, irritability, fighting, lack of enthusiasm, and laziness. Such behavior can be considered deviant if it is carried out and causes chaos, for example, not attending school, disrupting the learning activities of friends, committing criminal acts, and fighting between friends and schools (Rahmatia, 2021). Usually, this happens in adolescence to adulthood at junior and senior high school levels. Students at the elementary level have not seen the level of deviation, which can be said to be very small. Researchers saw several existing elementary schools; students did not have deviations that caused chaos in general.

Hanimoğlu's research (2018) states that alcohol consumption and smoking are two things that need to be addressed to prevent adolescents from taking actions that harm themselves or others. Other deviant behaviors, such as bullying and violence, allow murder to occur (Amaliah, Febrianti, & Wibowo, 2020). These behaviors are often considered trivial, even though these behaviors will affect students in the future (Riyadi, 2015). Although elementary school children have not seen the potential for deviation, there will be no deviant behavior when they enter adolescence and adulthood if guidance is carried out early on. The educators can direct the students to see their positive potential so that their achievements can be seen. The briefing is carried out every week or every month when the students are in school.

Faiza, Farooqui, & Raza's research (2020) proved that deviant adolescent behavior is akin to subjectivity and that adolescents do not consider their behavior deviant. On the other hand, they think they are behaving normally, and society does not realize their behavioral patterns. Since adolescents still cannot fully control their behavior, the development of stable emotional intelligence is needed (Yunia, Liyanovitasari, & Saparwati, 2019). Students need a good educational environment and guidance to adapt to their conditions' development (Yantiek, 2014). The teacher's role is very important in fostering the intelligence of students. Emotional, spiritual, and other intelligence are forms of education from their respective schools. The attitude of school administrators can also determine whether students are academically intelligent. Therefore, school administration skills can also determine students' development and intelligence.

From the perspective of Islamic Religious Education, intelligence can be seen as one of the goals of Islamic education, which is related to human duties as leaders on earth and the ability to accept Islam (Kistoro, 2017). Setiawati (2021) also said that one of the Islamic education goals is to give students a noble moral base. In addition, Islamic religious education aims to shape good morality. Thus, students' attitudes will help them guide themselves and the environment.

The concept of education with moral (*aqidah*) subjects leads to students' character education. Students' characters are concerned with spiritual attitudes, religion, habits, and good behavior. According to Ainiyah, character education is closer to the values of goodness reflected in a person (Ainiyah, 2013). In Islamic education, the character is more closely known as *akhlak* or morals. According to Imam Al-Ghazali, a character is defined as the spontaneity of humans in acting or doing actions inherent in humans that arise automatically without thinking (Aeni, 2014). For example, a person acts without thinking about the rewards that will be obtained. The form of someone's

spontaneity in the daily act is certainly different, but the attitude of spontaneity determines the students' character. However, the character is not always good, and students can also have bad character if their spontaneity is bad.

Character education can be interpreted as an effort to guide human behavior towards standards based on values and norms of life (Rifai, 2018). Character education is not in the form of only recorded and memorized material. It cannot be evaluated in the short term but applied anywhere through habituation role modeling, and it should be carried out continuously (Ainiyah, 2013). Teachers have an important role in shaping a student's character in school (Mujiwati, 2018).

Therefore, in this case, educators play an important role in shaping the character of their students. Guiding human behavior in education means guidance from the teachers to their students. The teacher's example to his students must be continuously done so that it can be imitated and practiced. It has not been seen concretely in the life of the school environment. Moreover, the teachers are busy with the school administration, which makes them forget the substance of teaching.

After the researchers reviewed several previous studies and looked at some of the phenomena, it is still necessary to research the attitudes of Islamic Education teachers in shaping students' character. Therefore, this study aims to examine students' emotional intelligence concerning character management to prevent students' deviant behavior.

2. Research Method

This research is qualitative study. The object of this research is students in a Public Elementary School (SDN) in Sukosari, Sleman. This study's primary data source was the school's Islamic Education teacher. In addition, secondary data sources are obtained from observations, previous scientific articles, and existing documentation. The secondary data also include journals, books, magazines, newspapers, articles, the internet, and other sources related to the research object.

The informant was selected using purposive sampling. The Islamic Education teacher at SDN Sukosari became the primary source of informants. The research data were gained through an in-depth interview method. The data analysis carried out in this study was by triangulation of data sources (Sugiyono, 2017). The researcher checked the validity of the data by conducting interviews several times with sources or informants to ensure data validity.

There are at least four stages in analyzing data, namely: (1) data collection, which is when researchers collect data by recording voices and collecting documents, (2) data simplification, namely researchers writing interview transcripts and preparing their presentations, (3) data presentation, which is an organizing process, unification, and inferred information, and (4) concluding, namely the researcher concludes the entire data obtained (Miles, Huberman, & Saldana, 2014).

3. Results and Discussion

3.1 Learning Practice at SDN Sukosari

Learning at SDN Sukosari was conducted online during the Covid-19 pandemic. Based on the results of an interview with Mr. Sidik as a PAI teacher:

"For learning at SDN Sukosari during Covid, students were given the task of using WA (red: whatsapp). Usually, they also get learning materials from youtube videos. The students were very active and very enthusiastic in participating in the learning process of Islamic religious education, although it was limited".

Based on this explanation, students learn Islamic Education with limited infrastructure. During the Covid-19 pandemic, Sukosari Elementary School students were very enthusiastic about using advanced technology in digital eras, such as whatsapp, youtube, and so on. In terms of infrastructure, Sukosari Elementary School has been handled well, but it is still necessary to improve the existing facilities. As explained by Mr. Toni as a PAI teacher at SDN Sukosari:

"At SDN Sukosari itself, for the support of facilities and infrastructure to support the success of learning in this digital era, thank God, it is very adequate. With projectors in the classroom, students feel comfortable. This is because the use of the infrastructure provided by the school is a very supportive factor for the success of learning Islamic education, although not all classes have projectors".

The personal learning equipment for each student is available. The availability of these tools is not from the school, but each student prepares it himself. For example, every student has a smartphone for online learning. In terms of learning Islamic education, it is mostly done at home online, even though using a smartphone. As explained by Mr. Toni as a PAI teacher at SDN Sukosari as follows:

"Regarding the infrastructure of each student, such as smartphone, almost all of them already have one, then for internet quota, thank God, assistance has been distributed from the ministry of education and culture so that there is no problem with the package running out. Smartphones can be used for learning Islamic education online at home".

3.2 PAI Teachers' Learning Strategies to Shape Students' Character

The PAI teacher's strategy in learning begins with giving questions to students. It aims to foster enthusiasm for learning. In addition, PAI teachers have more knowledge than their students. He/she becomes an example and motivates students as well as teaches them the knowledge suitable for forming student character.

In shaping students' character, the Islamic education teacher not only gives examples but also invites students to practice the knowledge learned at school. Therefore, *aqidah* or morals should be instilled in the students from an early age because it will shape their mindset and attitude. If the child behaves well, his behavior results from a strong *aqidah*. However, if a child behaves badly, it is produced from a weak *aqidah*, and that child has not practiced sound thinking.

Morality cannot be separated from *aqidah* because the meaning of morality is a comprehensive understanding of the universe, humans, and life. It also means the relationship between humans and God, with other humans regarding civility, morality, and human relationships with themselves. The students of SDN Sukosari have good morals in their daily activities, especially in their relationships with their friends. Some of the learning strategies carried out by PAI teachers at SDN Sukosari support the formation of good morals for students, for example giving lessons on morality,

providing motivation with ice breaking, and providing real examples in the form of activities. Mr. Toni, the Islamic education teacher at SDN Sukosari, stated as follows:

“The strategy that PAI teachers develop in character education is to use several strategies, namely by getting to know each child's psychology, then we apply the strategies we choose according to our needs. For example, when a child is sleepy or not enthusiastic about receiving a lesson, the PAI teacher gives an icebreaker first. When the class is not conducive, it is diverted by giving students' attention to writing or reading. Meanwhile, to instill Islamic *aqidah* values in students, the first step taken by PAI teachers is to carry out a strategy by studying the values of *aqidah* itself and then teaching them to students and students learn it. The second is by inviting students to practice the knowledge they have gained in real life and everyday life”.

In teaching good behavior to students, the first thing that must be taught is to introduce the concept of understanding morals. Good morals and examples of attitudes to be given material knowledge. Giving knowledge about the wisdom of doing good behavior in society so that it can be applied in everyday life. According to Mr. Sidik, one of the PAI teachers at SDN Sukosari, he stated that:

“Akhlaq is the behavior of a person driven by a conscious desire to do something. At Sukosari Elementary School, students are also taught about good moral behavior and the way to avoid bad morals”.

Regarding character, several components need to be considered, such as religiosity, discipline, independence, and so on. In the case of religiosity, based on a statement from a teacher at SDN Sukosari, the students are very concerned about religious matters at school, at home, or in the community. During the Covid-19 pandemic, students were expected to pray *dhuhr* at their homes. However, before the Covid-19 pandemic, students were required to pray the midday prayer at school.

“In this school, students are also invited to pray *dhuha* at the time of changing the first and second subjects. This is one way to raise children in terms of religion. For grades 3 to 5, there is such a thing as a *yaumiyah* book/diary. This book contains activities to monitor student worship. So, in PAI learning, there are two hours of lessons, one hour for explaining material in class and one hour for religious activities at the mosque. Usually, one hour of lessons in the mosque, filled with procedures for praying, performing ablution, reciting, reading, and memorizing Qur'an”.

Regarding the character of discipline, Islamic education teachers at SDN Sukosari always ask students to instill a disciplined attitude. Discipline in terms of performing worship, such as obligatory prayers, *sunnah* prayers and fasting, almsgiving, reading the Qur'an, and so on. Teachers also show it in guiding their students, as stated by Mr. Sidik as follow:

"Students are disciplined when they worship. We also train them to be disciplined in doing assignments. Yes, even though some are late, students still do their

assignments. During this Covid-19 pandemic, all learning is carried out online, although some schools ask their students to go to school. However, with the emergence of Covid-19, students are also asked to do assignments online. This causes students to be lazy, and sometimes there is no enthusiasm in doing assignments, so this causes children to be not on time".

3.3 Islamic Education Management Learning

Management is utilizing existing resources in learning, both from within the individual and outside the individual, to achieve educational goals effectively and efficiently (Fuadah & Sanusi, 2017). The task of a system designer is to organize manpower, materials, and procedures so that students learn efficiently and effectively (Suryapermana, 2016). Generally, the management stages are planning, regulation/implementation, and evaluation (Solichin, 2019). Thus, Islamic education management can be interpreted as planning, implementing, organizing, and evaluating concepts implemented to develop the quality of Islamic educational institutions (Arsyam, 2020).

The stages of learning planning can be done by setting goals and competency standards for subjects. In preparation, the teacher must set goals. The teacher also analyzes the SWOT (Strength, Weakness, Opportunity, and Treatment) components in learning. Teachers can analyze student profiles from various variables related to learning. Schools can also analyze the curriculum used as a basis for designing learning tools. Other steps include identifying problems that may occur during learning (Halik, 2020). This has been implemented at SDN Sukosari with good learning management steps, as stated by Mr. Sidik:

“In the learning planning stage, PAI teachers at SDN Sukosari have planned well, namely by analyzing the overall planning activities. For example, I do light practice, such as students taking turns reading so that all students can listen optimally and can understand the material in depth. Teachers become an example by setting good behavior to encourage students to have good character. There is a design regarding the midday and dhuha prayers for students and other activities designed to be carried out and evaluated properly”.

The management learning stage can also be class organizing. This means that the efforts made by the teachers in helping students can be conditioned in an orderly and conducive manner so that the implementation of learning can be carried out optimally. In the learning process, educators conduct several things: choosing appropriate teaching techniques, audio-visual learning aids, class sizes, and strategies to communicate complex rules, procedures, and learning (Sewang & Halik, 2019). Educators act as motivators, directors, organizers, evaluators, mediators, facilitators, and initiators. SDN Sukosari does this to maintain the quality of Islamic education learning quality, especially in learning management. As stated by Mr. Sidik:

“PAI teachers at SDN Sukosari have done a good job, which can be seen in terms of analyzing student profiles and identifying problems that may occur during learning. If someone is sleepy or not enthusiastic, we will do ice-breaking first. I also take advantage of technology, pay attention to appropriate

applications, use whatsapp media to make it easy, and use some examples of youtube videos”.

Learning management also has an evaluation component. Evaluation can be said to be a stage of criticism and suggestions regarding implementing learning. It is based on the target and divided into macro and micro evaluations. Macro evaluation is a program planned to improve education sector, while micro-evaluation is to determine the achievement of students and find out the results of teaching educators in the classroom (Sewang & Halik, 2019). Micro-evaluation can be seen at SDN Sukosari as stated by Mr. Sidik:

“At SDN Sukosari, for grades three to five, they have yaumiyah books or student diaries. The book contains activities to monitor student worship. The form of evaluation that we do is to look at the student's book notes. Then a teacher council meeting was held to assess student activities”.

SDN Sukosari has carried out several management stages, especially the learning evaluation stage. This stage is based on Glaser's theory about six steps of evaluation, namely: (1) identifying learning outcomes, (2) diagnosing early abilities, (3) preparing alternative teaching, (4) conducting monitoring of student performances, (5) reassessing the teaching alternatives, and (6) assessing and developing teaching (Maliki & Erwinsyah, 2020). The evaluation in SDN Sukosari only differs in form from the theory stated by Glaser, but the substance is the same. This is done to improve the quality of learning in schools so that the quality of Islamic education learning management can be maintained.

3.4 Character as an Effort to Prevent Deviant Behavior

A character can be interpreted as a way of thinking and behaving uniquely to everyone to live and work together within the family, community, nation and state. It can also be said to be a basic value that can affect one's personality due to the influence of family and the environment. Character manifested in everyday attitudes and behaviors that distinguish a person from others (Putry, 2019). It is more identical to someone's activities that are carried out spontaneously. The character can also be formed if someone is used to doing good or bad things. Students who have good character seldom commit juvenile delinquency and deviant behavior. One of the social symptoms is juvenile delinquency which can lead to deviant behavior. Deviant behavior due to juvenile delinquency is a symptom that continues to develop progressively in line with development and urbanization (Tjukup, Putra, Yustiawan, & Usfunan, 2020).

At the Sukosari public elementary school, this research did not find delinquency among the students. The students are still in their childhood, and they are also not familiar with juvenile delinquency. Juvenile delinquency usually occurs in junior and senior high school but does not occur in elementary school students.

“Thank God, there are not many naughty students in our school. The misbehavior of the student is very natural such as teasing his friends while studying, banging on the table when there is no class time, and leaving the class when students don't feel comfortable in class. They are not like junior high or

high school students who are naughty in very negative terms, for example, drinking alcohol, jumping fences, doing truancy, and making brawls”.

Deviant behavior or character deviations among the younger generation and children indicate the need for more sustainable efforts by all parties to strengthen character (Rachman, Masrukhi, Munandar, & Suhardiyanto, 2017). This effort can be made through character education. Character education will become a habit for students to behave by the values and norms of society. Finally, the habit sticks and becomes an identity that is inherent in a person.

Generally, schools will introduce their students to the values and norms of society. Deviant behavior will be managed through a process of guiding values and norms. Therefore, in educational institutions, students' character is built positively to harmonize community values and norms (Marliah, Nazaruddin, & Akmal, 2020). It can be said that character education is very significant for revitalizing the national identity of Indonesia as a great nation. Character building will be fundamental to becoming an advanced nation and a victorious one (Iriany, 2017). Character building has been reflected in the Sukosari Public Elementary School curriculum. Guidance on values and norms has existed since an early age at the Sukosari school so that the alums of SDN Sukosari will not commit violations and deviations. In other words, character education at SDN Sukosari has been carried out to prevent deviant acts.

The purpose of character education is to change people for the better in terms of knowledge, attitudes, and skills (Majid & Andayani, 2011). The objectives of character education include: (1) strengthening and developing life values, (2) correcting student behavior that is not by the values developed by the school, and (3) building a harmonious connection with family and society in playing the responsibility of character education together (Kesuma, Triatna, & Permana, 2011). Mr. Sidik stated as follows:

“We still teach children at school to teach character education, such as discipline, independence, responsibility, and care for the school environment and at home. We teach many other character educations to support children so that they can manage themselves and be useful for society. In terms of Islamic religious education, we certainly teach about the character of religiosity as their foundation in life”.

Thus, in carrying out character education in schools, all parties must be involved. All school resources are activated to guide students in character building. Other substances, such as curriculum, learning process, and evaluation, also need to be considered. Several other things need to be maintained in quality, such as the quality of relationships, subject management, school management, implementation of co-curricular activities or activities, empowerment of infrastructure, financing, and the work ethic of all school human resources.

Character education at SDN Sukosari has been going well, but it requires consistent assistance. The criteria for achieving character education at the education unit level is the formation of school culture, namely behaviors, traditions, daily habits, and symbols practiced by all school members and the community around the school based on the values developed (Kosim, 2012). Therefore, character education is expected to

prevent all deviant actions from students. In addition, the character education at SDN Sukosari can prevent bad deeds that can make the alums commit juvenile delinquency.

4. Conclusion

The learning atmosphere at SDN Sukosari during the Covid-19 pandemic used online learning methods. Students used various kinds of infrastructure to learn, such as smartphones for whatsapp, google classroom, and youtube videos. In learning management at SDN Sukosari, several stages were conducted: planning, learning process, and evaluation. The quality of learning management at SDN Sukosari is adequate but still needs to be improved in terms of evaluation. Furthermore, to prevent deviant behavior at SDN Sukosari, strengthening character education should continue to be carried out. In developing students' emotional intelligence, Islamic teachers always emphasize two things, namely understanding and exemplary. Thus, the subject matter provided can be implemented daily with exemplary guidance from the teachers. The habituation process is carried out by some processes such as obeying school rules, conducting routines, worship, improving discipline, etc. Those efforts can help to prevent deviant behavior and to strengthen student character. Therefore, the researchers recommend that future researchers study juvenile delinquency more deeply after the students graduate from elementary school. Future studies can also discuss parental assistance to students in character education.

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