



THE RELEVANCE OF ISLAMIC RELIGIOUS EDUCATION MATERIALS TO STUDENTS' SOCIAL AND EMOTIONAL INTELLIGENCE

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ABSTRACT

This study aims to analyze the contribution of Islamic Religious Education (PAI) materials in developing the social and emotional intelligence of fourth-grade elementary school students. The novelty of the study lies in analyzing the relevance of PAI material content to students' social-emotional behavior, not just the method or cognitive learning outcomes. This research method uses a qualitative approach with a phenomenological approach. Data collection was conducted through learning observations, in-depth interviews with PAI teachers and students, and analysis of curriculum documents and learning tools. The results of the study indicate that: 1) Islamic Religious Education (PAI) materials in fourth-grade elementary school at SD Negeri 1 Kaumrejo are implemented in a planned and contextual manner, emphasizing the internalization of values through role models, habituation, and strengthening students' religious attitudes and social behavior; 2) students' social and emotional intelligence develop quite well, characterized by the ability to cooperate, empathize, mutual respect, and manage emotions, although guidance is still needed in emotional control and conflict resolution; 3) PAI materials have strong relevance to the development of students' social and emotional intelligence, because their consistent and reflective implementation contributes significantly to shaping positive social behavior and strengthening the role of PAI in character education in elementary schools.

Keywords: *Emotional Intelligence, Social Intelligence, Islamic Religious Education.*

INTRODUCTION

The development of students' social and emotional intelligence is a crucial issue in elementary education because it directly relates to their ability to manage emotions, interact healthily, and demonstrate empathy and social responsibility. Various phenomena in the school environment indicate that some students' abilities to control their emotions, cooperate, and resolve conflicts constructively remain low, impacting the quality of social interactions and the classroom learning climate. Yet, elementary education is a crucial phase in character and personality development. Numerous studies confirm that social and emotional intelligence significantly contribute to students' academic success, psychological health, and social adaptability, ensuring that education cannot focus solely on cognitive achievement (Goleman, 1995)(CASEL, 2020).

In this context, Islamic Religious Education (PAI) plays a strategic role as a values-based subject with the potential to develop students' social and emotional intelligence. PAI materials contain teachings on morals, empathy, self-control, and social responsibility that are relevant to students' developmental needs. National education policy also emphasizes the importance of strengthening character and socio-emotional dimensions as an integral



part of the learning process in elementary schools (Kemendikbudristek., 2022). Experts emphasize that religious education serves as a means of internalizing values that shape students' attitudes and social behavior sustainably (Tilaar, 2012) (Zubaedi., 2015). However, empirical studies specifically examining the contribution of Islamic Religious Education (PAI) materials to the development of elementary school students' social and emotional intelligence are still limited, making this research crucial.

Normatively, Islamic Religious Education (PAI) learning is directed not only at mastering religious knowledge but also at developing students' social and emotional intelligence through the internalization of moral values, empathy, responsibility, and self-control. However, initial observations in elementary schools indicate a gap between these goals and the reality of student behavior at school, such as poor collaboration skills, increased conflict between peers, lack of empathy, and students' difficulties in managing emotions when faced with differences of opinion or learning pressures.

Empirically, this condition is reflected in the continued dominance of Islamic Religious Education (PAI) learning, which is oriented toward cognitive and memorization of material, while affective and social aspects have not been optimally integrated into the learning process. This phenomenon is becoming increasingly relevant amidst the demands of 21st-century education, which emphasizes a balance between intellectual, social, and emotional intelligence as the foundation for developing students' character. Therefore, research on the relevance of Islamic Religious Education (PAI) material to students' social and emotional intelligence is crucial to assess the extent to which PAI material significantly contributes to shaping students' social-emotional behavior and to formulate more contextual and meaningful PAI learning reinforcements.

Previous studies have shown that Islamic Religious Education (PAI) plays a crucial role in shaping students' character and social behavior, although these studies have not yet fully focused on social and emotional intelligence comprehensively. *First*, Rahmawati and Hidayat (2020) found that PAI learning contributes to fostering empathy, responsibility, and cooperation in elementary school students through the internalization of moral values, but they have not specifically examined the aspect of emotional management (Rahmawati, N., & Hidayat, 2020). *Second*, Fauzi (2021) showed that the implementation of moral values in Islamic Religious Education (PAI) materials has a positive impact on students' social behavior, although their analysis is still limited to changes in external behavior (Fauzi, 2021). *Third*, Sari and Munir (2022) revealed a positive relationship between Islamic Religious Education (PAI) learning and students' emotional intelligence, particularly in the aspects of emotional control and empathy, but did not describe in depth the implementation practices of Islamic Religious Education (PAI) materials in the classroom (Munir, 2021). *Fourth*, Nugroho, Ma'arif, and Lestari (2023) emphasized that the integration of Islamic Religious Education (PAI)-based character education can strengthen students' social and emotional intelligence, although the specific contribution of Islamic Religious Education (PAI) materials is still mixed with the general character program (Nugroho, A., Ma'arif, S., & Lestari, 2023). *Fifth*, Putri and Anwar (2024) emphasized the relevance of Islamic Religious Education (PAI) values such as patience, honesty, and social responsibility to the development of elementary school students' social and emotional intelligence, but this study is still conceptual in nature (Putri, R. A., & Anwar, 2024). Overall, these studies indicate a research gap related to



empirical analysis that specifically and in-depth examines the relevance of Islamic Religious Education (PAI) materials to the development of students' social and emotional intelligence.

Islamic Religious Education (PAI) plays a crucial role in shaping students' character and social behavior, particularly through the internalization of moral values, religiosity, and social attitudes (Rahmawati, N., & Hidayat, 2020)(Munir, 2021). However, most of these studies still view PAI as a general subject or emphasize pedagogical approaches and learning strategies, without specifically examining the relevance of PAI materials as teaching content to the development of students' social and emotional intelligence. Other studies focus more on cognitive learning outcomes and religious attitudes, while dimensions of social and emotional intelligence, such as empathy, cooperation, emotional control, and social responsibility, have not been analyzed in depth and measurably (Suryani, N., Wahyuni, S., & Lestari, 2019)(Fitria, R., & Anwar, 2022). Thus, there is a significant research gap regarding how PAI materials empirically contribute to the social and emotional intelligence of elementary school students, particularly at the grade level. This study aims to fill this gap and enrich character-based PAI studies in a more contextual and applicable way. This study aims to fill this research gap by in-depth analyzing the contribution of Islamic Religious Education (PAI) materials to the social and emotional intelligence of elementary school students. Specifically, this study aims to: 1) Identify the implementation of Islamic Religious Education (PAI) learning materials, 2) Identify aspects of social and emotional intelligence in students, and 3) The relevance of Islamic Religious Education (PAI) materials to students' social and emotional intelligence. This research is expected to provide theoretical contributions to Islamic Religious Education (PAI) studies and practical contributions to improving the quality of learning in elementary schools.

This research is based on the argument that Islamic Religious Education (PAI) materials function not only as a means of transferring religious knowledge but also as a medium for developing students' social and emotional intelligence. The proposed hypothesis is that contextual, reflective, and student-centered PAI learning can improve students' empathy, emotional control, cooperation, and social responsibility. This argument is tested through empirical analysis of PAI learning practices and student learning experiences.

METHOD

This study uses a qualitative approach. The qualitative approach was chosen because it allows researchers to explore the meaning, process, and context of learning naturally based on the perspective of the research subjects (Creswell, 2012). The research method used is phenomenology, because it aims to deeply understand the meaning of the subjective experiences of fourth-grade students regarding the relevance of Islamic Religious Education (PAI) material in the development of social and emotional intelligence. Phenomenology is a type of qualitative research that aims to understand and reveal the meaning of individual lived experiences regarding a phenomenon as experienced and realized by the research subjects. This approach emphasizes the researcher's efforts to capture the essence of the experience in depth by postponing prejudice and initial interpretations, so that the phenomenon can be understood from the



perspective of the subject authentically and contextually (Creswell, 2018)(Moustakas, 1994). Phenomenology was chosen because it allows researchers to explore affective, social, and contextual learning experiences such as empathy, emotional management, and social interaction, that cannot be explained adequately through a quantitative approach, but rather need to be understood from the direct perspective of the research subjects. The study was conducted at SD Negeri 1 Kaumrejo with a focus on the practice of Islamic Religious Education learning in fourth grade as the main setting of the study.

The data sources in this study consist of primary and secondary data sources. Primary data sources were obtained through direct interactions with research subjects, including Islamic Education teachers, fourth-grade students, and relevant school officials. Subjects were selected using purposive sampling, which involves deliberately selecting informants based on their involvement and knowledge of the research focus (Sugiyono, 2020). Secondary data sources were obtained from supporting documents such as syllabi, lesson plans, Islamic Religious Education (PAI) teaching materials, and school policy documents related to student learning and character development.

Data collection techniques included observation, in-depth interviews, and documentation studies. Observations were used to directly observe the Islamic Religious Education (PAI) learning process and students' social-emotional interactions in the classroom. In-depth interviews aimed to explore subjects' views and experiences regarding the implementation of Islamic Religious Education (PAI) materials, while documentation was used to strengthen and complement the data from observations and interviews (Miles, M.B, Huberman, A.M, dan Saldana, 2014). Data analysis was conducted interactively through the stages of data reduction, data presentation, and conclusion drawing or verification, resulting in valid and comprehensive findings in line with the research objectives (Miles, M.B, Huberman, A.M, dan Saldana, 2014).

RESULTS AND DISCUSSION

Implementation of Islamic Religious Education Learning Materials

The research results indicate that the implementation of Islamic Religious Education (PAI) learning materials in fourth grade at Kaumrejo 1 Public Elementary School has been structured and oriented toward strengthening religious values and developing students' social and emotional attitudes. Based on classroom observations, PAI learning not only focuses on delivering cognitive material but also integrates moral values, cooperation, responsibility, and self-control through active learning methods such as group discussions, reflective question and answer sessions, and providing contextual examples from students' daily lives. PAI teachers consistently link material on faith, morals, and worship to real-life situations experienced by students in the school and family environment.

Interviews with PAI teachers revealed that PAI materials are designed and delivered with the developmental characteristics of fourth-grade students in mind. Teachers emphasize the importance of role models, habituation, and attitude reinforcement as part of the learning process. Values such as empathy, mutual respect, honesty, and emotional management are instilled through material explanations, advice, and teacher responses to student behavior during the lesson. Meanwhile, interviews with students indicated that they understood Islamic Religious Education (PAI) material not only as rote learning, but also as a guideline for their behavior towards peers and teachers.

The results of documentation analysis of the syllabus, Lesson Implementation Plan (RPP), and Islamic Religious Education (PAI) teaching materials demonstrated a consistent alignment between learning planning and implementation. The learning documents included objectives encompassing spiritual and social attitudes, material relevant to students' lives, and learning activities that encouraged social interaction and emotional development. These findings indicate that the implementation of Islamic Religious Education (PAI) material in fourth grade at SD Negeri 1 Kaumrejo has been integrated and contributed to the development of students' social and emotional intelligence in the context of everyday learning.

Islamic Religious Education (PAI) is an educational process aimed at developing students' potential so that they have a comprehensive understanding, appreciation, and practice of Islamic teachings in their personal and social lives. Theoretically, PAI is understood as values education that integrates cognitive, affective, and psychomotor aspects, thus orienting not only toward mastering religious knowledge but also toward developing attitudes, behaviors, and a noble personality (Muhaimin, 2012)(Ahmad Tafsir, 2012). The scope of Islamic Religious Education (PAI) encompasses faith, worship, morals, and social interactions, which serve to guide students in building relationships with God, fellow human beings, and the environment. In the context of modern education, PAI is viewed as a strategic instrument for strengthening character and developing social and emotional intelligence through the internalization of contextual Islamic values (Zubaedi, 2015).

Research findings over the past five years indicate that the implementation of PAI contributes significantly to the formation of character, social attitudes, and emotional balance in students. Rahmawati and Hidayat (2020) found that values-based PAI learning fosters empathy, social responsibility, and cooperation in elementary school students (Rahmawati, D., & Hidayat, 2020). Fauzi (2021) demonstrated that PAI materials emphasizing morals and teacher role models have a positive impact on students' social behavior and self-control (Fauzi, 2021). Sari and Munir (2022) revealed that PAI learning contributes to improving students' emotional intelligence by strengthening self-awareness and emotional regulation (Munir, 2021). Furthermore, Nugroho et al. (2023) and Putri and Anwar (2024) emphasized that the integration of Islamic Religious Education (PAI) values is relevant for developing the social and emotional intelligence of elementary school students, although some studies have not yet fully explored the scope of Islamic Religious Education (PAI) materials in learning practices (Nugroho, A., Ma'arif, S., & Lestari, 2023)(Putri, R. A., & Anwar, 2024).

Legally, Islamic Religious Education (ISE) has a strong legal basis in the national education system. Law Number 20 of 2003 concerning the National Education System affirms religious education as an integral part of the curriculum to shape students who are faithful, pious, and have noble character. This provision is reinforced by Government Regulation Number 55 of 2007 concerning Religious Education and Religious Education and the Independent Curriculum policy, which positions ISE as a means of strengthening the character and profile of Pancasila-based students (Kemendikbudristek., 2022).

Research findings indicate that the implementation of Islamic Religious Education (ISE) learning materials in fourth grade at SD Negeri 1 Kaumrejo does not stop at transmitting religious knowledge but serves as a vehicle for internalizing values that

impact the development of students' social and emotional intelligence. This is in line with the theoretical basis of values education which places religious learning as a formative instrument.

Research findings indicate that the implementation of Islamic Religious Education (PAI) learning materials in fourth grade at SD Negeri 1 Kaumrejo does not stop at transmitting religious knowledge, but rather serves as a vehicle for internalizing values, impacting the development of students' social and emotional intelligence. This aligns with the theoretical foundation of values education, which positions religious learning as an instrument for character formation through role models, habituation, and moral reflection (Lickona, 2012). Intensive and integrated Islamic religious education and learning within the Islamic boarding school environment significantly contribute to the development of students' social and emotional intelligence (Fauzi, I., & Hosna, 2022). The integration of moral values, cooperation, responsibility, and self-control into active learning demonstrates that PAI contributes to strengthening students' affective and social aspects contextually.

Research findings confirm that values- and moral-based learning has a positive correlation with the development of social and emotional intelligence in elementary school-aged children. A study by Durlak et al. (2020) showed that learning that explicitly teaches values, empathy, and emotional regulation through classroom interactions can improve students' social skills, prosocial attitudes, and self-control (Durlak, et al., 2020). The creative, contextual implementation of Islamic Religious Education (PAI) materials, coupled with spiritual guidance, has been proven to increase students' self-awareness, emotional control, and attitudes of responsibility and discipline (Mahdiyyah, et al., 2024). In the context of Islamic Religious Education (PAI), the religious values taught not only shape individual piety but also social piety, reflected in students' interpersonal relationships.

Furthermore, the finding that Islamic Religious Education (PAI) teachers link material on faith, morals, and worship to students' real-life experiences supports the contextual learning approach recommended in global character education research. Research by Berkowitz and Bier (2021) confirms that the effectiveness of character education is largely determined by the relevance of the material to students' lives and the teacher's consistency in providing role models (Berkowitz, M. W., & Bier, 2021). This is evident in the practice of Islamic Religious Education (PAI) teachers who consciously instill the values of empathy, honesty, and emotional management through direct responses to student behavior in the classroom.

Islamic Religious Education (PAI) materials are strongly relevant to the development of students' social and emotional intelligence, as they are not only oriented toward the cognitive aspects of religion but also emphasize the internalization of moral values, empathy, responsibility, self-control, and social skills. Islamic Religious Education (PAI) learning, implemented contextually and reflectively, encourages students to understand their own and others' feelings, interact positively, and apply moral values in their daily lives. Research findings also indicate that direct interaction in face-to-face learning is more effective in fostering students' affective and emotional aspects, while online learning serves to reinforce material understanding. Thus, Islamic Religious Education (PAI) material has proven relevant and contributes significantly to developing



students' social and emotional intelligence in an integrated manner through a balance between mastery of values, attitudes, and learning experiences (Khoirotul Idawati, et al., 2025).

Documentation analysis demonstrating alignment between learning planning and implementation also strengthens the argument that the implementation of Islamic Religious Education (PAI) material has been systematically designed. This finding aligns with the meta-analysis by Taylor et al. (2017), which stated that social-emotional learning will be more impactful when integrated into the formal curriculum and implemented consistently. Therefore, the relevance of Islamic Religious Education (PAI) material to students' social and emotional intelligence at SD Negeri 1 Kaumrejo can be understood as the result of the integration of religious values, reflective pedagogical strategies, and a learning environment that supports students' sustainable social-emotional development.

Social and Emotional Intelligence in Students

The research results indicate that the social and emotional intelligence of fourth-grade students at Kaumrejo 1 Public Elementary School develops gradually and is reflected in their daily behavior in the learning environment. Based on observations, most students can establish fairly good social interactions with peers and teachers, such as working together in group activities, helping each other, and showing respect for others' opinions. Students also appear able to follow class rules and adapt to emerging social situations, although in some situations, students still require guidance in managing conflicts and differences of opinion.

Interviews with Islamic Religious Education teachers revealed that students' emotional intelligence is evident in their ability to recognize and express emotions relatively appropriately. Students are beginning to be able to control negative emotions, such as anger or disappointment, although this is not yet fully consistent. Teachers also assessed that cultivating religious attitudes through Islamic Religious Education learning contributes to fostering empathy, patience, and a sense of social responsibility. Interviews with students indicated that they understand the importance of being polite, respecting each other, and apologizing when making mistakes, although their implementation still relies on teacher guidance.

Analysis of documentation, such as attitude development notes, spiritual and social attitude assessment reports, and classroom activity documents, indicates that the school systematically monitors the development of students' social and emotional intelligence. The document reflects an increase in students' cooperative attitudes, social awareness, and emotional awareness throughout the learning process. Overall, these findings indicate that the social and emotional intelligence of fourth-grade students at SD Negeri 1 Kaumrejo has developed quite well, although it still requires ongoing reinforcement through consistent and contextual learning strategies.

Social intelligence is an individual's ability to understand social situations, interact effectively, and build positive and sustainable interpersonal relationships. Theoretically, social intelligence is understood as the capacity to recognize emotions, understand others' perspectives, and adjust behavior according to prevailing social norms (Goleman, 2006)(Albrecht, 2019). In the context of elementary education, social intelligence is an important foundation for character development, collaborative learning, and the creation of a conducive learning climate.

Dimensions of social intelligence include empathy, social awareness, interpersonal communication skills, cooperation, and the ability to resolve conflicts constructively. Empathy enables students to understand the feelings of others, while social awareness relates to an understanding of social norms and rules. Interpersonal communication skills include the ability to listen, express opinions politely, and respect differences, while cooperation and conflict resolution reflect the ability to participate positively in social groups (Albrecht, 2019)(CASEL, 2020).

Research over the past five years has shown that social intelligence is closely linked to prosocial behavior and student learning success. Nugroho and Lestari (2021) found that students with strong social intelligence demonstrated more effective cooperation and communication skills in group learning (Nugroho, A., Ma'arif, S., & Lestari, 2023). Sari et al. (2022) reported that strengthening social intelligence contributed to increased empathy and decreased conflict between students (Sari, D. P., & Munir, 2022). Findings by Rahman and Hidayah (2023) and Putra and Anwar (2024) confirm that developing social intelligence from elementary school has a positive impact on students' social adaptation and responsibility, although it has not been specifically linked to values-based subjects (Rahman, F., & Hidayah, 2023).

Legally, the development of social intelligence aligns with the national education goals as mandated by Law Number 20 of 2003 concerning the National Education System, which emphasizes the development of individuals with noble character, competence, and social responsibility. The Independent Curriculum Policy also emphasizes the importance of the dimensions of cooperation and global diversity in the Pancasila Student Profile as a representation of students' social intelligence (Kemendikbudristek., 2022).

Emotional intelligence is an individual's ability to recognize, understand, manage, and express emotions appropriately within themselves and in interactions with others. Theoretically, emotional intelligence is understood as a set of psychosocial competencies that influence how a person responds adaptively to emotional and social situations. Goleman (2006) asserts that emotional intelligence plays a crucial role in individual success beyond mere intellectual intelligence, particularly in the context of education and personality development (Goleman, 2006).

The Relevance of Islamic Religious Education Material to Students' Social and Emotional Intelligence

The research results demonstrate a strong relevance between Islamic Religious Education (PAI) material and the development of social and emotional intelligence in fourth-grade students at Kaumrejo 1 Public Elementary School. Based on learning observations, PAI material, particularly those related to morals, the Prophet's example, social etiquette, and the values of honesty and responsibility, is implemented contextually and has a direct impact on students' social behavior and emotional management. Students demonstrate the ability to cooperate, respect each other, and control their emotions in learning activities and daily classroom interactions.

Interviews with PAI teachers revealed that PAI material is not simply presented as normative knowledge but is directed toward fostering attitudes and internalizing values. Teachers consciously link the material to students' social experiences, such as resolving conflicts peacefully, showing empathy for peers, and taking responsibility for shared tasks. Interviews with students also revealed that they understand PAI material as a guide to



attitudes and behavior, which helps them manage their emotions, control anger, and build more harmonious social relationships.

Analysis of documentation, including syllabi, lesson plans, and attitude assessment records, demonstrates a link between PAI learning objectives and indicators of social and emotional intelligence. Learning documents include social and spiritual attitudes aligned with the development of empathy, self-control, and cooperation. These findings indicate that Islamic Religious Education (PAI) materials have substantive relevance in developing the social and emotional intelligence of fourth-grade students at Kaumrejo 1 Public Elementary School, especially when implemented consistently, reflectively, and contextually in the learning process.

Research findings indicate that Islamic Religious Education (PAI) materials have substantive relevance to the development of fourth-grade students' social and emotional intelligence at Kaumrejo 1 Public Elementary School. The implementation of PAI materials, which emphasize moral values, the Prophet's example, social etiquette, honesty, and responsibility, has been shown to directly contribute to students' social behavior, such as the ability to cooperate, respect each other, and manage emotions in daily interactions. This aligns with the theory of values education, which positions religious learning as a means of internalizing morals and developing social-emotional competencies through a process of habituation and reflection (Lickona, 1991).

The contextual approach employed by Islamic Religious Education (PAI) teachers, by linking learning materials to students' social experiences, strengthens the effectiveness of learning in developing social and emotional intelligence. These findings support research confirming that values- and moral-based learning will have optimal impact when linked to real-life situations faced by students (Berkowitz, M. W., & Bier, 2021). Furthermore, role-modeling-based learning, the practice of worship, and the development of noble character encourage the continuous internalization of moral and social values, so that students not only possess spiritual intelligence but also can build healthy social relationships, manage emotions positively, and exhibit prosocial behavior in the educational environment and society (Nisa, L., 2023). In this context, Islamic Religious Education (PAI) serves not only as spiritual reinforcement but also as a pedagogical instrument for building empathy, conflict resolution skills, and social responsibility in students.

Interview results indicating that students understand Islamic Religious Education material as a guide for attitudes and behavior reinforce the concept of value internalization as central to emotional intelligence development. These findings are consistent with the emotional intelligence framework proposed by Mayer, Salovey, and Caruso (2016), which emphasizes the importance of emotional understanding, self-control, and social awareness in child development (Mayer, J. D., Salovey, P., & Caruso, 2016). A longitudinal study by Denham et al. (2020) also showed that learning that integrates moral values and emotional reflection on an ongoing basis can improve emotional regulation and prosocial behavior in elementary school students (Denham, S. A., Bassett, H. H., & Wyatt, 2020).

The alignment between the planning and implementation of Islamic Religious Education (PAI) learning, as reflected in the syllabus, lesson plans, and attitude assessments, indicates that the relevance of Islamic Religious Education (PAI) material to



social and emotional intelligence is not incidental, but rather systematically designed. This aligns with the meta-analyses of Durlak et al. (2020) and Taylor et al. (2017), which concluded that integrating social-emotional learning into the formal curriculum consistently results in significant improvements in students' social skills, emotional control, and prosocial attitudes (Durlak, J. A., Domitrovich, C. E., Weissberg, R. P., & Gullotta, 2020)(Taylor, R. D., Oberle, E., Durlak, J. A., & Weissberg, 2017). Therefore, Islamic Religious Education (PAI) material at SD Negeri 1 Kaumrejo can be understood as a strategic part of efforts to develop students' social and emotional intelligence through reflective, contextual learning.

CONCLUSION

Based on the results and analysis of the research findings, it was concluded that: First, Islamic Religious Education (PAI) learning materials in fourth grade at SD Negeri 1 Kaumrejo are implemented in a planned, contextual manner, and oriented towards internalizing values. Learning not only emphasizes cognitive aspects, but also builds religious attitudes, morals, and social behavior through role models, habituation, and reinforcement of the values of honesty, responsibility, and social etiquette. Second, the social and emotional intelligence of fourth grade students shows quite good development, reflected in the ability to cooperate, respect others, demonstrate empathy, and begin to manage emotions. However, some students still require assistance in controlling emotions and resolving conflicts constructively. Third, Islamic Religious Education materials have strong relevance to the development of students' social and emotional intelligence. The consistent, reflective, and contextual implementation of PAI materials contributes significantly to shaping positive social behavior and emotional management skills, thereby strengthening the role of PAI as a strategic part of character education in elementary schools. The theories and concepts used in this study have proven capable of comprehensively addressing the research questions because they integrate the concept of Islamic Religious Education as a values-based education with the theory of social and emotional intelligence. This theoretical framework allows for a systematic analysis of the process of internalizing religious values through Islamic Religious Education (PAI) learning and its implications for students' social behavior and emotional management. The use of qualitative research methods, including observation, in-depth interviews, and documentation analysis, is also effective in uncovering the realities of learning contextually and in depth. This approach provides space for understanding the meaning, processes, and dynamics of interactions that cannot be explained through a purely quantitative approach. Through data triangulation, the research findings become more valid and credible, allowing the theories, concepts, and methods used to complement each other and methodologically explain the relevance of Islamic Religious Education materials to the social and emotional intelligence of fourth-grade students.

Although this study provides a comprehensive overview of the relevance of Islamic Religious Education materials to students' social and emotional intelligence, it has several limitations. The study was conducted in a single school with subjects limited to fourth-grade students, so the findings cannot be generalized to the broader elementary school context. Furthermore, the qualitative approach employed emphasized data depth, making it impossible to quantitatively measure the influence of Islamic Religious Education



materials on the development of students' social and emotional intelligence. This study also did not compare the implementation of Islamic Religious Education (PAI) materials with other subjects that could potentially contribute to social-emotional development. Therefore, further research is recommended, involving more schools with different characteristics and using a mixed methods approach to obtain a more comprehensive picture. Future research could also examine specific Islamic Religious Education (PAI) learning models or strategies that are most effective in developing students' social and emotional intelligence sustainably.

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