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Development of Competency-Based Assessment Instruments in PAI Subjects

Rosmiati Ramli[1]*, Sudirman Herman[2], Nurhidaya Da'te[3], Wisriani[4], Nafsia Marasabessy[5]
Universitas Muhammadiyah Parepare, rosmiatiramli07@gmail.com
Universitas Muhammadiyah Parepare, abaugiupi@gmail.com
Universitas Muhammadiyah Parepare, nurhidayahdate91@gmail.com
Universitas Muhammadiyah Parepare, ani15071979@gmail.com
Universitas Muhammadiyah Parepare, nafsiamarasabessy94@gmail.com

*Corresponding Author Email: rosmiatiramli07@gmail.com

Article Info	ABSTRACT
Article history: Received 05 Dec, 2025 Revised 19 Dec, 2025 Accepted 27 Jan, 2026 **Keywords:** Emotional Intelligence, Educational Communication, Islamic Religious Education, Learning Process, Character Education	The development of competency-based assessment instruments in Islamic Religious Education (Pendidikan Agama Islam/PAI) is an essential effort to improve the quality of comprehensive and meaningful learning evaluation. Competency-based assessment emphasizes not only cognitive aspects but also affective and psychomotor domains, which are fundamental characteristics of PAI learning. This study aims to describe the concept, process, and implementation of developing competency-based assessment instruments in the PAI subject. The method used is a qualitative descriptive approach through the analysis of curriculum documents, relevant literature, and assessment practices in schools. The findings indicate that competency-based assessment instruments in PAI should be designed based on core competencies and basic competencies, supported by clear and measurable indicators, and implemented using various authentic assessment techniques such as observation of religious attitudes, assessment of worship practices, project-based assignments, portfolios, and written tests. Systematically and integratively developed instruments are able to provide a more comprehensive picture of students' competency achievement, particularly in terms of knowledge, religious attitudes, and skills in practicing Islamic values. Therefore, competency-based assessment instruments are expected to support the achievement of PAI learning objectives optimally and sustainably.

INTRODUCTION

Islamic Religious Education (PAI) has a strategic role in forming students who have faith, fear Allah SWT, and have noble character. Through PAI subjects, students are not only directed to understand Islamic concepts cognitively, but are also expected to be able to internalize the values of Islamic teachings in daily attitudes and behaviors. Therefore, the PAI learning process should be oriented towards achieving complete competencies that include aspects of knowledge, attitudes, and skills.

It is also explained in the Qur'an about competence which includes aspects of knowledge, attitudes and skills in QS. Al-Baqarah 2:44 follows:

أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ ٱلْكِتَٰبَ ۚ أَفَلَا تَعْقِلُونَ ٤٤ ۞

Translation:

Why do you tell others to perform services, while you forget your own obligations, when you read the Torah? Then don't you think?

This verse emphasizes that knowledge (science) must be manifested in real attitudes and deeds (skills/practices). Knowledge without implementation does not reflect complete competence.

Along with the implementation of a competency-based curriculum, the assessment paradigm in education has also shifted. Assessment is no longer just about assessing final learning outcomes, but rather emphasizes the process and achievement of students' competencies. Competency-based assessment requires teachers to be able to measure the extent to which students master core competencies and basic competencies that have been determined, both in the cognitive, affective, and psychomotor domains. Thus, the assessment instruments used must be relevant, valid, and able to provide a comprehensive picture of the learning development of students.

In practice, the implementation of assessments in PAI subjects in schools still faces various obstacles. The assessment instruments used tend to focus on the cognitive aspect through written tests, while assessments of religious attitudes and skills have not been carried out optimally. In addition, some teachers still have difficulties in designing assessment instruments that are in accordance with the characteristics of PAI competencies, such as faith, piety, morals, and worship practices. This condition causes the assessment results to not fully reflect the overall competence of students.

Based on these problems, it is necessary to develop a systematic and planned competency-based assessment instrument in PAI subjects. The development of this instrument is expected to help teachers in carrying out authentic, objective, and sustainable assessments. Competency-based assessment instruments are also expected to be able to integrate various assessment techniques, such as written tests, attitude observations, practice assessments, and portfolios, so that the assessment results can be used as a basis to improve the quality of PAI learning.

With the right competency-based assessment instruments, the assessment process in PAI subjects not only serves as a tool to measure learning outcomes, but also as a means to encourage students to practice the values of Islamic teachings in real terms. Therefore, the development of competency-based assessment instruments in PAI subjects is important and relevant to be carried out to support the achievement of national education goals.

Context of Assessment Instruments in Islamic Religious Education

The assessment instrument has a very strategic position because it serves to measure the achievement of learning objectives as a whole, not only in the aspect of Islamic knowledge, but also in the aspect of religious attitudes and skills in the practice of Islamic teachings. Assessment in PAI cannot be completely equated with other subjects, because PAI is oriented towards the formation of faith, piety, and noble morals of students. Therefore, the PAI assessment instrument must be designed contextually, in harmony with core competencies and basic competencies, and reflect Islamic values that live in the daily lives of students.

Assessment instruments in PAI demand the use of authentic assessments that are able to record learning processes and outcomes in real life. Instruments such as observation sheets on religious attitudes, religious reflection journals, assessment of worship practices, assignments of projects based on Islamic values, portfolios, and written tests based on understanding and reasoning are important parts of learning evaluation. These instruments are prepared with clear indicators, measurable criteria, and objective assessment rubrics so that the assessment results can be accounted for academically. Thus, the assessment instrument in PAI not only functions as a measuring tool for learning outcomes, but also as a means of coaching, strengthening values, and reflection to encourage students to internalize Islamic teachings in a sustainable manner in personal and social life.

Research Gap

Studies on assessment instruments have been widely carried out in various disciplines, including assessment and education methodologies. Most studies still focus on conceptual and normative aspects of assessment, such as the importance of assessing religious attitudes, morals, and worship practices. However, there is still limited research that in-depth examines the development of PAI assessment instruments that are truly competency-based and integrated between cognitive, affective, and psychomotor aspects in one complete assessment system. This condition shows that there is a gap between the ideal concept of PAI assessment and the practice of assessment instruments used in the field.

In addition, previous research tends to place PAI assessment instruments as a tool for evaluating learning outcomes alone, not optimally positioning them as part of the learning process that functions to foster and foster the internalization of students' Islamic values. Instruments for assessing religious and moral attitudes, for example, are often structured in a general and subjective manner without measurable indicators and clear rubrics, thus potentially causing assessment bias. This shows that there is a methodological gap in the development of valid, reliable, and contextual PAI assessment instruments.

Furthermore, there is still a lack of research that examines the implementation of authentic PAI assessment instruments in the diverse social and cultural contexts of students, including the challenges of teachers in compiling, implementing, and evaluating these instruments. In fact, the social, cultural, and religious context of students greatly influences the success of PAI assessments. Therefore, research is needed that specifically examines the development and application of competency-based PAI assessment instruments that are contextual, systematic, and oriented towards the formation of Islamic character, in order to bridge the gap between assessment theory and PAI learning practice in schools.

Purpose and Contribution of the Article

Based on the background and gaps of the research, this article aims to analyze the development of competency-based assessment instruments in PAI subjects. In particular, this article aims to: (1) discuss the development of competency-based assessment instruments in PAI subjects, (2) examine the feasibility of competency-based assessment instruments in assessing the scientific aspects, attitudes, and skills of students, and examine the effectiveness of the use of competency-based assessment instruments in PAI learning.

The contribution of this article lies in the theoretical and expected to enrich the scientific study of Islamic Religious Education, especially in the field of learning evaluation, by offering a conceptual framework for the development of competency-based PAI assessment instruments and authentic assessments. Practically, this article provides references and guidelines for PAI teachers in compiling and implementing assessment instruments that are more systematic, objective, and oriented towards the formation of religious attitudes and morals of students. In addition, this article also contributes as a consideration for education policy makers in formulating PAI assessment strategies that are more contextual, sustainable, and relevant to the needs of students and the challenges of Islamic education in the modern era.

Literature Review and Theoretical Framework

The Concept of Emotional Intelligence in the Perspective of Educational Psychology

Emotional intelligence was first popularized widely by Daniel Goleman as the ability of individuals to recognize the emotions of themselves and others, manage emotions appropriately, motivate themselves, and build healthy social relationships. In the context of education, emotional intelligence is understood as a set of affective competencies that influence the way educators interact, communicate, and make pedagogical decisions in the classroom.

Goleman stated the five main dimensions of emotional intelligence, namely self-awareness, self-regulation, motivation, empathy, and social skills. These five dimensions are interrelated and form a unit that affects the quality of individual behavior in various situations, including in the learning process. Educators who have good self-awareness, for example, will be able to recognize negative emotions that arise when dealing with students, so that they can control emotional responses constructively.

In the study of educational psychology, emotional intelligence is seen as an important factor that supports the success of the teaching and learning process. A number of studies show that educators with high levels of emotional intelligence tend to be able to create a positive classroom atmosphere, increase students' motivation to learn, and reduce interpersonal conflicts. Thus, emotional intelligence not only serves as a personal attribute, but also as a professional competence of educators.

Educational Communication and Learning Dynamics

Educational communication is a process of conveying learning messages that involves interaction between educators and students with the aim of changing knowledge, attitudes, and behaviors. This communication

includes verbal and nonverbal aspects, both informative, persuasive, and educational. In learning, communication plays a role as the main medium of knowledge transfer as well as a means of internalizing values.

The effectiveness of educational communication is greatly influenced by the emotional condition of the communicator. Communication that takes place in a negative emotional mood, such as anger, distress, or fear, tends to hinder understanding and degrade the quality of learning interactions. On the other hand, communication based on empathy, patience, and appreciation will encourage active involvement of students and create a conducive learning climate.

In the context of Islamic Religious Education, educational communication has a broader dimension because it not only conveys religious material, but also instills moral values and examples. Therefore, PAI learning communication requires educators to have emotional sensitivity so that moral messages can be accepted and appreciated by students.

Emotional Intelligence in the Perspective of Islamic Education

The conceptual foundation of emotional intelligence in Islamic education is firmly rooted in the Qur'an and the Sunnah. The Qur'an emphasizes the principle of balance between worldly orientation and moral construction, as Allah swt. says:

﴿وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْءَاخِرَةَ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ وَلَا تَبْغِ ٱلْفَسَادَ فِي ٱلْأَرْضِ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ﴾

What it means   :   "And seek in that which Allah has bestowed upon you the happiness of the Hereafter, and do not forget your portion in this world; and do good as Allah has done good to you, and do not do any harm to the earth. Indeed, Allah does not like those who do evil."[1]

This verse emphasizes that courteous behavior and self-control are the main foundations in social interaction, including in educational communication. The value of ihsan is in line with the principle of emotional intelligence, especially in the aspects of empathy and emotional management.

In the sahih hadith, the Prophet PBUH also emphasized manners in the relationship between educators and students:

«لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ حَقَّ كَبِيرِنَا»

What it means   :   "It is not among us that people do not love the younger and do not respect the elders."[2]

This hadith shows that educational relationships should be built on compassion, empathy, and respect, which are the essence of emotional intelligence in an Islamic perspective.

Classical scholars emphasized the importance of the emotional aspect in education. Ibn Jama'ah stated:

«وَيَنْبَغِي لِلْمُعَلِّمِ أَنْ يَتَلَطَّفَ بِطُلَّابِهِ، وَيَصْبِرَ عَلَىٰ جَفَائِهِمْ، فَإِنَّ ذَٰلِكَ أَقْرَبُ إِلَىٰ نَفْعِهِمْ»

What it means   :   "An educator should be gentle with his students and be patient with their rudeness, for it is closer to their welfare."[3]

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

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[1] Al-Qur'an, QS. al-Qashash [28]: 77
[2] Ahmad bin Hanbal, *Musnad Ahmad* (Beirut: Mu'assasah al-Risalah, 2001), vol. II
[3] Badr al-Din Ibn Jama'ah, *Tadhkirat as-Sami' wa al-Mutakallim* (Beirut: Dar al-Kutub al-'Ilmiyyah, t.t.), p. 63

Classical Scholars' Views on Manners and Teacher Communication

Islamic education views humans as beings who have the potential of intellect (al-'aql), heart (al-qalb), and nafs. These three aspects must be developed in a balanced manner so that humans achieve moral perfection. In this framework, emotional intelligence is closely related to the concept of tazkiyatun nafs and the control of lust.

The Qur'an and hadith emphasize the importance of emotional control, patience, and gentleness in interacting. These values are the main foundation in Islamic education communication. PAI educators are required to not only master the teaching material, but also be able to be role models in managing emotions and behaviors.

Classical scholars place adab as the core of education. The concept of adab includes not only outward manners, but also inner and emotional control. Thus, emotional intelligence from the perspective of Islamic education can be understood as the ability of educators to manage emotions in accordance with Islamic moral values.

Imam al-Ghazali in *Ihya' 'Ulum al-Din* emphasized that the relationship between teacher and student should be built on the basis of affection and example. Teachers are positioned as spiritual guides who are responsible not only for the transfer of knowledge, but also for the moral development of students. A harsh and emotional attitude in educating is seen as an obstacle to the success of education.

Ibn Jama'ah in *Tadhkirat as-Sami' wa al-Mutakallim* describes in detail the manners of educators, including being gentle, patient, and respecting the condition of students. According to him, the success of education is highly determined by the quality of teachers' morals and communication. This view shows that the emotional aspect has long been a major concern in the Islamic educational tradition.

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

Theoretical framework of research

Based on the literature review, the theoretical framework of this article is built on the assumption that educators' emotional intelligence has a significant influence on the quality of educational communication. Emotional intelligence plays a role as a variable that mediates the interaction between educators and learners, which further influences the learning climate and character formation.

Conceptually, the relationship can be described as follows: the emotional intelligence of the educator influences the way the educator communicates; effective educational communication creates a conducive classroom climate; and a positive classroom climate that supports the achievement of the learning objectives of Islamic Religious Education, especially in the aspect of the formation of Islamic morals and character.

RESEARCH METHODS
Types and Research Approaches

This research uses a qualitative approach with the type of library research. The qualitative approach was chosen because this study aims to deeply understand the concept, meaning, and implications of emotional intelligence in educational communication, especially in the learning of Islamic Religious Education. Literature studies allow researchers to systematically examine various relevant scientific and Islamic sources in order to build a comprehensive analytical framework.

Research Data Sources

The research data source consists of primary and secondary sources. Primary sources include the Qur'an, the hadith of the Prophet Muhammad (peace be upon him), as well as the works of classical scholars such as al-Ghazali, Ibn Jama'ah, and Az-Zarnuji. Secondary sources are in the form of books and scientific journals relevant to emotional intelligence, educational communication, and Islamic Religious Education.

Data Analysis Techniques

Data analysis was carried out through descriptive-analytical analysis and content analysis with an interpretive approach, namely associating modern psychological theory with Islamic educational values.

DISCUSSION
The Urgency of Emotional Intelligence in Contemporary Education

The normative basis of the urgency of emotional intelligence in education can be found clearly in the Qur'an, the hadith of the Prophet (peace be upon him), and the views of scholars. The Qur'an emphasizes the importance of gentleness and wisdom in educational communication as Allah swt says:

﴿اُدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ﴾

What it means   :   "Call (people) to the way of your Lord with wisdom and good lessons and refute them in a better way."[4]

This verse emphasizes that the process of conveying values and knowledge must be carried out with wisdom, gentleness, and a positive emotional approach. This principle is an important basis in educational communication, especially in the learning of Islamic Religious Education.

In addition, the Qur'an also emphasizes the importance of controlling emotions, as Allah swt says:

﴿وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

What it means   :   "(That is) those who resstrain their anger and forgive (the mistakes) of others. Allah loves those who do good."[5]

This verse shows that emotional control is the main character that an educator must have in building healthy educational relationships.

The Prophet Muhammad (saw) as an exemplary educator also emphasized the importance of gentleness in education. In a saheeh hadith it is stated:

« إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ »

What it means   :   "Indeed, Allah is gentle and loves gentleness in all matters."[6]

This hadith is the normative basis that a gentle and empathetic emotional approach is the main principle in Islamic education.

A similar view was also affirmed by Imam al-Ghazali. In *Ihya' 'Ulum al-Din*, he states:

«يَنْبَغِي لِلْمُعَلِّمِ أَنْ يَكُونَ رَحِيمًا بِالْمُتَعَلِّمِينَ، مُتَخَلِّقًا بِأَخْلَاق النَّبِيِّ ﷺ»

What it means   :   "An educator should be compassionate to the students and behave with the morals of the Prophet Muhammad."[7]

Thus, emotional intelligence in education not only has a modern psychological foundation, but is also firmly rooted in the sources of Islamic teachings and the scientific tradition of classical scholars.

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[4] Al-Qur'an, QS. al-Nahl [16]: 125
[5] Al-Qur'an, QS. Ali 'Imran [3]: 134
[6] Muhammad bin Ismail al-Bukhari, *Saheeh al-Bukhari* (Beirut: Dar al-Fikr, t.t.), Kitab al-Adab
[7] Abu Hamid al-Ghazali, *Ihya' 'Ulum al-Din* (Beirut: Dar al-Ma'rifah, t.t.), vol. I

The Role of Emotional Intelligence in Learning Communication

The development of education in the modern era is characterized by the increasingly complex challenges faced by educators. Students are not only dealing with academic demands, but also psychological, social, and cultural pressures that affect their emotional state. In such a situation, the emotional intelligence of educators is an urgent need to maintain the stability of learning interactions.

Emotional intelligence allows educators to understand the emotional dynamics of students in more depth. Emotionally intelligent educators are able to identify symptoms of stress, anxiety, or decreased learning motivation, so they can adjust communication approaches and learning strategies. Without emotional intelligence, the educational process has the potential to lose its humanistic aspect and turn into a mere information transfer.

Learning communication is at the heart of the educational process. The quality of communication that is built is greatly influenced by the emotional condition of educators and students. Emotional intelligence plays a key role as the main controller in the communication process, both in the use of verbal and nonverbal language.

Educators who have emotional control skills tend to be able to convey learning messages in polite, clear, and easy-to-understand language. Conversely, educators who are less able to manage emotions have the potential to use harsh, high-pitched, or degrading language, which can cause psychological resistance in students.

In Islamic Religious Education learning, effective communication not only conveys teaching materials, but also instills moral and spiritual values. Therefore, emotional intelligence is an important instrument in bridging the delivery of these values in a persuasive and meaningful manner.

Emotional Intelligence and Violence Prevention in Education

One of the serious problems in the world of education is the still discovery of violent practices, both verbal and non-verbal. Violence in education often stems from the inability of educators to manage emotions, especially when dealing with students' behavior that is considered deviant.

Emotional intelligence functions as a prevention mechanism against the emergence of violent behavior in learning. Educators who are able to control anger and negative emotions will prefer a dialogical and educational approach to solving problems. This approach is in line with the principles of Islamic education which emphasizes compassion and gentleness in education.

Integration of Emotional Intelligence in Islamic Religious Education Learning

The integration of emotional intelligence in Islamic Religious Education learning can be done through the example of educators, humanistic classroom management, and the use of empathetic communication strategies. The example of educators in managing emotions becomes a concrete model for students in shaping morals and character.

PAI learning that integrates emotional intelligence is not only oriented to mastery of the material, but also to the formation of self-awareness, empathy, and social responsibility of students. Thus, learning becomes a means of developing a complete personality.

The Relevance of the Prophet's Example in Educational Communication

The Prophet (saw) is the main example in the application of emotional intelligence in education. In various histories, the Prophet was known as an educator who was patient, gentle, and affectionate towards his companions and the younger generation. He never used violence in education, but rather prioritized dialogue and example.

The example of the Prophet (saw) shows that the success of education is highly determined by the quality of communication and emotional management of educators. These principles of prophetic communication are relevant to be applied in the learning of Islamic Religious Education in the context of modern education.

Implications of Emotional Intelligence on Student Character Formation

The emotional intelligence of educators has direct implications for the formation of students' character. An emotionally conducive learning environment encourages learners to develop confidence, empathy, and responsibility. Interactions based on mutual respect will form a healthy communication pattern and have a positive impact on the development of students' personalities.

In the perspective of Islamic Religious Education, character formation is the main goal of learning. Therefore, the emotional intelligence of educators must be seen as a core competency that supports the success of character education and the internalization of Islamic values.

Theoretical and Practical Implications
Theoretical implications

Theoretically, the results of this study provide a strengthening of the position of emotional intelligence as an important variable in educational communication, especially in the context of Islamic Religious Education learning. The conceptual findings of this article show that emotional intelligence is inseparable from pedagogic processes, as it serves as an affective foundation that influences the effectiveness of learning communication.

This study also enriches the treasures of Islamic education theory by presenting a dialogue between the concept of emotional intelligence in modern psychology and the values of classical Islamic education. This integration confirms that the principles of emotion management, empathy, and tenderness in communication have long been an integral part of the Islamic educational tradition, as reflected in the views of classical scholars.

Practical Implications

Practically, this study provides important implications for Islamic Religious Education educators in improving the quality of learning communication. Educators are expected to focus not only on mastering the teaching material, but also on developing emotional intelligence as part of professional competence.

For educational institutions, the results of this study can be used as a basis for designing educator professional development programs that emphasize aspects of emotional intelligence and humanist communication.

CONCLUSION

Based on the results of the study and discussion that has been described, it can be concluded that emotional intelligence has a very significant role in building effective educational communication, especially in the learning of Islamic Religious Education. Educators' emotional intelligence serves as an affective foundation that influences the way educators interact, communicate, and guide learners in the learning process.

This article emphasizes that effective educational communication is not only determined by mastery of the material and learning methods, but also by the ability of educators to recognize, manage, and express emotions appropriately. In the context of Islamic Religious Education, emotional intelligence has strategic value because it contributes directly to the formation of students' morals and character.

The integration of the concept of emotional intelligence with Islamic educational values and the views of classical scholars shows that the principles of emotion management, empathy, and example have long been an important part of the Islamic educational tradition. Thus, emotional intelligence is not a foreign concept in Islamic education, but is in line with the main purpose of Islamic education itself.

RECOMMENDATIONS

The recommendations in this article are also based on Islamic normative values. The principle of gentleness and compassion in educating is affirmed by the Prophet (peace and blessings of Allaah be upon him) in his words:

«مَا كَانَ ٱلرِّفْقُ فِي شَيْءٍ إِلَّا زَانَهُ، وَلَا نُزِعَ مِن شَيْءٍ إِلَّا شَانَهُ»

What it means   :   "There is no tenderness in a thing unless it adorns it, and it is not taken away from something but it makes it worse."[8]

This hadith strengthens the recommendation that the development of emotional intelligence be made a priority in education, especially in the learning of Islamic Religious Education.

Based on these conclusions, several recommendations can be submitted as follows.

First, for Islamic Religious Education educators, the development of emotional intelligence needs to be placed as an integral part of the teacher's professional competence. Educators are expected to consciously develop the ability to recognize and manage their emotions, foster empathy, and build polite and educational communication skills in the learning process. This effort can be done through self-reflection, personality development training, and the application of the principle of exemplary in daily interactions with students.

Second, for educational institutions, there is a need for policies and programs that support the strengthening of educators' emotional intelligence. Educational institutions are advised to include emotional intelligence and humanist communication materials in teacher education and training programs, academic supervision, and school culture development oriented towards the values of compassion, appreciation, and the formation of Islamic character.

Third, for education policy makers, the results of this study can be used as one of the bases in formulating policies to improve the quality of education that not only emphasizes cognitive aspects, but also affective and character aspects. The integration of emotional intelligence in educator competency standards is expected to be able to create a more humane and civilized education system.

Fourth, for future researchers, this article opens up the opportunity to conduct further empirical research to directly test the influence of educators' emotional intelligence on the quality of learning communication and the formation of students' character. Further research can also develop emotional intelligence measurement instruments that are relevant to the context of Islamic Religious Education.

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