



## Developing Emotional Intelligence in Students Through the Tahfidz Program at Al-Amri Islamic Boarding School in Probolinggo

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### Abstract

This study aims to explore the Al-Qur'an memorization program's contribution in fostering students' emotional intelligence at the Kyai Sekar Al-Amri Islamic Boarding School in Probolinggo Regency, while emphasizing its relevance in addressing the challenges of contemporary Islamic education. In the era of globalization and the digital revolution, students are not only required to master religious knowledge but also to have a mature emotional capacity to face social complexity, the rapid flow of information, and increasingly diverse cultural dynamics. The Islamic boarding school's memorization program is designed to achieve memorization targets and as a vehicle for building strong character based on Qur'anic values, and adapt to changing times. Through a descriptive qualitative approach with case studies, this study reveals how patience, discipline, sincerity, and empathy are systematically internalized through daily habits, intensive mentoring by musyrif, and the involvement of students in consistent spiritual practices. The urgency of this study lies in its contribution to the discourse of Islamic boarding school-based character education that is relevant to strengthening mental resilience, emotional regulation, and positive habits of students, so that students are better prepared to become a generation that is spiritually resilient, emotionally intelligent, and able to make constructive contributions in the midst of a global society full of challenges.

**Keywords:** Coaching, Quran Memorization, Emotional Intelligence, Islamic Character.

### Introduction

The world of education often faces public criticism due to the number of students and graduates who exhibit undesirable behavior. By 2023, many of them were involved in brawls, criminal activity, theft, muggings, sexual deviance, and drug abuse (Kepala BNN, n.d.). This negative behavior not only disturbs the public but also adds to the burden on the police. Furthermore, the rising unemployment rate, the majority of whom are graduates, further tarnishes the image of the education sector. This contributes to the decline in public trust in educational institutions. If this problem is not addressed immediately, finding practical solutions to build public morality will be difficult. One of the main factors preventing the education sector from producing graduates who meet expectations is its excessive focus on developing intellectual intelligence, insight, and skills, without balancing it with fostering emotional intelligence. (Masruroh et al., 2024).

Stable emotional intelligence is essential, especially for teenagers. Moreover, in this digital era, teenagers are vulnerable to the influence of technology, where gadgets have become a primary source of interaction and entertainment. Consequently, gadget addiction can disrupt adolescents' emotional development, reducing their ability to regulate emotions and interact socially (Mulyanti et al., 2024). The impact if teenagers do not have emotional intelligence is the inability of teenagers to overcome various problems which makes teenagers vulnerable to

deviant behavior or juvenile delinquency (Dewi & Yusri, 2023). Research at SMP Negeri 1 Telaga Jaya showed a significant relationship between emotional intelligence and bullying behavior in adolescents. Students with low emotional intelligence were more likely to engage in bullying behavior, suggesting that developing emotional intelligence can reduce acts of violence in schools (Koday et al., 2024). Therefore, creating and fostering emotional intelligence in adolescents is a crucial issue for educational institutions to recognize. This not only improves the function and role of education but also strengthens the social fabric against the threat of juvenile crime.

Many studies have been conducted on emotional intelligence. For example, research conducted at SMP 13 Padang showed that there is a significant positive relationship between emotional intelligence and the learning outcomes of adolescents, which means that the higher the emotional intelligence of adolescents, the higher the learning outcomes obtained by adolescents (Oktavia & Netrawati, 2019). This is because emotional intelligence helps students control their emotions, resist environmental influences, and motivate them to focus on achieving good grades. Meanwhile, research conducted by Puji and Nikmatur in 2022 showed that the Quran memorization program significantly impacted emotional and spiritual intelligence (Bajang et al., 2022). On the other hand, Aji's research found that in general, students in the tahfidz program at Al-Multazam Integrated Islamic High School, Kuningan Regency, have good emotional intelligence (Aji, 2024). Likewise, the students of the Roudlotul Qur'an Islamic Boarding School in Cilacap can learn the values contained in the Qur'an and apply emotional and spiritual intelligence that is in accordance with their conscience (Khusnul Khotimah & Achadi, 2021). Similarly, at Al-Furqon Superior Middle School, Kota Baru Driyorejo Gresik, a significant relationship was found between emotional intelligence and the ability to memorize the Qur'an (Yuliani et al., 2024).

Based on previous research, it is clear that the tahfidz program not only plays a role in improving Quran memorization skills but also has the potential to be a strategic tool for developing and stabilizing emotional intelligence. This emphasis on the emotional aspect is crucial because the success of a tahfidz program is not measured solely by the quantity of memorization, but rather by the extent to which the process can shape the personality of emotionally mature students who behave according to Islamic guidance. However, most previous research highlights the correlation between tahfidz and emotional intelligence in general, without examining how regulatory aspects, mentoring patterns, and the educational environment influence students' emotional development. This research specifically aims to fill this gap, by emphasizing the development of emotional intelligence as the primary focus, while Quran memorization serves as a supporting instrument in achieving it.

This research is specifically directed to explore students' emotional intelligence development through the tahfidz program at the Al-Amri Islamic Boarding School, Probolinggo Regency, East Java. This research focuses not only on memorization achievement, but on how the tahfidz process is designed, organized, and intensively accompanied so that it can be an instrument for forming a personality with noble morals and stable emotions. Al-Amri Islamic Boarding School, which includes adolescent students at the junior and senior high school levels, has a vision of placing adab and akhlaqul karimah as the main priority, through integrated general subjects and Islamic tsaqofah lessons in a natural and Islamic environment.

Students are educated in modern education with a traditional nuance, in addition to efforts to maintain the existence of learning yellow books, qiroatul kitab, the habit of praying in congregation, sunnah fasting, behaving independently and mutually amar ma'ruf nahi munkar as in traditional boarding schools in general, students also receive technology-based media learning, science experiments, outdoor classes, lifeskill development such as journalism, thibbun nabawi, graphic design, public speaking, English courses, agronomy, culinary arts, entrepreneurial practices and so on. Students are also required to use Arabic in their daily lives.

This integration presents a unique challenge for Al-Amri Islamic Boarding School in fostering the emotional intelligence of its students to maintain stability. One of its flagship programs is Tahfidzul Qur'an. This program is mandatory for all students, with regulations and target achievements determined by the leadership or mudir ma'had. Through the care and mentoring of ustadz and ustadzah in a family-like atmosphere, Al-Amri Islamic Boarding School is optimistic that this program can be an alternative in developing the emotional intelligence of its students. Students who memorize the Qur'an are expected to have good memorization skills and demonstrate commendable morals. The good personality and attitude of the students are the result of managing the emotional intelligence that develops through memorizing the Qur'an. Therefore, students are expected to have emotional intelligence so that they grow into individuals with noble morals, faith, and piety towards Allah SWT (Aji, 2024).

This study differs fundamentally from previous studies, which tended to only demonstrate a correlation between memorization and emotional intelligence without delving deeper into the regulatory aspects and mentoring patterns that contribute to emotional stability within an integrated education system. Furthermore, this study explores the perceptions of students and teachers regarding the relationship between emotional intelligence and the memorization of the Quran. Therefore, this study also analyzes the implementation of the memorization program at Al-Amri Islamic Boarding School as an effective strategy for maintaining and developing students' emotional intelligence, ensuring it remains stable and aligned with Islamic values in the modern era.

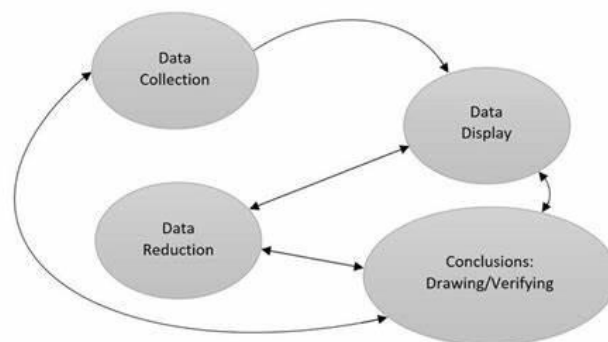
Furthermore, the results of this study are expected to provide a tangible contribution not only to the development of the internal curriculum of Islamic boarding schools, but also as an academic reference for other Islamic educational institutions in designing integrated development strategies. This research has the potential to enrich the literature on the relationship between tahfidz learning and character formation based on emotional intelligence, especially amidst the currents of globalization and the development of digital technology that often affect the psychological stability of adolescents. With the proper development method, students will not only be able to memorize the Qur'an well, but also possess mental toughness, social sensitivity, and exemplary morals that reflect Qur'anic values in everyday life.

### **Research method**

This research uses a descriptive qualitative approach with a case study type to examine in-depth the practice of emotional intelligence development in the Tahfidz program at the Kyai Sekar Al-Amri Islamic Boarding School in Probolinggo. By adopting a case study, this research allows for a more comprehensive exploration of the research subject, as well as providing significant contextual insights related to both individual and collective experiences of students (Ardyan, 2023), as well as to contextually explore educational values, the emotional

relationship between musyrif and students, and the dynamics of character development through memorization of the Qur'an. The research subjects consisted of Islamic boarding school administrators, tahfidz students, and active students, who were selected purposively based on their direct involvement in tahfidz activities. Data collection techniques included observation, interviews, and documentation (Wardatun & Khadavi, 2025). These three techniques were used to complement and enrich the information, as well as to gain a comprehensive understanding of the process of internalizing emotional intelligence in the students' lives.

The data was analyzed using the Miles and Huberman interactive model which includes the stages of data reduction, data presentation, and drawing conclusions.



**Figure 1.** Miles and Huberman Data Analysis

Data validity was maintained through triangulation of sources and techniques, member checking with key informants, and diligent observation throughout the research process. The researchers also recorded the entire research process in an audit trail for methodological transparency. Through this approach, the research is expected to provide an in-depth overview of the contribution of the tahfidz program in developing students' emotional intelligence in a holistic and applicable manner within the context of modern Islamic boarding school education.

## **Result/Findings**

### **A Brief Profile of Al-Amri Islamic Boarding School, Probolinggo Regency, East Java**

Kyai Sekar Al-Amri Islamic Boarding School, located in Sumberkedawung Village, Leces District, Probolinggo Regency, East Java, is one of the oldest Islamic boarding schools in the region. Founded in 1850 by KH Muhtadin, known as Kyai Sekar, the school initially adopted a Salafi educational model focusing on teaching yellow books and classical Islamic sciences. After a hiatus period, the school was revived in 1965 by KH Muhammad Suhud, and then underwent significant revitalization under the leadership of KH Abdullah Amroni since 1998. Under his leadership, the school developed an integrated Islamic education system that combines Salafi and modern approaches, covering levels of education from kindergarten to high school.

Based on interviews with researchers, Al-Amri Islamic Boarding School in Probolinggo has four leading visions, encompassing the aspects of Tsaqofah (Islamic character), Islamic personality, academics, and life skills. It is hoped that these visions will produce the best generation of religious people who are pious, strong in faith, and capable of fighting in da'wah

(Islamic outreach). As a school with ambitions in both academic and religious aspects, Al-Amri Islamic Boarding School is committed to continuously improving intellectual intelligence without weakening emotional and spiritual intelligence. This commitment is implemented in the students' routine activities and is a major target of the boarding school's tahfidz (memorization of the Qur'an).



**Figure 2.** Kyai Sekar Al-Amri Islamic Boarding School Foundation Mosque.

Leadership has been passed down to the sons and daughters of KH Abdulah Amroni, namely Mas Sayyidati Maghfiratus Syarifah, her husband, and younger siblings. Changes are increasingly visible in line with the needs and progress of the revolution. With the guidance of the asatidz (leaders), the Al-Amri Islamic Boarding School consistently upholds its principles and vision. The vision of the Islamic boarding school is to produce a superior, ideological, and competitive generation of Muslims through an integral education system that combines intellectual, spiritual, and life skills aspects.

### **Internalization of Emotional Intelligence Values through the Tahfidz Program**

Focusing on the research findings at the Al-Amri Islamic Boarding School in fostering students' emotional intelligence, these values are internalized through daily habits in the tahfidz program. This process relies not only on motivation and support but also requires intellectual intelligence and the ability to manage emotions. All matters related to emotional and spiritual skills in Islam are called akhlakul karimah and are thought to control clarity of the heart and be able to eliminate negative influences and thoughts that, in this case, are related to moral decline (I sofiani et al., 2024). This is in line with Yuliana, who stated that reading the Qur'an in all its glory has a positive impact on the mind and feelings, such as calming the heart and clearing the mind, because this activity is a form of worship and dhikr that reminds humans of Allah (Yuliani et al., 2024).

According to Goleman (2001), emotional intelligence encompasses self-awareness, self-regulation, motivation, empathy, and social skills. Accordingly, the tahfidz program at Al-Amri Islamic Boarding School explicitly teaches discipline, patience, perseverance, sincerity, and empathy. These values contribute significantly to developing emotional regulation and self-control (Goleman, 2001). These values are strengthened through daily habits, such as setting a

strict memorization schedule, fostering etiquette before and after recitation, and instilling collective responsibility within the halaqah group.

This effort addresses the increasingly crucial issue of adolescent character development in contemporary education, particularly amid shifting social values driven by globalization and digitalization. Core values such as patience, sincerity, discipline, empathy, and the ability to manage emotions are not only necessary as ethical standards but also essential prerequisites for developing a generation that is mentally resilient, emotionally stable, and adaptive to the complexities of modern life. Without strong character development, adolescents are at risk of experiencing an identity crisis, psychological instability, and moral disorientation in decision-making and building social relationships.



*Figure 3. Tahfidz activity program at Al-Amri Islamic Boarding School*

The implementation of the memorization program at Al-Amri Islamic Boarding School (Pesantren Al-Amri) to foster emotional intelligence is evident in the scheduled curriculum. Students are given five to six hours each day to memorize, divided into four sections: one hour after dawn prayers, one hour before school, one to two hours after afternoon prayers, and two hours after evening prayers. At each section, students are given the exact requirements: they must memorize at least one page in the morning and afternoon and review the memorized chapters (juz) in the afternoon and evening, totaling at least three. By the tenth day of memorization, students have completed one juz and are required to memorize the newly memorized chapter along with the previously memorized chapters. This fosters discipline, patience, sincerity, and perseverance.

Patience is a crucial value to instill in adolescent students, as it is an effective self-control tool against the pressures and temptations that arise in this fast-paced era. In modern life, a pragmatic mindset often dominates, leaving students unprepared for failure or unexpected situations. This impatience can lead to impulsive behavior, a tendency to give up easily, and aggressive interaction patterns. Therefore, it is crucial to develop a development program that focuses not only on moral aspects but also on developing rational decision-making skills and resilience.

Besides patience, sincerity is crucial in building internal motivation in students. Lack of sincerity can trap students in a competitive atmosphere and protracted social image building

(Wu et al., 2024). Without sincerity, students easily experience mental exhaustion and deep disappointment when their efforts are not appreciated. Sincerity is a fundamental element in shaping a generation that is spiritually strong and consistent in doing good deeds, even without recognition. Instilling the value of sincerity also contributes to developing empathy, which is necessary for enhancing prosocial behavior among adolescents.

Discipline is another character value that needs to be developed in adolescent students. Research shows that low levels of compliance and commitment to personal responsibility among adolescents can lead to difficulties in time management and long-term success (Qin et al., 2022). Discipline impacts academics and prepares students to face the challenges of the workplace and adult life, which require consistency and perseverance. Therefore, fostering discipline must be an integral part of character education.

Character development programs like the tahfidz program implemented at the Al-Amri Islamic Boarding School aim to strengthen these values. In this program, students are grouped based on their and memorization levels, supervised by a mentor and an assistant mentor. This activity aims to teach memorization and cultivate empathy and mutual support among students, which is crucial in addressing individualism and unhealthy competition that often occurs among adolescents. Increased empathy can reduce bullying, social isolation, and enhance cooperation within groups (Simra et al., 2024). Therefore, a comprehensive character development system that emphasizes the importance of social and affective intelligence must be implemented to foster a sense of mutual care, tolerance, and cooperation among students (Le et al., 2020).

In order to create an inclusive and collaborative environment, understanding these values is crucial. Without practical empathy training, students struggle to form healthy social relationships. Activities that promote collaboration and mutual respect are essential to prevent negative behavior among students and build understanding and mutual respect in their social interactions (Yin & Yong, 2022).

Similarly, within the annual target, students are required to take a tasmi' (literary examination) of five juz (chapters) in a single sitting, and a tahfidz (memorization) exam of all memorized juz (chapters) within a specified period of time as a prerequisite for returning home and moving up a class. All activities and targets in the tahfidz program are monitored and evaluated weekly in small forums of two to five students. With mentoring from a mentor, students receive spiritual motivation, personality and moral development, and assistance in identifying obstacles that hinder their tahfidz program. This significantly motivates students to focus on pursuing their noble goals.

Al-Amri Islamic Boarding School mentors consistently use an empathetic approach to assist students experiencing memorization difficulties. This approach creates a psychologically safe environment, allowing students to feel heard, understood, and unstressed when expressing difficulties. This emotional intervention fosters self-confidence and resilience, ultimately strengthening students' intrinsic motivation to complete memorization. This multifunctional musyraf role is a key component in the success of fostering emotional intelligence in Islamic boarding schools, as well as being a model of Islamic pedagogy that balances ta'lim (teaching) and tarbiyah (coaching).

However, despite the existing program, students are still accustomed to performing mahdoh (religious) worship, such as Tahajud prayer, Dhuha prayer, istighosah (religious

fasting), voluntary fasting, etc. This is an effort to manage students' emotions who often face stressful situations, such as anxiety during deposits, disappointment when forgetting memorization, or tension during the exam for moving up to the next juz (chapter). It is hoped that this pressure will not lead to negative stress, but rather be managed through a constructive spiritual and social approach, instilling the values of patience and gratitude. Furthermore, awareness is raised that increased memorization must accompany increased piety, obedience, and reflection of noble morals. This phenomenon is relevant to the theory of religious coping, which explains the use of religious approaches as a coping mechanism for psychological stress (Giono & Surawan, 2025). This suggests that a spiritual approach in education can be an effective strategy in managing emotions and improving students' mental health.

Emotional management is a pressing need for adolescents living under increasingly complex academic, social, and psychological pressures. Without these skills, adolescents are easily drawn into aggressive behavior, self-harm, and mental health disorders. The urgency of emotional development lies in maintaining psychological balance, building healthy communication, and responding to problems proportionately. Emotional management is also fundamental to dealing with conflict, overcoming stress, and fostering personal resilience in facing life's challenges. The psychosocial conditions following the COVID-19 pandemic have shown increased anxiety and stress among students, including those in Islamic boarding schools (pesantren). A report from the Indonesian Health Survey (Kementrian Kesehatan Republik Indonesia, 2023) Indicates that adolescents experience emotional disorders such as anxiety, fear of failure, and burnout due to academic and social pressures. A structured memorization program like that at the Al-Amri Islamic Boarding School provides a powerful regulatory tool for emotions.

Thus, the tahfidz program serves as a medium for internalizing applicable emotional intelligence values. This reinforces the idea that memorizing the Quran is not only a cognitive process but also a means of developing the integrity of an emotionally mature personality.

Table 1. Development of emotional intelligence at Al-Amri Islamic Boarding School

<b>Pillars of Development</b>	<b>Program Activities</b>	<b>Implications</b>
Discipline	Daily Schedule	Increase consistency and responsibility
Perseverance	Memorization Repetition and Gradual Recitation	Train focus, patience, and resilience
Empathy	The Role of the Musyrif and Routine Reinforcement Studies	Cultivate caring and mutual assistance

Spirituality	Madhoh Worship (Tahajud, Fasting, Istighosah)	Calm the soul, reduce stress, and build gratitude
Evaluation	Annual Exam and weekly small forums	Build self-confidence and mental resilience

### **Implications of the Tahfidz Program and Its Relevance to Contemporary Islamic Education**

The Tahfidz program implemented at the Al-Amri Islamic Boarding School demonstrates its relevance and strategic contribution to the development of contemporary Islamic education. Forming habits within the Islamic boarding school environment plays a fundamental role in shaping character and emotional intelligence. In the Tahfidz program at the Kyai Sekar Al-Amri Islamic Boarding School, habits are not merely physical routines but mechanisms for continuously internalizing spiritual and emotional values. The habit of waking up early, performing night prayers, memorizing religious texts, and maintaining good manners indirectly shapes students into disciplined, patient individuals who can manage their emotions well.

Habits formed through the tahfidz program are not the result of coercion, but rather a process of habituation and reinforcement of values. Consistent repetition of actions linked to religious values creates affective stability in students (Astuti, 2021). In this context, habits are crucial in fostering emotional intelligence because they foster self-awareness, self-regulation, and intrinsic motivation. Students accustomed to a tahfidz routine demonstrate greater levels of emotional stability. Diligence in regularly memorizing, patience in the face of memorization errors, and steadfastness in maintaining a daily schedule all reflect the development of emotional self-control developed through habits. In this case, habits are not merely mechanical activities but transform into a means of fostering emotional intelligence (Khadavi, 2023). As Goleman explains in his theory of emotional intelligence, a person's ability to manage themselves, understand others, and positively direct motivation are indicators of mature emotional intelligence. Observations at the Al-Amri Islamic Boarding School show that students who consistently participate in the tahfidz program tend to be calmer in the face of academic and social pressures and can stay focused on long-term goals.

Habits formed through the tahfidz program create neuroplasticity, strengthening neural connections related to emotional control and psychological resilience (R. Kurniawan, 2020). When students are trained to repeat memorization with discipline consistently, they are honing the brain's prefrontal cortex, which is responsible for decision-making and impulse control. This means that tahfidz educates students to be spiritually intelligent and trains the neurological structures that support healthy emotional management. Furthermore, the tahfidz process also encourages the formation of intrinsic motivation, key to developing resilient character. Students learn to set goals, work hard to achieve them, and enjoy the repetitive learning process. In this regard, the habit loop theory proposed by Duhigg and supported by studies (Djamaluddin, 2021) states that habits are formed from a series of cues, routines, and rewards. In Islamic boarding schools, cues such as tahfidz study time, routines in repeating memorization, and rewards in the form of teacher appreciation or improved memorization skills are crucial elements in forming positive habits. Adopting habits in Islamic boarding schools

also has implications for developing stable and resilient personalities. A study by Suwarno (Suwarno, 2022) found that simultaneous worship and memorization significantly increased students' emotional resilience, especially in the face of environmental pressures. Students who have a strong habit of memorizing the Quran have better control over feelings of anger, disappointment, or frustration because they are accustomed to calming themselves through dhikr (remembrance of God) and reciting holy verses.

In modern learning, this habit-based approach aligns with holistic learning, emphasizing a balance between cognitive, affective, and psychomotor skills. Islamic boarding school education with a tahfidz approach is an ideal form of integral learning, as it simultaneously instills scientific values, spirituality, and emotional resilience (Lubis, 2020). Habits serve as a bridge between theory and practice, between values and behavior. Ultimately, the success of habit formation, as a pillar of emotional intelligence in a tahfidz program, depends heavily on consistency, a supportive environment, and the presence of mentors who provide role models. Therefore, habit-strengthening strategies in tahfidz programs must be continuously developed with a more structured approach, including mentoring, monitoring students' emotional development, and strengthening intrinsic motivation through recognition of personal and social achievements.

Thus, it can be concluded that habits are not merely routines within the Islamic boarding school environment, but are a key pillar in developing students' emotional intelligence. Through the positive habits formed in the tahfidz program, students grow into individuals capable of memorizing and develop emotional resilience, discipline, and character strength, which serve as valuable assets in their personal and social lives. Amidst the increasingly rapid flow of modernization, Islamic education faces the challenge of producing a cognitively superior generation, spiritually resilient, and emotionally mature. In this regard, Al-Amri's integrative approach through the tahfidz program, synergized with spiritual and emotional development, provides a concrete answer to the needs of the times.

One of the program's key contributions lies in integrating emotional intelligence into the tahfidz curriculum. Al-Amri Islamic Boarding School does not position tahfidz solely as a textual Quran memorization activity but as a means of developing the students' holistic character and personality. The activities, delivered in an interactive, supportive, and exemplary atmosphere, enable students to memorize the Quran and learn to manage their emotions and develop patience, sincerity, and perseverance—character values essential in social life.

This concept is highly urgent given the current challenges facing Muslim youth, particularly related to moral degradation, lack of self-control, and high levels of psychosocial stress due to the penetration of digital technology. Data from the National Commission for Child Protection (KPAI, 2023) Recorded a significant increase in cases of bullying, juvenile delinquency, and social media abuse. This phenomenon demonstrates a value vacuum in the education system, which overemphasizes academic achievement without a balance between emotional and spiritual aspects. Therefore, Al-Amri Islamic boarding school presents a new paradigm that education based on the values of the Qur'an can function as a preventive system for the moral problems of contemporary adolescents.

In a digital era full of emotional challenges, Islamic education cannot simply emphasize mastery of teaching materials. An approach that addresses the emotional and spiritual aspects

of students is needed. The tahfidz program presents an integrative solution capable of addressing the emotional crisis of the younger generation of Muslims. This is emphasized by (Robikah et al., 2024) in their research at UIN Sunan Ampel Surabaya. Robikah emphasized that internalizing students' character values through the tahfidz program not only improves the ability to memorize the Quran but also forms strong character and good emotional control. Furthermore, this program is highly relevant in addressing the need for Islamic and applicable character education. Fostering emotional intelligence through tahfidz makes students better able to cope with social pressures, maintain good manners, and behave empathetically towards others. Thus, tahfidz is not merely a memorization activity, but rather a character education based on Quranic values. Based on these findings, there are several practical implications that can be developed, including the development of an EQ-based tahfidz curriculum by incorporating emotional intelligence indicators into the tahfidz program evaluation, such as reflection exercises, emotional journals, and spiritual mentoring. Furthermore, teacher training or tahfidz musyirif is to increase the emotional and spiritual capacity of mentors so they can become effective role models for students. And Holistic evaluation uses evaluation indicators that not only assess memorization achievements, but also the character growth and emotional balance of students. Conceptually, this approach is in line with the holistic Islamic education initiated by Al-Attas (1979), namely education as a process of internalizing adab (ta'dib), not merely the transmission of knowledge (ta'lim). Through the tahfidz program, students not only learn to memorize holy verses, but also familiarize themselves with spiritual values that shape moral and emotional awareness.

Thus, it can be concluded that the contribution of the Al-Amri tahfidz program to contemporary Islamic education is not only theoretical and conceptual, but also applicable and contextual. Its success in integrating the dimensions of tahfidz with emotional and spiritual development demonstrates that Islamic education has a strong bargaining power in shaping a generation that is not only intellectually intelligent but also emotionally mature and morally superior. Going forward, this approach deserves to be replicated and developed as part of curriculum innovation in both formal and non-formal Islamic educational institutions.

## **Conclusion**

The tahfidz program developed by the Kyai Sekar Al-Amri Islamic Boarding School has significantly contributed to the development of students' emotional intelligence and is relevant to the needs of contemporary Islamic education. Through the instillation of values such as patience, sincerity, discipline, and empathy, students are not only formed into memorizers of the Qur'an, but also individuals who are emotionally mature and have good morals. The integration of memorization, spiritual guidance, and emotional guidance in the tahfidz program has been proven to form positive habits and good emotional regulation among students. This shows that tahfidz can be an effective strategy in character education and the instillation of Qur'anic values applicably. With a consistent approach, this program is worthy of being a model of integral Islamic education and can be replicated in other educational institutions in order to shape a generation of Muslims who excel intellectually, emotionally, and spiritually.

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