



Learning Innovations in Enhancing Teachers' Emotional and Spiritual Skills

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Abstract

Learning innovations relating to emotional and spiritual intelligence based on this study are how the innovations contribute to the advancement of the teachers professional capacity of the elementary schools in Gorontalo Regency, Indonesia. The research understands that not just the knowledge of the material is sufficient to become a good teacher and looks into the pedagogical activities that would be involved in emotional regulation, moral presence, and spiritual clarity. A qualitative case study method was used to collect the data by means of interviews, classroom observations, and document analysis among five elementary schools that participated in the associated training program actively. The results indicate that teachers who develop emotional and spiritual skills show an improvement of self-regulation, strengthening relationship to their students and self-rediscovery of ethical commitment in their professions. Nevertheless, the combination of such competencies may be hampered by structural impediments, such as time requirements, diminished institutional assistance, and the prevalence of academically minimizing structures of policy-making. The research suggests a shift in teacher growth and school culture that claims emotional and spiritual intelligence as an essential part of life, rather than optional extras. The personal experiences of the teachers brought into the foreground with the support of this research will be integrated into the greater literature concerning wholistic education, character development, and the buzzes so-called ethical reconstruction of instruction.

Introduction

The education system in Indonesia currently faces a range of challenges related to the development of learning quality, which not only focuses on cognitive aspects but also emphasizes emotional and spiritual dimensions. In the pursuit of a more comprehensive and holistic educational approach, it is crucial to give greater attention to the development of teachers' emotional and spiritual skills. Teachers are expected not only to master academic content but also to create a classroom environment that fosters students' social and emotional growth while instilling positive spiritual values. This aligns with the demands of 21st-century education, which prioritizes adaptability to change, effective emotional management, and the development of strong character. The enhancement of emotional and spiritual skills among elementary school teachers is vital for creating an effective learning environment that supports students' holistic development. Emotional intelligence (EQ) plays a critical role in classroom management, especially in fostering a safe and engaging atmosphere for students (Ahmad & Chalid, 2025; Bozek, 2025; Chakkaravarthy & Bhaumik, 2025). Teachers with high emotional intelligence are more capable of recognizing and managing their own emotions, as well as being attuned to the feelings and needs of their students. This leads to more positive and meaningful interactions between teachers and students, ultimately improving the quality of

education (Indianto et al., 2020; Li et al., 2022; Amerstorfer & Freiin von Münster-Kistner, 2021; Zheng, 2022).

Furthermore, spiritual intelligence (SQ) also significantly contributes to enhancing the quality of learning. Spiritual intelligence pertains to the ability to comprehend and impart deeper life values such as tolerance, empathy, and cooperation. Teachers with high spiritual intelligence can integrate these positive values into their teaching, which not only benefits students' academic development but also contributes to their character formation (Rosadi et al., 2024; Ma & Wang, 2022). Thus, emotional and spiritual intelligence not only enriches the students' learning experience but also fosters a more harmonious teacher-student relationship. With the increasing need to cultivate teachers who are not only knowledgeable but also skilled in managing emotions and conveying positive spiritual values, various learning innovations focused on emotional and spiritual intelligence have been introduced. These innovations aim to support the development of teachers' emotional and spiritual skills so that they can create classrooms that are not only academically effective but also conducive to maximizing students' social and emotional development (Aithal, 2025; Jennings & Greenberg, 2009). Therefore, this research aims to explore how learning innovations can enhance the emotional and spiritual skills of elementary school teachers in Gorontalo Regency and their impact on the quality of teaching and student character development.

The importance of developing teachers' emotional and spiritual intelligence in education has been widely discussed in the literature. Research by Hilda (2023) indicates that a strong teacher-student relationship, built through empathetic communication, contributes to a more conducive and productive learning environment. Additionally, Suherman et al. (2023) emphasized that a flexible and innovative curriculum provides teachers with the opportunity not only to develop academic skills but also to strengthen emotional connections with students, which ultimately affects the quality of education. Teachers with high emotional intelligence can create more inclusive classrooms that support students' socio-emotional development. This is significant because emotional intelligence enables teachers to manage stress, communicate effectively, and create a safe and comfortable learning environment for students (Anggrella et al., 2024; Sekreter, 2019; Siddiqui, 2025). Moreover, the spiritual intelligence applied by teachers can provide a strong moral foundation for students, supporting their character development. While there is increasing awareness of the importance of emotional and spiritual intelligence in education, significant barriers remain in its implementation. One of the main challenges in education is the lack of comprehensive training for teachers in developing these two forms of intelligence. Some studies indicate that while training programs introducing the basic concepts of emotional and spiritual intelligence exist, their practical application in classroom teaching is often suboptimal (Lubis et al., 2023; Suhifatullah et al., 2021; Al-Shoubaki, 2024). This is primarily due to insufficient understanding and a lack of effective strategies for implementing them in daily teaching. Therefore, this research aims to identify the types of learning innovations that can help improve the emotional and spiritual intelligence of teachers in elementary schools in Gorontalo Regency.

Various learning approaches have been introduced to address this issue. One of them is cooperative learning, which has been proven effective in enhancing students' social skills and can be applied to the development of emotional and spiritual aspects within the classroom (Norito et al., 2022; Sari et al., 2024; Jenaabadi & Azarian, 2023; Saroyan, 2021). With this model, interactions among students and between teachers and students are not solely focused on academic content but also on reinforcing social values that can improve their emotional and spiritual skills. Through cooperative learning, teachers can create an inclusive environment where students feel valued and appreciated. This aligns with the findings of Kamaruddin et al.

(2023), which suggest that positive interactions in the classroom can strengthen students' socio-emotional skills, ultimately improving teacher-student relationships. Character-based learning can also be an effective method for developing emotional and spiritual intelligence by fostering values such as empathy, cooperation, and tolerance in the classroom (Giawa & Telaumbanua, 2023; Susanti & Nukman, 2024; Abiddin et al., 2024). However, despite the introduction of various innovations, many challenges remain in their implementation, especially related to limited resources and time available to teachers. Some studies also note that although there are training programs for teachers, the application of appropriate methods for developing emotional and spiritual intelligence is often hindered by a lack of support from schools and parents (Rahayuningsih, 2024; Andrei, 2023; Farras et al., 2025). Therefore, this research focuses on how learning innovations can support the development of teachers' emotional and spiritual intelligence more effectively, particularly by involving parents in supporting the learning process.

The literature related to the development of teachers' emotional and spiritual intelligence is diverse. Research by Mustafa & Sugiharto (2020) highlights the importance of physical education in building students' emotional and spiritual skills through sports, which can also inspire teachers to develop similar skills within themselves. Physical education not only aims to enhance physical skills but also teaches values such as tolerance and cooperation, which support students' emotional and spiritual development. Guidance and counseling programs focused on character development and emotional skills can also provide valuable support to teachers in managing their emotions and enhancing their overall well-being (Suryati & Salehudin, 2021; Kamboj & Grag, 2021). Research by Parhati et al. (2022) also shows that introducing strong spiritual values to teachers can enhance their teaching quality, as they become more capable of providing meaningful guidance to students.

The primary goal of this research is to explore how learning innovations can be used to improve the emotional and spiritual skills of teachers in elementary schools in Gorontalo Regency. This research also aims to identify the most effective learning innovations that can be implemented in elementary schools to develop these two forms of intelligence. Based on this research, it is expected to provide new insights into the importance of emotional and spiritual intelligence in primary education and offer recommendations for the development of more effective teacher training programs in the future. The novelty of this study lies in the approach to learning innovations that emphasize the development of teachers' emotional and spiritual intelligence while involving parents and the surrounding community as part of a more holistic educational process. Additionally, this study introduces a more cooperative and character-based learning model, which is expected to provide practical solutions for improving the quality of education in elementary schools (Usman & Zainuddin, 2021). Compared to previous research, which focused more on emotional or spiritual intelligence separately, this study offers a more comprehensive approach by integrating both aspects into the learning process. Thus, this study not only contributes to the development of theories related to emotional and spiritual intelligence in primary education but also provides practical solutions for classroom management and more effective teaching at the elementary school level. It is hoped that this research will make a significant contribution to educational policy in Indonesia, particularly in the development of teacher professionalism and the improvement of educational quality at the primary school level.

Methods

This qualitative descriptive research allowed the use of the methods of qualitative research and the case study research design to intensively study and observe the processes of the learning

innovation application and its effects by focusing on the emotional intelligence (EQ) and spiritual intelligence (SQ) in elementary school teachers. The choice of qualitative method was prompted by the fact that it is adequately suited to capture in-depth raw and lived knowledge and fine-grained observational knowledge of practices performed in natural settings.. In addition, a case study design was especially suitable to perform a deep research of complex educational phenomena that gave a possibility to trace the practical experiences of participants, the processes of implementation in concrete contexts, and a global effect of investigated innovations.

The five elementary schools taken in the research are SDN 6 Batudaa, SDN 6 Bongomeme, SDN 25 Limboto, SDN 2 Talaga Jaya and SDN 11 Limboto, the five schools are under the Gorontalo Regency. These schools were randomly picked following a purposive choice because of their active involvement and affirmed participation in particular programmes leading the integration of emotional and spiritual intelligence into teaching. Such a careful choice also made each school setting very rich in pertinent practices and serves as a source of valuable illustrations of EQ and SQ innovations. The breadth of school environments provided a range of experience and enabled the researcher to compare various levels of perception to the implementation process, difficulties faced and their effects.

Subjects were elementary school teachers who were selected by purposive sampling, finding the participants who were involved actively in training programs, or classroom interventions aimed to improve emotional/spiritual skills. They critically chose these teachers to participate directly in it, as they have great knowledge and reflective experience on how to use emotional and spiritual intelligence concepts in the educational environments. These criteria of selection were given priority to those participants who were able to contribute quality and very enriching accounts of in-depth information with regard to the meaningful reflections on innovations being studied, and thus making helpful contributions to the providers of this holistic information. Several qualitative methods were used to collect data in order to have a solid exploration of the phenomena. To begin with, a semi-structured interviewing method was used whereby the individual participant was interviewed individually thereby providing holistic accounts of their experiential, perceptual and reflectional interpretations. The interviews required information that touched on minute details such as conceptual knowledge of emotional and spiritual intelligence, classroom lesson strategies related to it, how it came into effect on student learning behavior and academic results, challenges and findings in relation to its application, and professional growth experiences on the same. Before carrying out the main interviews the researcher undertook pilot studies of the interview protocols on a subset of teachers. The piloting step was necessary to help streamline the interview questions and make them effective, clear and relevant hence adding reliability and depth to the responses.

Systematic visual observations of classrooms were carried out by non-participants to obtain the real and objective description of classroom life, interactions and the effective implementation of emotional and spiritual intelligence strategies. The researcher had no connection to the educational process and the natural behavior of teachers and students because he/she was a mere observer without involving in the process of teaching. Content field notes were also made during the process of these observations with the direction towards certain examples of emotional interactions, classroom control, student reaction, communication between teachers and students, and the unconditional inclusion of spiritual values in the learning process. These observations gave some much needed insight to what really goes on in the real classroom, and they verified the data that was collected through the interviewing of teachers.

The third method of data collection was document analysis with use of relevant documents and teaching materials; i.e., lesson plans, teachers reflection journals, student performance records, and feedback reports. The review of these documents allowed adding one more piece of evidence to show how the principles of emotional and spiritual intelligence were turned into actions in the sphere of teaching and defined in the process of instructional planning. Concrete examples were also shared in documents that validated research findings of interviews and observations and allowed achieving higher rigor and triangulation of the research data.

The analysis of the data was done by means of a thorough thematic analysis realized in phases. To begin with, the method of transcribing, reviewing, and systematically coding of data collected both by means of interviews, observation and documents were applied to discover the patterns of repetitiveness and the related themes. During the data reduction phase, the researcher carefully manipulated and classified the data, eliminating redundant or irrelevant data, and targeting in particular, the discovery of relevant trends regarding the undertaking and effects of EQ practice and SQ practice. After the data reduction step, the researcher completed data display where thematic categories were placed in coherent and organized narratives which made it possible to further deepen the understanding and interpretation of relationships among the identified themes which happened to be very complex. The last analysis step entailed why the conclusion was drawn and confirmed. The step included summarizing the formed themes, inferring patterns, and drawing general conclusions that allow answering the research questions. Themes regarding the effectiveness of emotional and spiritual intelligence practices in terms of their effects on classroom management and successful teacher and learners relationship as well as teacher professional advancement were clearly stated and coherent. Conclusions were always triple checked with the raw data sources which made them more reliable making the results a reliable factor.

To guarantee the study rigor, its validity, and reliability of the study in the results, the researcher used methodological triangulation by verifying the data with more than one source, namely, interviews, observations, and document analyses. Any inconsistency raised in this method of triangulation was re-analysed critically and incorporated in the study by further reflection or review of data. In addition to it, informal member checks among the selected participants contributed to second validation where one can be sure that the interpretations and discoveries were more in tune with the experiences and opinions of the participants. Furthermore, the researcher maintained detailed methodological documentation, including audit trails and reflexive notes, enhancing transparency and reliability of the research process.

Results and Discussion

This study aims to explore learning innovations that can enhance the emotional and spiritual skills of elementary school teachers in Gorontalo Regency. Using a qualitative approach with a case study design, this research delves into how the application of emotional intelligence (EQ) and spiritual intelligence (SQ) influences the quality of teaching and classroom management by teachers. Based on interviews with teachers from five elementary schools in Gorontalo Regency, participatory observations, and document analysis related to learning innovations, the findings provide profound insights into the importance of incorporating emotional and spiritual intelligence into education. Learning innovations that integrate emotional and spiritual intelligence significantly contribute to classroom management, improving the quality of teaching, and developing students' social and emotional skills.

Through interviews with teachers, several key themes emerged regarding the application of emotional and spiritual intelligence in teaching. These themes include the importance of emotional intelligence in classroom management, the influence of spiritual intelligence on

enhancing the quality of learning, challenges in implementation, and the benefits of developing emotional and spiritual skills for teachers. Teachers indicated that emotional intelligence is crucial in creating a conducive classroom environment, allowing them to better manage stress, interact with students, and resolve conflicts in the classroom more effectively. Additionally, spiritual intelligence is recognized as having a positive influence in shaping students' character, reinforcing moral values, and creating a more harmonious learning atmosphere.

However, the study also identifies several challenges in the implementation of emotional and spiritual intelligence-based learning innovations. These challenges include time constraints, a lack of deep understanding of the importance of emotional and spiritual intelligence, and insufficient institutional support to facilitate the implementation of these innovations. Despite these challenges, the benefits of developing emotional and spiritual skills are significant for teachers' professional development, improving teacher-student interactions, and fostering a more inclusive classroom that supports students' social-emotional development. These findings provide important contributions to the development of educational policies in Indonesia, particularly in terms of teacher professional development and the enhancement of primary education quality.

The Importance of Emotional Intelligence in Classroom Management

In schools effective classroom management means much more than disciplinary interventions: it is deeply connected to other skills that teachers have to know, control and make use of emotions that operate in their classrooms. EI teachers have a good chance of fighting different classroom situations in a constructive manner, to bring about a supporting and good learning atmosphere. This theme was brought out strongly in this study by a collection of interviews, classroom observations, as well as study of documentation. Teachers specifically and clearly cited better classroom interactions, decreases to stress levels, and better conflict managing capabilities with improved implementation of emotional intelligence strategies.

“Now I find myself calmer during class disruptions. I learned to breathe, pause, and respond thoughtfully rather than impulsively. It helps reduce stress for both students and myself.” (Teacher, SDN 6 Batudaa)

The quote presents valuable insights into the way emotional intelligence training can be used to transform the inner reactions of teachers to the stressor related to the classroom pressure. Instead of blindly reacting, the teacher has taken it upon himself or herself to use the mechanism of emotional self-regulation through breathing and stopping to effectively handle his or her emotional response. The transformation highlights the importance of self-emotional understanding and self-regulation suggested in classroom facilitation. The outlined habit of taking time to adjust emotional reaction is significantly relevant to resonate with the outstanding concept of social-emotional competence of teachers that is presented by Jennings & Greenberg (2009) and affirms the fact that the greater the social-emotional competence of teachers in managing emotional reactions, the higher the likelihood of establishing an emotionally safe classroom. Practically, this emotional control can assist the teachers in preventing gaining momentum in the disruptive behavior alternatively creating a calm environment favorable to effective learning.

Additionally, the personal psychological benefit emerges in the clear reference of the teacher to stress reduction as something that implies even greater consequences in the emotional life of students. Bozek (2025) reinforces this interpretation, noting that teachers' emotional

equilibrium significantly reduces student anxiety and encourages students to mirror these calming strategies, indirectly teaching them self-regulatory skills.

“Before the EQ training, I struggled with classroom conflicts. Now, using emotion-regulation techniques, conflicts are fewer, and when they happen, they are resolved more quickly.” (Teacher, SDN 25 Limboto)

In this reflection, it is evident that there exists a significant change of attitude in approaching conflicts i.e. the change of attitude has shifted to being proactive as opposed to reactive. The teacher sees emotional intelligence training (namely, emotion-regulation skills) as the key to handling, as well as hastening resolution of situations of disagreement in her classroom. This meaning can be traced directly to research by Sekreter (2019), who stresses that the emotionally intelligent teachers have a higher level of clarity when it comes to conflict and thus have the greater ability to solve conflicts in a positive way and keep classes stable.

More importantly, the fact that this teacher was aware of a decline in the frequency of conflicts indicates that prevents emotional intelligence measures were successfully integrated into the method of classroom management. The change in the nature of conflicts corresponds with the idea by Siddiqui (2025) that EQ-furnished educators and specialists actively work on building empathy and knowledge of situations in which the development of conflict in the classroom is highly probable. Therefore, the experience of this teacher demonstrates that emotional intelligence can turn into the direct applies to realistic and long-term change in the classroom.

Table 1. Observed Practices Linked to Emotional Intelligence

Classroom Practices	Observed Frequency
Calming techniques during disruptions	10 instances
Proactive conflict resolution	8 instances
Positive reinforcement methods	12 instances

This empirical evidence clearly depicts how emotional intelligence strategies have been conceptually included and practically applied in classroom procedures. The calming strategies are fostered to a large extent as there are 10 uses in total. The use of such calming strategies by teachers as short silences, deep breathing, and speaking in tones help to outline a transition of discipline and educational practice to psychological knowledge. This can be translated to make sense of the concept of the prosocial classroom provided by Jennings & Greenberg (2009), according to which emotional self-control will be one of the cornerstones of efficient classroom management.

Moreover, high rates of positive reinforcement (12 times) demonstrate the objective strategies teachers take to influence the behavior in the classroom in a positive way. Instead of the punitive means, these teachers exercise willful emotional intelligence to get students internally motivated. This habit corresponds to the results published by Indianto et al. (2020) and stating that emotional intelligence in the teaching profession can contribute greatly to the intrinsic motivation of students becoming both encouraging and proactive in the classroom environment and promoting academic and personal development.

The resulting figure forms a coherent and well-arranged picture of the actual plans that the teachers used to implement emotional intelligence into the classroom management. In essence, the diagram involves the illustration of three dimensions that are related and interdependent in such a manner that they support each other; these dimensions are Emotion Recognition, Emotion Regulation and Relationship Management. The base scale, Emotion Recognition, the epitome of which is to recognize the causes of stressful experiences on a personal level, is

devoted to the aspect of self-awareness, the necessity of which is conceptually identical to the statement of Chakkaravarthy & Bhaumik (2025) that being aware of emotional triggers is a fundamental principle of preventing the destructive effects of emotional responses on stressful events.

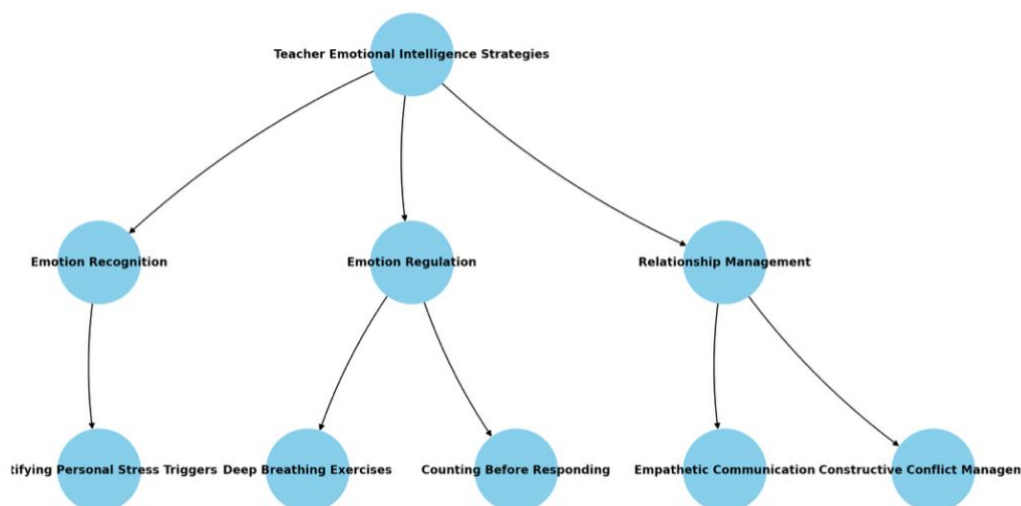


Figure 1. Teachers' Strategies to Integrate Emotional Intelligence

The second scale, Emotion Regulation, includes the overt initiatives like deep breathing techniques and counting to a response, which can be actively engaged by teachers in order to remain on the verges of emotional balance. These approaches align with theoretical viewpoints presented by Jennings & Greenberg (2009) and share the focus on emotional control as a key to the professional success of teachers in the long term. Finally, Relationship Management incorporates cordial communicative and positive conflict solving skills, all of which indicates the endeavors by teachers to create a positive relationship based on mutual respect and understanding. It is consistent with the findings introduced by Li et al. (2022), which indicates the decisive importance of the relationship between emotional intelligence and interactions in the formation of student engagement and a coherent classroom environment.

These results and discussions reported in this theme foundational theme vividly encourage the emotional intelligence strategies as a transforming source of classroom management practice. The personal experiences of teachers as well as observable in-classroom actions and organized graphic meanings depict a deep transformation in the way pedagogy is administered in a direction that is less based on emotional understanding and more concerned with controlled control of classroom situations. The changes go beyond behavioral changes to entail transformational trends on the psychological front of the teachers, making the classrooms more stable yet responsive to their emotions. The interpretations watertight, theoretically acceptable confirmation of such findings is made possible through carefully incorporating available scholarly research which makes it very clear that emotional intelligence training cannot be ignored in the professional development teacher programs.

The Role of Spiritual Intelligence on the Increasing Quality of Learning

Spiritual intelligence (SQ) has evolved to become important in contemporary education particularly in contexts and pedagogies of character. Contrary to religious indoctrination, SQ in education focuses on the enrichment of richer values like empathy, compassion, integrity, and connectedness, which play critical roles to the holistic development of students. It helps the teachers create those learning environments that do not focus only on cognitive conditions

of learning environments, but also on value-forming learning environments, where students can internalize moral purpose in relationships with academic learning. With education gearing towards development of not only intellectual but also ethical and emotional skills, the capacity to induce spiritual intelligence into their daily teaching practice becomes a necessity on the part of teachers. The numbers on this research study have shown that the more the teachers applied spiritual concepts in their education and teaching methodologies- both in content delivery and with interactions- the more the students show signs of greater involvement, richer characters, and better interpersonal relations within the peer groups. These findings are not only consistent with existing theoretical frameworks (Ma & Wang, 2022; Rosadi et al., 2024), but also provide empirical insights into how such integration operates in primary education settings.

“When we introduced spiritual values, students became noticeably more engaged. They now see the relevance of moral lessons to their everyday lives, which motivates them significantly.” (Teacher, SDN 2 Talaga Jaya)

Such observation made by this teacher represents the potential of spiritual intelligence in learning as the most dramatic source of change. The implication here is the perceived importance of moral education- people learn when they associate moral education with the personal experience and their moral values. This agrees with Ma & Wang (2022) who assert that spiritual intelligence allows students to place increased significance to learning thereby creating intrinsic motivation. The change of the attitude of the students approaches another dimension of the teacher in his reflection; the external rewards of compliance were transformed to value-oriented participation. Spiritual engagement as opposed to cognitive engagement invoked by performance measures makes learning purposeful thus helping in retention and agency of students.

Furthermore, the more intense interaction is not only behavioral but emotional and moral, implying the necessity to redefine the sense of the notion of a learner as being motivated. With education that nurtures both the mind and the heart, they start perceiving themselves as moral actors in their immediate surrounding-this is a critical aspect of 21 st century citizenship (Rosadi et al., 2024).

“Students seem more cooperative and empathetic after incorporating spiritual teachings. It’s clear they feel the classroom is a safer, more positive space.” (Teacher, SDN 11 Limboto)

This is a strong testimony about the classroom climate which is molded by spiritual intelligence as described in this quotation. In pointing out the awareness of the need to be more understanding and collaborate, the instructor supports one of the most important SQ roles: creating social harmony. The designated safe and positive classroom refers directly to socio-emotional advantages of spiritual learning, which were also reported by Amerstorfer & Freiin von Münster-Kistner (2021), who observed that, when teachers prepare students to empathize due to intentional decisions in curriculum, children feel less anxious, belonging and are more effective at collaborating.

More importantly, the safety mentioned here is not physical only but psychological--students are not just visible, audible, and respected. This supports the fact as stated by Ratana & Kaluge (2023) that SQ plays a crucial role in the connectedness of classes, generating mutual trust and minimizing cases of student-to-student conflict. Thus, spiritual intelligence does not merely complement academic learning; it establishes the very conditions under which learning becomes possible.

Table 2. Teachers' Reported Changes After Incorporating Spiritual Intelligence

Observed Change	Frequency Reported
Increased student participation	14 mentions
Improved student cooperation	12 mentions
Enhanced moral understanding	15 mentions

The frequency data herein offers very strong support of the fact that spiritual intelligence (when regularly exercised) will have very real behavioral and cognitive outcomes. The most common reported change- improved moral understanding shows that spiritual intelligence has a direct impact in developing morality and reflective skills of the students. This observation ecosystems the one of Abiddin et al. (2024), who claim that character formation, placed into the reality of daily classroom life and not advocated as an extracurricular issue, has the effect of generating students with a sense of moral agency.

Such rise in the number of participation and cooperation indicates a pedagogical setting in which students are no longer subjected to any form of rules, but rather willing to be involved. According to Romadoni et al. (2023), this kind of internalization towards pro-social behavior implies that students being taught within spiritually informed contexts have higher chances of showing compassion, settling disputes in a peaceful way and accepting teamwork as a style of learning. These behavioral patterns have direct impacts on academic performance, reducing diversions, and maximizing the time to be spent doing intensive activities.

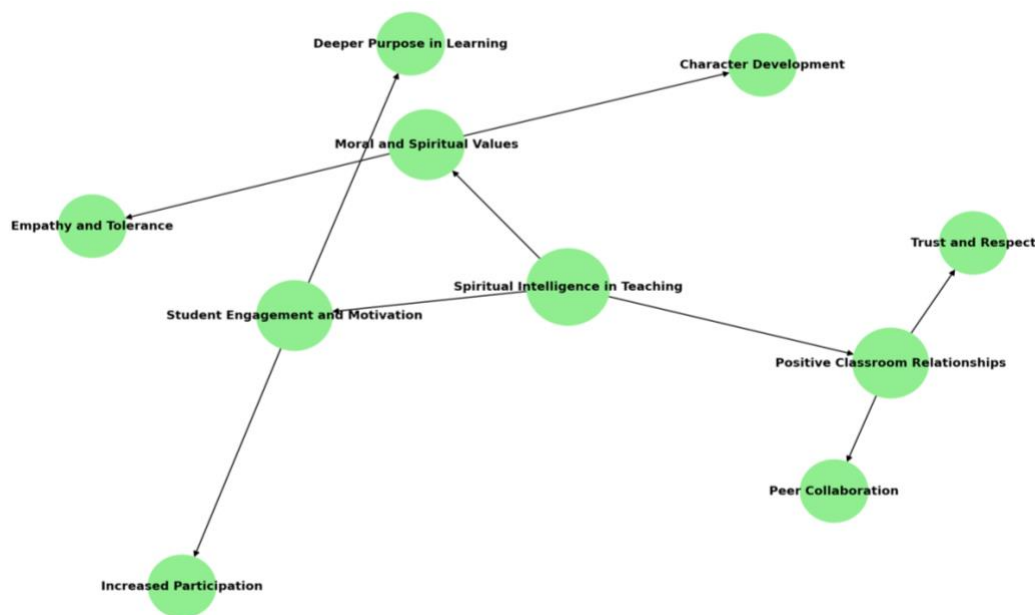


Figure 2. *Spiritual Intelligence in Enhancing the Quality of Learning*

Figure 2. summarizes the working model by which spiritual intelligence signals and changes the ecosystem of a classroom. SQ in its essence appears in three overlapping areas (1) integration between moral and spiritual values, (2) motivation and engagement of the students, (3) development of positive relationships and classroom culture. Every node depicts mechanisms of transformation. As an example, empathy and character development under Moral and Spiritual Values highlights the process of making values not just abstract values, which can be implemented. The Deeper Purpose in Learning and Increased Participation is emphasized by the fact that the students do not merely follow the educational processes but devote their personal resources in them. Last but not least, Trust and Respect and Peer

Collaboration are the relational payoff: an atmosphere in which both emotional security and mutual accountability are present.

This visualization has the potential to confirm the findings made by Rosadi et al. (2024) and Giawa & Telaumbanua (2023) that have revealed the importance of spiritual literacy as the key to creating value-based education that is emotionally rich and socially meaningful. The construct in this image has also directed back to a recursive cycle: the more students feel a sense of trust and cooperation, the more responsive they become to moral learning and participation, and the more the integrative feedback loop of SQ in practice is established. The introduction of spiritual intelligence in the teaching activities has a tremendous effect on the face of primary education. By means of instruction loaded with values, directed interaction and affective pedagogies, teachers will develop classrooms in which learning is not only based around a body of knowledge but also conscience as well. The aggregate results indicate that learners subjected to spiritually intelligent backgrounds are portrayed not just a further appreciation in academics, but also a metamorphosed emotional and moral consciousness.

Notably, these changes do not appear by chance, but pedagogical remodeling design views moving toward spiritual development as a not secondary component of the process. The results in this case prove the theory already existing at the cognitive level, but venture further by providing empirical evidence of the situation observed in the classroom. Spiritual prowess therefore is not presented in illusive philosophy but as recurring and rationale educational innovation with immediate and explicit outcomes to character education, curriculum design, and school policy change.

The issue of implementing Emotional and Spiritual Intelligence

Since emotionally and spiritually conscious pedagogy is a growing concept in contemporary education, it is also necessary to discuss the obstacles to it on structural, cultural, and operational levels. As transformative as emotional and spiritual intelligence is, it involves deliberate changes in mind-sets, policies, use of time and preparation of teachers. Data analyzed by this study show that those teachers which realize the importance of EQ and SQ also face systemical difficulties which do not allow complete integration. Such obstacles are not created alone, but portray organizational preferences of attachment that commonly favour academic performance and standardized results rather than complete child development. The examination of the details of such obstacles offers crucial perspective on the needs of policymakers and pedagogues to harmonize the policy and pedagogical transformation, in the support of such innovations on a long-term basis.

“Time is our biggest enemy. The school schedules rarely allow the detailed discussions needed for deeper emotional and spiritual teaching.” (Teacher, SDN 25 Limboto)

This quote identifies one of the important structural constraints within schools time constraint. Educators usually teach to tight schedules with a cognitive and examination focused agenda. The complaint over the absence of the so-called detailed discussions alludes that the EQ and SQ cannot go in hand with a rushed curriculum. This resonates with Suherman et al. (2023), who protest that overloaded curriculums in Indonesian schools limit the potential of teachers in engaging reflective and value-laden pedagogy. Spiritual and emotional abilities need room: time and psychological preparedness by the teachers and the students so that they can search and digest greater values in this life. EQ and SQ are superficial or not applied at all when space that should have been dedicated to them is squeezed by the administrative needs and test preparation.

“Not every teacher fully understands or values EQ and SQ. Many still focus primarily on academics and see emotional or spiritual aspects as secondary.” (Teacher, SDN 6 Bongomeme)

Deeper epistemological obstacle can be seen through this quotation as many teachers fail to see emotional and spiritual intelligence as a part of teaching. This attitude is an indication of the deep seated paradigms where teaching is a delivery of information, and student success constitutes only academic performance. The same has been noted by Azis (2021) who myopically stated that non-cognitive competencies have been a marginalized component in the context of education as a result of low awareness and training. Lacking a basic knowledge of how emotional and spiritual skills are useful in terms of academic achievement and personal growth, the teachers might easily downplay the utility and relevance or completely reject it. It is not simply a matter of knowledge that one has to struggle against but also a matter of belief system and professional identity: it becomes questionable what the traditional role of the teacher as a mere transferor of academic knowledge is and there has to be a change in the way the teacher has to be conceptualized as a promoter of complete development.

Table 3. Challenges Identified by Teachers

Type of Challenge	Frequency in Interviews
Time Constraints	9 mentions
Limited Teacher Training	7 mentions
Lack of Institutional Support	8 mentions

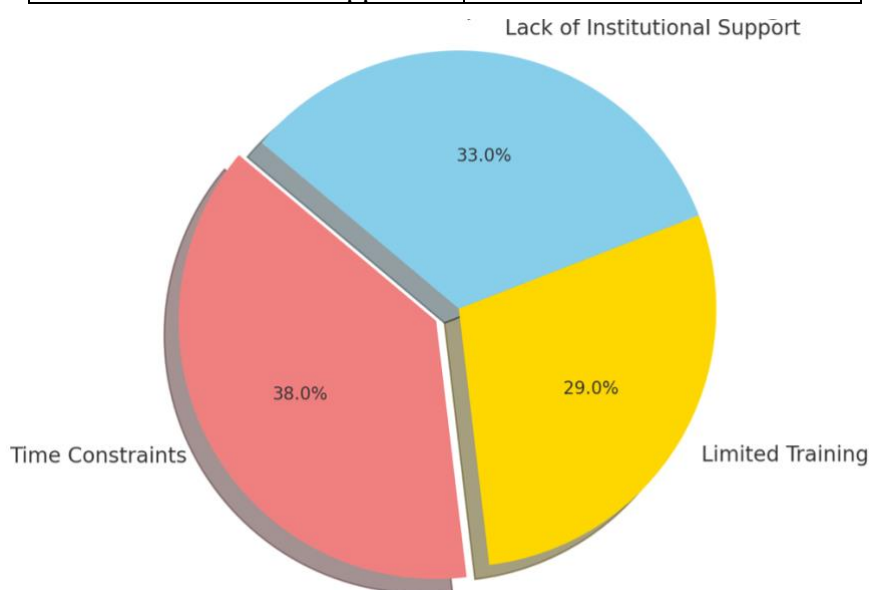


Figure 3. Distribution of Implementation Challenges

The frequency data shows that not having enough time is most often mentioned as the barrier (9 mentions), second closest is insufficient institutional support (8), and inadequate training (7). These are three components which are strongly tied up. Time limits are not always just a question of timetable in the classroom but are more a factor of policy that focuses on covering much (or all) or little within the system (i.e., content over experience). This is further aggravated by a lack of institutional support, i.e. The absence of structural scaffolding is provided by things like an administrative push or program recognition. In the meantime, teachers may not have the confidence or tactics to meaningfully integrate EQ and SQ into their teaching due to a lack of training on a wider level. The three barriers of this triad are not

personal resistance but instead a more systemic form of neglect in which the holistic development is rhetorically supported but lacks practical support (Zaputra et al., 2022).

The fact that time, institutional support and training are nearly equal highlights a vital point of understanding, implementation failure does not occur because there is a weak step at one point but a bottleneck somewhere within the system. Everything reinforces the other. To give one example, untrained teachers might not lobby successfully to the administration either to change programs or to provide them with time or flexibility. Such systemic entanglement is aligned with those of Wijayanti et al. (2021) that state the horizontality of education objectives and poor inter-stakeholder cooperation usually hinders the incorporation of social-emotional learning into the Indonesian primary school.

The barriers listed herein provide a bleak yet needed picture of what is facing implementers in a bid to establish emotional and spiritual intelligence in schools. They represent a mismatch between structural requirements of the comprehensive aims of EQ and SQ programs and the realities of school systems with hard treatment schedules, single-bottom delivered on specific measurement of success, and immature professional infrastructures. To overcome these obstacles, there must be a response at a higher level: curricular redesign based on the assumption of less content, institutional ascendancy so that there will be support to holistic education, and strong professional development to recontextualize teacher identity and practice.

The results also indicate that any policy which will be implemented in future to scale the integration of EQ and SQ should be an expansive policy but not a wishful policy. The danger of fragmented endeavours, however, is that such innovations will become a form of tokenism, where these interventions become mere gestures instead of practices of change. The potential of emotional and spiritual intelligence can only be fulfilled in the process of building learners not just academically proficient but also who are emotionally stable and morally constructive through system-wide alignment.

Advantages of Emotional and Spiritual Skills Development among Teachers

Though student outcomes commonly get a lot of the attention when it comes to educational innovations, there is simultaneously an equally powerful impact on teachers themselves (at least when such teachers become creatively involved with emotional and spiritual intelligences). The information provided by this research shed light upon the process of EQ (Emotional Quotient) and SQ (Spiritual Quotient) formation and the fact that the teachers involved in this study underwent the change in the ways they handle their own emotions and overall attitude to the students, work with stress and with their own perception of the morale aspect of the career. The positive effects that the participants saw were not kind of functional, e.g. discovered management of the classroom, but existential, and reflective in nature, affecting their self concept, mental well-being and sense of purpose. Four quotations may summarise those internal changes and here is the analytical interpretation of each of them.

“After developing my emotional skills, I feel more in control, even when students are misbehaving. I don’t let my frustration explode like I used to. Instead, I understand what triggers me and choose to respond wisely.” (Teacher, SDN 2 Talaga Jaya)

This assertion signifies a sizable transformation on the emotional understanding and self-management. The description given by the teacher goes beyond technique and indicates a radical alteration at the level of cognitive-emotional processing. Where emotions used to rule and trigger action that could be disruptive, today there is a wait, a time of metacognitive jump where the action can be taken consciously and in accord with one values. The given type of

emotional discipline plays a central role in the main construct of EQ as suggested by Goleman (1995) and then echoed by Sampetan (2023), who outlines the fact that emotionally intelligent teachers are not only better capable of handling interactions with others but also capable of handling the intrapersonal environment, as well through defining emotional hot spots, redefining stressful situations, and employing emotional restraint.

Most importantly, this transformation is not represented in terms of suppression; it is seen as regulation holding on to oneself without loss of realness. This applies to classroom implications significantly: the emotional safety is created when a teacher reacts instead of responding, teaching the students how to employ self-regulation, and hence prevents building the chain of increased tension. The gain is also beneficial to the mental wellbeing of the teacher since emotional instability is a known mark of burnout. Therefore, it is a pedagogically effective, yet personally guarding change in behaviour.

“Teaching becomes more meaningful when I bring in spiritual values. I’m not just delivering content—I’m shaping human beings. That gives me a sense of moral responsibility and fulfillment I didn’t feel before.” (Teacher, SDN 11 Limboto)

This is a quote representing the reconceptualization of teaching role: it was no longer about the deliverer of content but a moral and spiritual tutor. The transition of identity into human cultivator marks the appearance of the spiritually grounded professional culture. This idea the teacher actually outlines here can be equated with the notion of calling characteristic of vocational texts, that is, taking upon oneself the task of duty through work is also a way of making some contribution towards the common good (Usman & Zainuddin, 2021). The fact that the teacher appeals to the concepts of “fulfillment” and “moral responsibility” highlights the strong inherent motives that spiritual intelligence makes available.

Notably, this enhanced sense has a positive implication on rescue, job satisfaction, and continued interest in pursuing the career. According to Aithal (2025), educators who view their work as meaningful in a spiritual sense have more chances to stay committed in the conditions of systemic pressures and performative demands as well as the poor institutional support. The ability to see beyond the syllabus—to the shaping of hearts and character—helps teachers contextualize their work within a broader moral narrative. This, in turn, can sustain motivation, buffer against cynicism, and transform routine pedagogical tasks into acts of moral care.

“When I started integrating spiritual intelligence, I noticed I was more patient, even with difficult students. It’s like I started seeing them not as problems, but as individuals with stories I need to understand.” (Teacher, SDN 6 Bongomeme)

This reflection shows how realistic the radical transformation in perception is that SQ can enable: one based on viewing in deficit-reduction terms (e.g., in terms of such labels as the one used here, difficult students), and the other in humane terms, via empathy and storytelling. Even though it has been talked about as spiritual intelligence (Al-Shoubaki, 2024), spiritual intelligence is not restricted to religious or doctrinaire materials but is a heightened ability to be compassionate, present in relationships, morally sensitive. Such teacher discards the view of misbehavior by students as defiance and disregard but sees it as a cue—an attempt to communicate un verbalized needs or situational circumstances. The ability to exercise such interpretive flexibility is a key hallmark of spiritually and emotionally intelligent teachers and they do not jump to judgement but lean towards a query.

What is quite outstanding is the change of the posture of the teacher- with control to understanding. They achieve this, not only humanizing their students but also changing the

ecosystem of a relationship in the classroom. Such strategy finds firm ground in the trauma-informed pedagogy and restorative education literature (Romadoni et al., 2023), according to which this perspective on students not only promotes emotional security, despite conflicting interactions, and engagement increases. The patience on the part of the teacher, in this case, is a strategic moral posture, i.e., the posture that defuses tension and creates a classroom atmosphere of dignity and mutual respect.

“Before, I used to carry the stress home. It affected my sleep and my mood. Now, with the emotional strategies I’ve learned, I can process my feelings better and protect my peace of mind.” (*Teacher, SDN 6 Batudaa*)

And in this case, the advantage of emotional intelligence goes beyond the boundaries of classroom work and becomes an issue of psychological sustainability. The stress being brought home metaphor conveys one of the most widespread problems that teachers have to face which is emotional labor spillover. Being a relational profession, teaching can subject people to pressure-laden interrelations, regular emotional requirements, and a minimal chance of recuperation. Such stressful loads are generated, and without proper emotional intelligence strategies, they wear out sleep, mood, and a general well-being.

The evidence that is presented by the teacher shows a change to emotional limits and self-care. Techniques such as journaling, reflection, mindfulness, or reframing can be considered strategies to process feelings since such practices have been proven to reduce chronic stress and enhance cognitive flexibility (Suryati & Salehudin, 2021). The teacher is not withdrawing, but maintaining the ability to be in the present, to be consistent, and to be effective through careful protection of the teacher owning their own “peace of mind.” What this means is that sustainability occurs due to emotional intelligence, such teachers are able to sustain, as they do not lose themselves through giving. Besides, this is consistent with an overall project to make teacher well-being a fundamental element of school quality. Not only do healthier teachers educate more effectively, but they can also demonstrate resilience, presence, and control of the feelings to the students as well. The personal gain, in such a manner, turns into the pedagogical resource.

Such stories emphasise that emotional/spiritual teacher skill building is not just a peripheral addition to the profession, it is central to the sustainable future of the profession, its moral standing and the associations between them. By developing emotional awareness and spiritual intent, educators can better deal with work-related stress and develop more compassionate relationships with students, and also walk through their job with more sense of meaning. Their changes are not isolated but the workings of a whole system because emotionally supported teachers who live and work according to spiritual principles create classrooms, which are safe, inclusive and values-oriented. Notably, the mentioned benefits also create concerns to teacher training and educational policy. Emotional skills and spiritual skills cannot be attitudes or extracurricular considered as the so-called soft skills, but they must be core elements of the meaning of teaching with integrity and sustainability. The voices of this research are advocating a re-conceptualized pedagogy a pedagogy in which the emotional and spiritual growth of students is not just the destination but an experience of the teachers as well.

Reclaiming the Human Core of Education

The paper has brought into the fore a fundamental reality that lies behind a lot of the popular discussion about education yet which is infrequently considered deeply enough; teaching is not, and should not be understood simply as the provision of information but a process of human formation. The results of the given study support the idea that emotional and spiritual

intelligence are not an additional virtue but the basic prerequisites of constructive teaching and learning. It can be argued that EQ and SQ are not autonomous abilities but catalysts of change that transform the overall educational system because when teachers who had worked to evolve those intelligences were asked to reflect on the personal change they experienced, how their classroom environments had improved, and how much stronger their moral compasses had become in the process, they answered these questions uniformly, and overwhelmingly: A lot, much better, and very much so. However, despite this, the education systems still regard these dimensions as peripheral and they are usually given as options rather than being incorporated in the regular training process or they are just mere rhetoric that has little or no representation in policy or practice.

The existing teacher professionalism model is still grossly technical and even performative, and the model is enveloped by the anticipations of curriculum delivery, data-based instruction, and accountability, which are measurable. Although such aspects perform their functions in terms of quality assurance, they are not able to consider the emotional and ethical work, which teaching requires. As demonstrated in this study, teachers are regularly finding themselves in emotionally fraught passages of their day, whether undertaking trauma work with students, conflict resolution, or struggling with their own frustration and none of them have an abundance of tools to do this work responsively and with lasting resources. The lack of systematic consideration of emotional and spiritual growth implies not only an oversight, but rather a systematic fault: the system depends on emotional integrity of the teachers, without, at the same time, valuing those capabilities that it uses to wage war. The same can be said about Kamboj & Garg (2021), who lamented that teacher well-being and emotional labor should be treated as the institutional infrastructure, rather than personal virtue.

To that extent, emotional and spiritual intelligence cannot be integrated via a revision of pedagogy, but via an epistemic alteration of our conception of education per se. There is no way to apply EQ and SQ but rather a matter of being that colors both how teachers live their lives and live their roles. They demand a pedagogy of presence, a pedagogy of attention, a pedagogy of seeing students not as statistical data and behavioral issues but as moral and emotional beings who are shaping up. It can be reinforced by Amerstorfer & Frein von Münster-Kistner (2021) who argued that emotional relatedness relationships with a teacher are at the foundation of cognitive engagement and identity building. What is brought to the table by this particular research is a more concrete evidence of such relationships actually being the result not of policies ordering but of teachers being innerly transformed when they are allowed to develop their own ethical lucidity and emotional sophistication.

The ramification of this is especially urgent when character education policies in Indonesia, and other countries are considered. Although, national frameworks stress the significance of values and moral growth only little help is provided on how those ideals should be implemented in real classrooms. Teachers are supposed to demonstrate character, and they are not assisted towards shaping their own character. This discrepancy between policies and implementation results in trivial compliance (best) and burnout (worse) as Suherman et al. (2023) notes. The results of this research make it clear that real moral and emotional modeling will never happen unless teachers themselves get seriously involved into substantial emotional and spiritual learning. Otherwise, character education is face the danger of being performative involving slogans and rituals rather than the actual experience of empathy, patience, and integrity.

Further, the cultural sensitivity of spiritual intelligence in Indonesia presents a strong possibility of basing education change to native values instead of standards mediated by

foreign countries. Positioned as a piece of the cultural worldview rather than institutional religiosity, spirituality represents a closer idea of a human being as relational, interdependent, and ethically responsible. In the context of such considerations, it is important to note, as Parhati et al. (2022) and Rosadi et al. (2024) highlight, that the moral aspects of education are not appendices therein; particularly, they are the cornerstone (along which knowledge is supposed to be directed towards social assimilation and human well-being). Thus building spiritual intelligence in the teacher tribe is not an imported idea, it is recovering the teaching cultures that have already been retailored in the context of the culture. However, in order to make this happen, spiritual literacy has to be brought up to be not an inspirational fringe, but a professional requirement- and this is best achieved by training, discussion, and reflective practice, based on local wisdom.

It is also vital to mention the institutional structure in which such intelligences will be nurtured in. The educators in the given study manifested a desire to have extra time, resources, and a common language that could help them follow through on the emotional and ethical intricacies of their profession. This is not the case because the people refuse to believe in EQ or SQ but because there is such a set of structural conditions as the preference that is given to the curricular velocity over the pedagogical depth. When, according to Wijayanti et al. (2021) and Zaputra et al. (2022), institutional priorities are not aligned to relational and ethical goals, teachers are in a sense of moral dissonance: they are supposed to care, to listen, to guide, yet only within the boundaries of an outcome-driven system. Not only does this prevent the development of EQ and SQ, but threatens to give rise to cynicism and drop-outs among those who find their inner allegiances unrecognized or immaterial.

Retrieving the human heart of the task of education is therefore not look backwardism but a matter of strategy. It requires teachers to be nurtured not only as professionals in the field of curriculum but as people of morals--individuals through whose own emotional and spiritual growth their efficiency largely depends. It needs school leaders that exemplify vulnerability and presence more than compliance and surveillance. It requires policies where well-being of teachers are not a welfare concern but the requirement of good education. And above all it invites us back to the question at the center of all education, what is the sort of person who is sought by this practice, not only of the pupil, but of the teacher as well?

The results in this research have a lot to answer to this question. What they show is that, providing teachers with access to emotional and spiritual skills, turns them not only stronger and more effective teachers, but also provides them with a sense of purpose, makes them more tolerant with students, and more at peace with themselves. This is not a chance by-product, it is the essence of what education has to aim to bring out. In a world of dispersion, acceleration and technocracy driven by its own logic, such results suggest the need to go back to the slow, to contemplation, to human skill. They remind us that the future of learning might not call us to do more innovating, but to look more closely into the lives of our teachers at their emotional and spiritual levels.

Conclusion

In this work, we have explored the stratified topography of emotional and spiritual intelligence in the work of teachers, not as abstract theoretical concepts or as momentary measures, but as lasting aspects of the human, intellectual and moral teaching experience. The results indicate that when the teachers are given a chance to develop these intelligences, they do not just receive new skills; it is a postural, perceptual, and purposive transformation process. Instead of turning them into tools, emotional and spiritual intelligence turns into lenses- the modes in which an educator perceives himself, his students, and the ethical burden of his actions.

This transformation however is not neutral. It refutes the hegemonic grammar of schooling which still structures the teaching in terms of cognitive products, performance accountability, and machine-like professionalism. The vision of workUse our own words, in this study, sounded by teachers was richly relational and ethically chargedand it could not be aligned to the time-constrained timelines, contradictory policies and organizational indifference to the emotional realities of the teacher work. The result is an apparent tension between the deep inner life of the teacher and the leveling forces of the systems within which they are designed to work. It is not that such tension occurs in only a specific context, rather, it is a world crisis of how education models value, impact, and success.

But the presence of this tension indicates the possibility as well. Emotional and spiritual intelligence not only provide a collection of insights as regards to teaching, they also point out towards the existence of an alternate epistemology of education as such. A presence--not control; wisdom, not efficiency; formation, not just performance--oriented one. Individual teacher as an object within this frame is not merely knowledge worker or behavioral manager; a teacher is an ethical agent, and one moving between revealing power, care and transformation relationships. In that regard, their emotional and spiritual growth is not an added luxury, but a professional and ethical requirement. The consequences are huge. Institutions shall need to remodel themselves to enable teachers to cultivate emotional resilience, patience, empathy and moral clarity in them because they are teachers whose effectuation is inkeyed by those requirements. It will take more than an occasional training but a meeting of the minds of how a teacher is trained, how he can exercise leadership, and how a new education policy can be developed. Development in the profession should be based not only on standards but also on the ethical reflection space and emotional inquiry. School leadership needs to be redefined in terms of leader as a managerialism to moral stewardship. And educational policy needs to move its locus of focus off of the output and onto ethos, off of compliance and into care.

What this research finally shows is that it is not an inner world of the heart and the soul of teachers that should remain unseen it is an active field in the ecology of learning. They determine the nature of power held, the nature of relationships between, the nature of delivery of knowledge and the maintenance of dignity within the classroom. Cultivated, the inner levels do not simply better teaching, they make it human. They do more than making behavior stable; they foster trust. They do not only assist the teachers to survive, but to become. At a time in which everything seems to go faster, to become smaller, and to reach a point of greater emotional and spiritual impoverishment in the profession, this work proposes not a program, but a proposal: to revitalize education we must revitalize the emotional and spiritual sources of those who make it possible. Education is and has always been very human. This study reiterates the point that any system that has forgotten it, regardless of whether it is efficient and/or quantifiable, will eventually fail to educate as it is supposed to be.

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