

Jurnal Konseling Religi

ISSN : 1907-7238

E-ISSN : 2477-2100

DOI : <http://dx.doi.org/10.21043/kr.v15i1.22707>

Vol. 15 No. 1, Juni 2024 | 45-62

<http://journal.iainkudus.ac.id/index.php/konseling>



## Enhancing Character Values Based on Emotional Intelligence (EQ) in Muhammadiyah Modern Pesantren Pleret Yogyakarta

Sutarman<sup>1</sup>, Muhammad Ragil Kurniawan<sup>2</sup>, Parjiman<sup>3</sup>, Yusron Masduki<sup>4</sup>, Baidi<sup>5</sup>

<sup>1,2,3</sup>*Universitas Ahamad Dahlan Yogyakarta Indonesia*, <sup>4,5</sup>*Universitas Islam Negeri*

*Raden Mas Said Surakarta Indonesia*

<sup>1</sup>*sutarman17@pai.uad.ac.id*, <sup>2</sup>*ragilkurniawan@pgsd.uad.ac.id*, <sup>3</sup>*parjiman@ilha.uad.ac.id*,

<sup>4</sup>*yusronmasduki@gmail.com*, <sup>5</sup>*baidi@yahoo.com*

### Abstract

This research is motivated by the negative impacts of advances in digital technology, such as the rise of Santri in Pesantren who are disrespectful towards their Ustadz, promiscuity, early marriage, and the increase in bullying behavior by Santri toward their friends. This research aims to examine: (1) increasing character values based on emotional intelligence at Muhammadiyah Modern Pesantren Pleret Yogyakarta, and (2) the benefit of increasing character values based on emotional intelligence at Muhammadiyah Modern Pesantren Pleret Yogyakarta. This research uses a qualitative approach with descriptive methods. Primary data sources in this research were obtained through observation, interview, and documentation techniques, while secondary data were obtained through relevant journal articles and books. Data analysis was carried out by triangulating data sources. The research shows that: (1) increasing character values based on emotional intelligence (EQ) at Muhammadiyah Modern Pesantren Pleret Yogyakarta includes: a better understanding of religion, development of social skills, increased self-confidence, and better communication skills. (2) The benefit of increasing these character values is that Santri can face life's challenges and become an individual with character, empathy, and positive contributions to society.

Keywords: Character Values, Emotional Intelligence (EQ), Muhammadiyah Modern Pesantren

## Introduction

The background to the problem in this research is the negative impact of advances in the field of digital technology in Pesantren. The problems, such as the rise of Santri in Pesantren who are disrespectful towards their Ustadz, promiscuity, early marriage, and the increase in bullying behavior by Santri toward their friends. If there is progress in the field of digital technology, if it cannot be used properly (Adam and Fazekas, 2021), the consequences will be detrimental to the Santri themselves, namely: (1) the rise of Santri who are disrespectful towards their Ustadz (Wronowski and Urick, 2021); (2) promiscuous relationships (Partington 2021); (3) early marriage (Malik, Nadeem, and Adil 2022), and (4) widespread bullying behavior by Santri toward their friends (Lucas-Molina et al. 2022). Apart from that, it also has an impact on the emergence of various social problems, dependence on online games, and so on (Pabbajah et al. 2020) (Muassomah et al. 2022).

This condition is very far from the ideal conditions expected in the world of education. The ideal condition is when education provides academic knowledge and forms strong character (Yulianti and Sulistiyawati, 2020), based on positive values and emotional intelligence (Guerra-Bustamante et al. 2019). However, the obstacle faced is the lack of in-depth understanding of how character values can be improved through the internalization of emotional intelligence (EQ) values in the Islamic education environment. The research gap that emerged was the lack of in-depth research efforts on emotional intelligence (EQ) values which could be used as a basis for developing and improving Santris' character values in the Islamic education environment, especially at the Muhammadiyah Modern Pesantren Pleret Yogyakarta. Therefore, the ideal condition that is hoped for is a deeper understanding of how EQ values can be integrated with character education, and how this can hone Santri in developing better character values.

This research aims to examine the increasing of character values based on emotional intelligence (EQ) at Muhammadiyah Modern Pesantren Pleret Yogyakarta. A deep understanding of character values, and how Santri's character values can be improved through internalizing emotional intelligence (EQ) values, is an important issue in the current state of education (Guerra-Bustamante et al., 2019). Although character education has become the main focus in many educational institutions (Lavy,

2020) there is still a lack of understanding of the role of EQ values in this process. The gap that exists is the lack of research that explores EQ values that can be used as a basis for developing and improving Santri's character values in the Islamic education environment (Elias, 2019). The ideal condition that is hoped for is a deeper understanding of how EQ values can be integrated with character education, and how this can help Santri develop better character values (Szcześniak and Tułeczka 2020).

This research is supported by a theory that links emotional intelligence (EQ) with the development of character values (Rafaila 2015). Suyadi et.al.'s research also reveals the importance of character education based on emotional intelligence (EQ) in the context of Islamic education (Suyadi et al., 2022). Furthermore, research by Sutarmn, Heru Kurnianto Tjahjono, and Tasman Hamami in "The Implementation of Holistic Education in Muhammadiyah's Madrasah Indonesia" highlights the importance of a holistic approach in Islamic education (Sutarman, Tjahjono, and Hamami, 2017). Furthermore, research by Hendro Widodo in "The Role of School Culture in Holistic Education Development in Muhammadiyah Elementary School Sleman Yogyakarta" underlines the important impact of school culture on the implementation of holistic education in schools (Widodo 2019). Finally, research by Sutarmn, Ragil Kurniawan, and Kun Hidayat in "Education Character Model of Intrinsic Religiosity as Students' Character Values Recovery in Post COVID-19 Pandemic Era" regarding the recovery of character values based on intrinsic religiosity values in the COVID pandemic era 19 (Sutarman, Kurniawan, and Hidayat 2022). These various studies have become a bridge to understanding in examining how emotional intelligence (EQ) values can improve the character education values of Santri in Muhammadiyah Modern Pesantren Pleret Yogyakarta.

The main aim of this research is to increase understanding and implementation of character values based on emotional intelligence (EQ) at the Muhammadiyah Modern Pesantren Pleret Yogyakarta. This goal is in line with school culture and the curriculum of the Muhammadiyah Modern Pesantren Pleret Yogyakarta. This research will identify how emotional intelligence (EQ) values can be integrated more effectively into character education in Pesantren, to produce Santri who are more characterful, empathetic, and able to overcome life's challenges well.

This research will discuss Enhancing Character Values Based on Emotional Intelligence (EQ) in Muhammadiyah Modern Pesantren Pleret Yogyakarta. This research has important significance because it tries to overcome real problems in character education by using a different approach, namely based on emotional intelligence (EQ) values in an era filled with emotional complexity and moral challenges, improving character through educational values of intelligence. Emotional intelligence (EQ) is becoming increasingly important (Bleidorn 2015). The success of this research can help strengthen the moral and ethical foundations of Santri at the Muhammadiyah Modern Pesantren Pleret Yogyakarta, which in turn will create a better, more responsible generation. In addition, this research also has a positive impact on the development of character education methods that can be applied in similar educational institutions, providing valuable guidance for improving the quality of character education at the national level. Therefore, this research has significant relevance in the context of character education and Islamic education in Indonesia.

Based on the background of the problem and the references above, the author can explain the position of this research which is different from previous research. The focus of this research is related to Enhancing Character Values Based on Emotional Intelligence (EQ) in Muhammadiyah Modern Pesantren Pleret Yogyakarta. This means that this research focuses more on efforts to increase Santri's character values based on emotional intelligence (EQ) values at the Muhammadiyah Modern Pesantren Pleret Yogyakarta.

### *Method*

This research uses a qualitative approach with a focus on descriptive analysis to explore the understanding and implementation of character values based on emotional intelligence (EQ) education at Muhammadiyah Modern Pesantren Pleret Yogyakarta. This approach will allow researchers to explore the deeper meaning and context of complex research variables (Creswell, 2015). Participants in this research consisted of various informants who had an important role in this research. The total informants were nine, namely: (1) the Director of the Islamic Boarding School; (2) the Deputy Director for Student Affairs; (3) three Ustadzs of Al-Islam-Kemuhammadiyah, and (4) four Santris. The various backgrounds of these informants were selected based on their respective important roles related to the research subject by purposive random

sampling. Meanwhile, the implementation of this research was carried out for twelve months, from August 2023 to June 2024. The following are the steps and techniques used in this research method and their relationship to research procedures.

### *Primary Data Collection*

This research method includes three main techniques: observation, interviews, and documentation. They are as follows: (1) Observation: Researchers have made direct observations of daily activities in Islamic boarding schools, focusing on interactions between Ustadz and Santri as well as the implementation of an emotional intelligence (EQ)-based character curriculum. This observation aims to capture the dynamics of the learning process and character development of Santri, as well as how the EQ curriculum is applied in practice; (2) Interviews: In-depth interviews with Ustadz, Santri, and other related parties will be conducted to gain a deeper perspective regarding the implementation of the EQ curriculum and its impact on Santri. These interviews provide insight into how the curriculum is implemented and the challenges and successes encountered in the process; (3) Documentation: Primary data is also collected through documentation techniques. This includes collecting and analyzing documents related to various programs implemented in Pesantren (Islamic boarding), such as religiosity programs, entrepreneurship, and the Hizbul Wathon. This documentation provides additional information regarding the implementation of these programs and their contribution to the development of Santri's character values based on emotional intelligence (EQ) at the Muhammadiyah Modern Pesantren Pleret Yogyakarta (Sugiyono, 2020).

### *Secondary Data Collection*

Researchers will collect secondary data from journal articles, books, and documentation relevant to the concept of emotional intelligence (EQ) in character education of Muhammadiyah Modern Pesantren in Pleret Yogyakarta. Secondary data will be used to provide theoretical context and comparison with research findings (Khilmiyah, 2016).

### *Data analysis*

Primary data was obtained through observation, interviews, and documentation, while secondary data was analyzed separately. Qualitative data was analyzed using descriptive analysis methods that focus on organizing and presenting relevant findings. To ensure validity and consistency, data triangulation techniques will be applied. This technique includes comparisons between informants, data analysis methods, and data sources, to ensure consistency and consistency of research results (Creswell, 2015).

Descriptive analysis is carried out to systematically compile and describe data so that relevant findings can be understood clearly. Further analysis through data triangulation is a technique used to increase the accuracy and credibility of research findings by comparing data from various sources and methods. This analysis also includes (1) comparison between informants to ensure that the information obtained is consistent and representative; (2) varied data analysis techniques to torque data from different points of view; and (3) diverse data sources to strengthen research performance. With this approach, research can produce more valid and reliable findings. By combining the results of observations, interviews, and documentation, this research can present an in-depth and holistic picture of the implementation of the EQ-based character curriculum and various other programs at the Modern Muhammadiyah Pleret Islamic Boarding in Yogyakarta (Sugiyono, 2020).

### *Theoretical review*

#### *Increasing Character Values*

Character values are moral and ethical principles that guide individual behavior in interacting with their environment (Sutarman, 2021). This includes aspects such as honesty, caring, integrity, responsibility, cooperation, and so on. Character values have significant relevance in character education in various contexts, including Islamic education (Ilyas, 2016). Values such as simplicity, humility, and kindness create a strong moral foundation for individuals. In character education at the Muhammadiyah Modern Pesantren (Islamic Boarding) Pleret Yogyakarta, these character values are taught, instilled, and implemented actively in school culture, which shapes Santri's character in daily interactions in the environment (Sutarman et al. 2017).

### *Emotional Intelligence (EQ) Education*

Emotional Intelligence (EQ) education is an educational approach that emphasizes developing individuals' abilities to understand, manage, and apply their emotions wisely (Ju et al., 2015). This includes aspects such as emotional awareness, emotional regulation, empathy, and social skills (Goleman and Boyatzis, 2017). Emotional intelligence (EQ) values are at the core of character education in various educational institutions, including Islamic boarding (Sutarman, 2021). In the context of character education, EQ helps Santri understand the role of emotions in making moral and ethical decisions. At the Muhammadiyah Pleret Yogyakarta Modern Islamic Boarding School, EQ values are integrated into the character education curriculum which hones Santri to recognize their own emotions and those of others, respond to situations wisely, and understand other people's perspectives in forming better character (Sutarman et al. 2017)

### *Muhammadiyah Modern Pesantren (Islamic Boarding)*

The Muhammadiyah Modern Pesantren is an Islamic educational institution that combines Pesantren traditions with a modern approach to learning (Anshori, 2019). The Muhammadiyah Modern Pesantren creates an environment where character education and the development of EQ values are priorities. In this approach, the educational curriculum includes religious and academic studies, as well as the internalization of EQ values that shape student character (Sutarman, et.al., 2020). By creating a school culture that supports Santri's character values and EQ values, Muhammadiyah Modern Pesantren (Islamic boarding) enables Santri to internalize and apply these values in everyday life and contribute positively to community life

## **Discussion**

Character education is an important aspect of student development in educational institutions (Hidayat and Bustam, 2022). One approach that can be used in character education is an emotional intelligence (EQ)-based approach (Intania and Sutama, 2020). EQ involves understanding and managing emotions, as well as the ability to interact empathetically with others. Although character education and EQ have become a major focus in many educational institutions, there is still a lack of

understanding of the role of EQ in this process. Therefore, this research aims to explore how EQ can be integrated with character education and how this can influence Santri to develop a better character. This research was conducted at the Modern Pesantren of Muhammadiyah Pleret Yogyakarta. Research data was collected through observation, interview, and document analysis. Primary data includes observations, interviews, and documentation of the daily activities of Santri and Ustadz. Secondary data was obtained from journal articles, books, and documentation relevant to the concept of EQ in character education.

*Increasing character values based on emotional intelligence (EQ) in the Muhammadiyah Modern Pesantren Pleret Yogyakarta*

Research data was analyzed using a qualitative approach with descriptive analysis. The results of the analysis show several findings that are relevant to improving character values education based on emotional intelligence (EQ) at Muhammadiyah Modern Pesantren Pleret Yogyakarta. The religious programs that are instilled to increase the Santri's character based on the emotional quotient (EQ) include (1) Sunnah Fasting on Mondays and Thursdays. Apart from obligatory fasting during Ramadan, the habit of sunnah fasting is good as an educational tool that hones Santri's emotional intelligence values, and the Santri's social empathy increases, because they practice hunger and thirst for a day; (2) environmental care activity program for the Islamic boarding school and its surroundings. This program takes the form of cleaning activities in the Islamic boarding, and its surroundings. This habituation program instills healthy living behavior, as well as keeping your heart and mind clean and healthy; (3) getting used to the culture of smiling and greeting. As recommended by Islam, spread greetings to others, especially Muslim brothers; (4) Carrying out social services in the community. This program takes the form of placing Santri among the community to help with community needs, both in the form of social assistance and in the religious sector, such as helping teach at TPA and preaching in the community (MBS Pleret, 2023).

This program is useful for honing the sensitivity and concern of Santri in the community. So Santri are trained and have a social concern for others as in the hadith of the Prophet Muhammad SAW, the best people are useful to others. All of those programs help Santri apply religious values in everyday life (MBS Pleret, 2023).



Developing social skills through interaction with the community helps Santri work together and understand the needs of other people. Increased self-confidence occurs because Santri faces various obstacles and challenges in the community service program. Improvement in communication skills occurs through activities such as giving sermons and teaching TPA. Increased understanding of EQ occurs because Santri learns to recognize and manage emotions well and understands the importance of empathy and social skills in interacting with other people. Apart from that, the Hizbul Wathon program, which focuses on developing a love for the homeland and nationality, can help Santri develop social intelligence and empathy (MBS Pleret, 2023b). Through activities such as group discussions, debates, and social activities, Santri can learn to interact with other people, understand other people's perspectives, and develop empathy towards them. This program can also help Santri manage their emotions, such as feeling confident when speaking in public or facing challenges in debates.

Meanwhile, entrepreneurship programs can help Santri develop emotional intelligence related to decision-making, creativity, and the ability to overcome challenges (MBS Pleret, 2023b). Through activities such as designing and running a small business, Santri can learn to make wise decisions, think creatively in dealing with problems, and overcome challenges that may arise in running a business. This program can also help Santri develop self-confidence and resilience in facing failure or difficulties.

The community service program, *Hizbul Wathon*, and entrepreneurship at the Muhammadiyah Modern Pesantren Pleret Yogyakarta have an important role in improving character values based on Santri's emotional intelligence (EQ). Through these programs, Santri can develop emotional intelligence, such as empathy, self-confidence, resilience, and the ability to manage emotions. This will have a positive impact on the character formation of Santri so that they can become individuals who are responsible, empathetic, and have good leadership qualities (MBS Pleret, 2023b).

Based on research findings, it can be concluded that the religious programs, community service programs, Hizbul Wathon, and student entrepreneurship at the Muhammadiyah Modern Pesantren (MBS) Pleret Yogyakarta have a positive impact on improving character education. This program helps Santri develop religious understanding, social skills, self-confidence, and communication skills for everyone.

These programs can be a good model for developing character education in other educational institutions.

*Benefits of increasing character values based on emotional intelligence (EQ) at the Muhammadiyah Modern Pesantren Pleret Yogyakarta*

This research has important significance in overcoming real problems in character education using an emotional intelligence-based approach. The success of this research can help strengthen the moral and ethical foundations of Santri at the Muhammadiyah Modern Pesantren (Islamic Boarding) in Pleret Yogyakarta which in turn will create a better and more responsible generation. Apart from that, this research can also contribute to the development of character education in other educational institutions by integrating EQ values into the educational process.

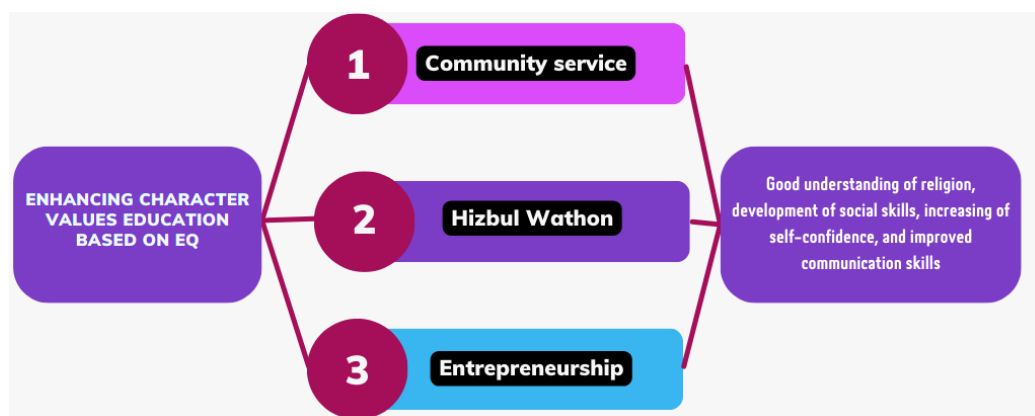
The increase in Santri's character values after receiving a program based on emotional intelligence can be explained as follows: (1) Sunnah fasting on Mondays and Thursdays: Sunnah fasting on Mondays and Thursdays is a practice recommended in Islam in addition to the obligatory fasting during Ramadan. Through this sunnah fasting, students not only practice enduring hunger and thirst but also hone emotional intelligence values such as self-resilience, patience, and social empathy. By feeling hunger and thirst, students can better understand and feel the suffering of others, increasing empathy and concern for others. This program teaches students to appreciate blessings more and be more grateful, which contributes to increasing their emotional intelligence; (2) Environmental Awareness Program: Environmental awareness program activities in Islamic boarding schools and their surroundings involve routine cleaning activities. Through this program, students are invited to get used to a healthy lifestyle and maintain a clean environment. This activity not only increases students' awareness of the importance of maintaining physical cleanliness but also helps cleanse their hearts and minds. By participating in keeping the environment clean, students learn responsibility, cooperation, and concern for the general welfare, all of which contribute to their character development; (3) Culture of Smiles and Greetings: Adopting a culture of smiling and greeting, as recommended by Islam, serves as an exercise for building positive and harmonious social relationships. This habit increases students' ability to interact with respect and warmth. By extending greetings to others, students strengthen

their communication skills and social empathy, making them more friendly and open in interacting with others; (4) Implementation of Social Services in the Community: Carrying out social services in the community allows students to be directly involved in activities that benefit the community. This program teaches values such as social awareness, responsibility, and empathy. By participating in social activities, students can see firsthand the positive impact their actions have on the lives of others, strengthening their sense of social responsibility and improving their interpersonal skills. The result of this research is in line with Sutarman who explains that the development of character education is instilled, and implemented actively in pesantren culture, which shapes Santri's character in daily interactions in the environment (Sutarman et al. 2017).

Table 1 Table of increasing character values based on emotional intelligence

No	Findings	Description
1	Increased understanding of religion	Santri showed an increased understanding of religion after participating in community service, Hizbul Wathon, and entrepreneurship programs
2	Development of social skills	Santri experiences an increase in social skills through interaction with the community in the form of community service, Hizbul Wathon, and entrepreneurship.
3	Increased self-confidence	Santri shows increased self-confidence after facing various obstacles in the program
4	Improved communication skills	Santri experienced an increase in communication skills through giving sermons, teaching TPA, group deliberations, and interactions in business.

Based on the results of research, several superior programs such as religious programs, community service programs, Hizbul Wathon, and entrepreneurship can improve the character values of Santri based on emotional intelligence values. For this reason, in achieving the goal of improving Santri's character values based on emotional intelligence values, a good understanding of religion, development of social skills, increased self-confidence, and improvement of communication skills will be oriented towards increasing understanding of Santri's emotional intelligence, as in the flow following achievements:



Picture 1 benefits of increasing character values based on emotional intelligence

Increasing religious understanding, developing social skills, increasing self-confidence, and improving communication skills through an emotional intelligence approach provide significant benefits for Santri at the Muhammadiyah Modern Pesantren (Islamic Boarding) in Pleret Yogyakarta. They can develop a deeper understanding of religious values and apply them in everyday life. Apart from that, they can also learn to interact with other people effectively, build good relationships, and work together in teams. This helps them develop social skills that are important in social life. The result of this research is in line with Sutarman, et.al., who explain that the Muhammadiyah Modern Pesantren creates an environment where character education and the development of emotional intelligence (EQ) values are priorities. In this approach, the educational curriculum includes religious and academic studies, as well as the internalization of EQ values that shape student character (Sutarman, et.al., 2020).

In addition, by understanding and managing their emotions well, Santri can develop higher self-confidence, so they can face challenges better. Emotional intelligence also helps them develop effective communication skills, such as listening with empathy, expressing thoughts and feelings clearly, and understanding other people's perspectives. This strengthens interpersonal relationships and facilitates better communication. Thus, the emotional intelligence approach in character education provides holistic benefits for Santri in facing life's challenges and becoming an individual with character, empathy, and positive contributions to society. The result of this research is in line with Goleman and Boyatzis who explain that emotional intelligence (EQ) values include aspects such as emotional awareness, emotional regulation, empathy, and social skills (Goleman and Boyatzis, 2017).

## Conclusion

Based on the problem formulation proposed in this research, namely regarding the increasing character education based on emotional intelligence (EQ) at the Muhammadiyah Modern Pesantren Pleret Yogyakarta. This research provides a significant contribution. It was found that the emotional intelligence approach in character education provided positive benefits in increasing Santri's religious understanding. Santri can develop a deeper understanding of religious values and apply them in everyday life. Apart from that, this approach also has a positive impact on developing Santri's social skills. They can learn to interact with others effectively, build good relationships, and work together in teams. This helps them develop social skills that are important in social life. Apart from that, the emotional intelligence approach also contributes to increasing Santri's self-confidence. By understanding and managing their emotions well, Santri can develop higher self-confidence, so they can face challenges better. Emotional intelligence also helps them develop effective communication skills, such as listening with empathy, expressing thoughts and feelings clearly, and understanding other people's perspectives. This strengthens interpersonal relationships and facilitates better communication.

Recommendation for the next researcher. Although this study provided positive results, several limitations need to be considered. This research was only conducted at the Muhammadiyah Modern Pesantren in Pleret Yogyakarta and used the descriptive qualitative approach. Therefore, the generalization of the results of this research is limited to that context. So, for the next researcher: (1) Expand the Scope: Conduct research across a broader range of educational institutions and geographical locations to test the generalizability of the emotional intelligence approach in character education. Comparing results from different pesantren or educational settings could provide a more comprehensive understanding of its effects; (2) Use another method and increase the Sample Size: Future studies should consider using larger sample sizes to enhance the representativeness and reliability of the findings. A larger sample can offer more robust data and help validate the effects of the emotional intelligence approach across diverse groups of Santri.

Nevertheless, this research makes an important contribution to understanding the importance of the emotional intelligence approach in character education and its

benefits for Santri in facing life's challenges and becoming an individual with character, empathy, and positive contributions to society.

### References

- Adam, Isabelle, and Mihály Fazekas. 2021. "Are Emerging Technologies Helping Win the Fight Against Corruption? A Review of the State of Evidence." *Information Economics and Policy* 57:1. doi: 10.1016/j.infoecopol.2021.100950.
- Anshori, Anhar. 2019. *Kuliah Muhammadiyah Gerakan Tajdid Pendekatan Ideologis, Historis, Dan Analisis*. 1st ed. Yogyakarta: UAD Press.
- Bleidorn, Wiebke. 2015. "What Accounts for Personality Maturation in Early Adulthood?" *Current Directions in Psychological Science* 24(3):245. doi: 10.1177/0963721414568662.
- Creswell, J. W. 2015. *Research Design: Penelitian Kualitatif, Kuantitatif & Mixed*. 5th ed. Yogyakarta: Pustaka Pelajar.
- Elias, Maurice J. 2019. "What If the Doors of Every Schoolhouse Opened to Social-Emotional Learning Tomorrow: Reflections on How to Feasibly Scale Up High-Quality SEL." *Educational Psychologist* 54(3):233. doi: 10.1080/00461520.2019.1636655.
- Goleman, Daniel, and R. Boyatzis. 2017. "Emotional Intelligence Has 12 Elements. Which Do You Need to Work On." *Harvard Business Review* 84:1–5.
- Guerra-Bustamante, Joan, Benito León-Del-Barco, Rocío Yuste-Tosina, Víctor M. López-Ramos, and Santiago Mendo-Lázaro. 2019. "Emotional Intelligence and Psychological Well-Being in Adolescents." *International Journal of Environmental Research and Public Health* 16(10):1. doi: 10.3390/ijerph16101720.
- Hidayat, Kun, and Betty Mauli Rosa Bustam. 2022. "Aksiologi Wayang Kekayon Khalifah Sebagai Pendidikan Islam Masyarakat Jawa." *POTENSIA: Jurnal Kependidikan Islam* 8(2):1–23.
- Ilyas, Yunahar. 2016. *Kuliah Akhlak*. Yogyakarta: LPPI UMY-LPSI UAD.

- Intania, Erika Vera, and Utama. 2020. "The Role of Character Education in Learning During the COVID-19 Pandemic." *Jurnal Penelitian Ilmu Pendidikan* 13(2):129. doi: 10.21831/jpipfip.v13i2.32979.
- Ju, Chengting, Jijun Lan, Yuan Li, Wei Feng, and Xuqun You. 2015. "The Mediating Role of Workplace Social Support on the Relationship between Trait Emotional Intelligence and Teacher Burnout." *Teaching and Teacher Education* 51:58–67. doi: 10.1016/j.tate.2015.06.001.
- Khilmiyah, Akif. 2016. *Metode Penelitian Kualitatif*. 1st ed. Yogyakarta: Penerbit Samudra Biru.
- Lavy, Shiri. 2020. "A Review of Character Strengths Interventions in Twenty-First-Century Schools: Their Importance and How They Can Be Fostered." *Applied Research in Quality of Life* 15(2):573. doi: 10.1007/s11482-018-9700-6.
- Lucas-Molina, Beatriz, Alicia Pérez-Albéniz, Irene Solbes-Canales, Javier Ortuño-Sierra, and Eduardo Fonseca-Pedrero. 2022. "Bullying, Cyberbullying and Mental Health: The Role of Student Connectedness as a School Protective Factor." *Psychosocial Intervention* 31(1):33. doi: 10.4324/9781003238058-15.
- Malik, Muhammad Irfan, Muhammad Nadeem, and Shahid Mehmood Adil. 2022. "Exploring the Determinants of Female Early Age Marriages in Pakistan." *Women's Studies International Forum* 92:102594. doi <https://doi.org/10.1016/j.wsif.2022.102594>.
- Muassomah, Irwan Abdullah, Umdatul Hasanah, Dalmeri, Adison Adrianus Sihombing, and Luis Rodrigo. 2022. "The Academic Demoralization of Santri in Online Learning During the COVID-19 Pandemic." *Frontiers in Education* 7(May):1–11. doi: 10.3389/feduc.2022.888393.
- Pabbajah, Mustaqim, Irwan Abdullah, Ratri Nurina Widyanti, Hasse Jubba, and Nur Alim. 2020. "Student Demoralization in Education: The Industrialization of University Curriculum in 4.0.Era Indonesia." *Cogent Education* 7(1):1. doi: 10.1080/2331186X.2020.1779506.
- Partington, Angela. 2021. "Developing Inclusive Pedagogies in HE through an Understanding of the Learner-Consumer: Promiscuity, Hybridisation, and

- Innovation.” *Postdigital Science and Education* 3(1):102. doi: 10.1007/s42438-020-00110-x.
- Pleret, MBS. 2023a. “Pengabdian Masyarakat Santri Kelas XII MBS Pleret Yogyakarta.” *Pondok Pesantren Modern MBS Pleret Yogyakarta*. Retrieved September 12, 2023 (<https://mbspleret.sch.id/berita/pengabdian-masyarakat-santri-kelas-xii-mbs-pleret-yogyakarta/>).
- Pleret, MBS. 2023b. “Pondok Pesantren Modern MBS Pleret ‘Excellent and Qur’anic.” *Pondok Pesantren Modern MBS Pleret Yogyakarta*. Retrieved September 12, 2023 (<https://mbspleret.sch.id/>).
- Rafaila, Elena. 2015. “Primary School Children’s Emotional Intelligence.” *Procedia - Social and Behavioral Sciences* 203:163–67. doi: 10.1016/j.sbspro.2015.08.276.
- Sugiyono. 2020. *Metode Penelitian Kualitatif*. Bandung: Bandung: Alfabeta.
- Sutarman. 2020. *Pendidikan Kecerdasan Holistik Untuk Mencapai Puncak Kesuksesan, Internalisasi Nilai-Nilai SQ, EQ, AQ, IQ (Berbasis Pendidikan Islam)*. 1st ed. Jogja: UAD Press.
- Sutarman. 2021. *Model Pendidikan Nilai-Nilai Karakter Di Sekolah*. 1st ed. edited by Y. Masduki. Yogyakarta: Tunas Gemilang Press.
- Sutarman, Ragil Kurniawan, and Kun Hidayat. 2022. “Education Character Model of Intrinsic Religiosity as Santri’ Character Values Recovery in Post Covid-19 Pandemic Era.” *Jurnal Konseling Religi* 13(2):227–42. doi <http://dx.doi.org/10.21043/kr.v13i2.16970>.
- Sutarman, Sutarmanto, Heru Kurnianto Tjahjono, and Tasman Hamami. 2017. “The Implementation of Holistic Education in Muhammadiyah’s Madrasah Indonesia.” *Dinamika Ilmu* 17(2):191. doi: 10.21093/di.v17i2.856.
- Suyadi, Zalik Nuryana, Sutrisno, and Baidi. 2022. “Academic Reform and Sustainability of Islamic Higher Education in Indonesia.” *International Journal of Educational Development* 89:1. doi: 10.1016/j.ijedudev.2021.102534.



- Szcześniak, Małgorzata, and Maria Tułeczka. 2020. "Family Functioning and Life Satisfaction: The Mediatory Role of Emotional Intelligence." *Psychology Research and Behavior Management* 13:223. doi: 10.2147/PRBM.S240898.
- Widodo, Hendro. 2019. "The Role of School Culture in Holistic Education Development in Muhammadiyah Elementary School Sleman Yogyakarta." *Dinamika Ilmu* 19(2):265. doi: 10.21093/di.v19i2.1742.
- Wronowski, Meredith, and Angela Urick. 2021. "Teacher and School Predictors of Teacher Deprofessionalization and Demoralization in the United States." *Educational Policy* 35(5):1. doi: 10.1177/0895904819843598.
- Yulianti, Tien, and Ari Sulistiyawati. 2020. "The Blended Learning for Student's Character Building." P. 56 in *Advances in Social Science, Education, and Humanities Research, Volume 422 International Conference on Progressive Education (ICOPE 2019)*. Vol. 422.

**This page is intentionally left blank**