

Instructional Strategies in Islamic Religious Education to Enhance Emotional Intelligence of Elementary School Students

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Abstract

Emotional intelligence is a fundamental aspect of students' holistic development, particularly at the elementary school level where character formation and emotional regulation are intensively shaped. Islamic Religious Education (IRE) plays a strategic role in nurturing students' emotional intelligence by integrating moral values, spiritual awareness, and social responsibility into learning activities. This study aims to examine instructional strategies employed by Islamic Religious Education teachers in enhancing the emotional intelligence of elementary school students. Using a qualitative approach, data were collected through classroom observations, in-depth interviews with IRE teachers, and documentation analysis. The findings reveal that effective instructional strategies include value-based learning, teacher modeling of emotional and moral behavior, reflective practices, cooperative learning, and contextualization of Islamic teachings in students' daily lives. These strategies contribute to the development of students' self-awareness, emotional regulation, empathy, and interpersonal skills. The study concludes that well-designed and value-oriented instructional strategies in Islamic Religious Education significantly support the enhancement of emotional intelligence among elementary school students. The findings provide practical implications for teachers and policymakers in strengthening emotionally and spiritually grounded educational practices at the primary education level.

Keywords: Islamic Religious Education, instructional strategies, emotional intelligence, elementary school students

INTRODUCTION

Education at the elementary school level plays a crucial role in shaping students' foundational character, values, and socio-emotional competencies. At this formative stage, students are not only

developing basic cognitive skills but are also learning how to understand themselves, regulate emotions, interact with others, and respond constructively to social situations. In recent decades, increasing attention has been given to the concept of emotional intelligence as a key determinant of students' personal

well-being, academic success, and social adjustment. Emotional intelligence encompasses the ability to recognize, understand, manage, and utilize emotions effectively in oneself and others, making it an essential component of holistic education, (Veyseh & Niazi, n.d.).

Contemporary educational research suggests that academic achievement alone is insufficient to prepare students for the complexities of modern life. Rapid social change, technological advancement, and increasing exposure to diverse social environments require learners to possess emotional resilience, empathy, ethical awareness, and interpersonal competence. As a result, educational systems worldwide have begun to emphasize social and emotional learning as an integral part of school curricula, particularly at the primary education level. Emotional intelligence has been associated with positive classroom behavior, improved peer relationships, reduced aggression, enhanced motivation, and better academic engagement among elementary school students, (Pratyusha & Varghese, 2025).

Within this context, Islamic Religious Education (IRE) holds a strategic position in fostering students' emotional intelligence. Unlike purely cognitive-oriented subjects, IRE inherently integrates moral values, spiritual consciousness, emotional awareness, and social responsibility. Islamic teachings emphasize self-control (*ṣabr*), empathy (*raḥmah*), sincerity (*ikhhlās*), gratitude (*shukr*), and respect for others—values that are closely aligned with the core dimensions of emotional intelligence. Therefore, IRE has strong potential not only to transmit religious knowledge but also to cultivate

emotionally intelligent and morally grounded individuals.

However, the effectiveness of Islamic Religious Education in developing emotional intelligence largely depends on the instructional strategies employed by teachers. Traditional approaches to religious education that focus primarily on memorization, textual understanding, and teacher-centered instruction may limit opportunities for students to internalize values and apply them in real-life emotional and social contexts. In contrast, learner-centered, reflective, and value-based instructional strategies enable students to actively engage with religious teachings, connect them to their emotional experiences, and practice emotional regulation and empathy in daily interactions, (Pratyusha & Varghese, 2025).

Instructional strategies in IRE are therefore a critical factor in transforming religious learning from a purely doctrinal activity into a meaningful process of character and emotional development. Teachers who model positive emotional behavior, encourage reflective dialogue, use cooperative learning, and contextualize Islamic values in students' lived experiences can significantly influence students' emotional growth. Such strategies help students develop self-awareness, manage emotions constructively, understand others' perspectives, and build healthy interpersonal relationships, (Ramírez-Montoya et al., 2025).

Despite the recognized importance of emotional intelligence and the potential role of Islamic Religious Education, empirical studies focusing on instructional strategies for enhancing emotional intelligence at the elementary school level remain limited. Much of the

existing research on emotional intelligence in education has focused on general social-emotional learning programs, psychological interventions, or secondary and higher education contexts. Meanwhile, studies on Islamic Religious Education often emphasize curriculum content, theological understanding, or moral outcomes without explicitly examining emotional intelligence as a key educational objective.

In the Indonesian context and other Muslim-majority educational settings, Islamic Religious Education is a compulsory subject at the elementary school level. It is expected not only to strengthen students' faith and religious knowledge but also to contribute to character education and social harmony. National education policies increasingly highlight the importance of character education, moral development, and student well-being, all of which are closely connected to emotional intelligence. Nevertheless, there is still a gap between policy expectations and classroom practices, particularly in terms of how IRE teachers design and implement instructional strategies that systematically foster emotional intelligence.

Elementary school students are at a developmental stage where emotional patterns, behavioral habits, and moral orientations are being formed. At this age, students are highly influenced by their teachers' attitudes, behaviors, and instructional approaches. Teachers function not only as knowledge transmitters but also as emotional role models whose responses, communication styles, and classroom management practices shape students' emotional learning. Consequently, understanding how IRE teachers employ

instructional strategies to enhance emotional intelligence is essential for improving the quality and impact of religious education at the primary level.

This study is grounded in the assumption that emotional intelligence is not an innate trait alone but can be developed through intentional educational practices. Instructional strategies that integrate cognitive, affective, and behavioral dimensions of learning are particularly effective in nurturing emotional intelligence. In Islamic Religious Education, such integration can be achieved through storytelling, moral reflection, discussion of ethical dilemmas, collaborative activities, and the application of Islamic values in everyday situations. These approaches allow students to experience emotions, reflect on them, and learn appropriate ways to respond in accordance with Islamic teachings, (Sunarya & Yulia, 2024).

Furthermore, the role of teacher modeling is especially significant in IRE. Students learn emotional behavior not only through explicit instruction but also through observation. Teachers who demonstrate patience, empathy, fairness, and emotional control provide powerful examples for students to emulate. When teachers consistently embody the values they teach, religious instruction becomes more authentic and emotionally meaningful. Therefore, examining instructional strategies also involves understanding teachers' pedagogical beliefs, classroom interactions, and reflective practices, (Hutahaean et al., 2024).

The present study adopts a qualitative approach to explore instructional strategies used by Islamic Religious Education teachers in enhancing the

emotional intelligence of elementary school students. A qualitative design is considered appropriate because it allows for an in-depth understanding of teachers' practices, experiences, and perspectives within their natural classroom contexts. Through classroom observations, in-depth interviews, and documentation analysis, this study seeks to capture the complexity of instructional strategies and their influence on students' emotional development, (Hutahaean et al., 2024).

The focus of this research is not merely on identifying teaching methods but on understanding how instructional strategies are intentionally designed and implemented to integrate emotional intelligence development within Islamic Religious Education. This includes examining how teachers incorporate value-based learning, reflective activities, cooperative learning, and contextualized instruction into their teaching practices. By doing so, the study aims to provide a comprehensive picture of effective pedagogical approaches that align religious education with emotional and character development, (Dermawan & Sumarni, 2024).

This research is significant for several reasons. First, it contributes to the growing body of literature on emotional intelligence in education by highlighting the role of subject-specific instructional strategies, particularly within Islamic Religious Education. Second, it provides practical insights for IRE teachers on how to design learning activities that go beyond cognitive outcomes and address students' emotional and social needs. Third, the findings offer implications for school leaders and policymakers in developing teacher training programs and curricular guidelines that emphasize

emotionally and spiritually grounded education.

Moreover, the study supports the broader educational goal of producing well-rounded individuals who are not only intellectually capable but also emotionally mature and morally responsible. In an era marked by increasing social challenges, emotional stress, and moral dilemmas, education that integrates emotional intelligence with spiritual values is increasingly relevant. Islamic Religious Education, when implemented through effective instructional strategies, has the potential to play a transformative role in nurturing students who are compassionate, self-aware, and socially responsible, (Sedrakyan et al., 2024).

Based on these considerations, this study seeks to answer the following guiding question: How do instructional strategies in Islamic Religious Education contribute to the enhancement of emotional intelligence among elementary school students? By addressing this question, the study aims to bridge the gap between theory and practice and to strengthen the contribution of Islamic Religious Education to holistic student development, (Maqsood et al., 2024).

In conclusion, emotional intelligence is a vital educational outcome that should be intentionally developed from an early age. Islamic Religious Education provides a meaningful framework for emotional and moral development, but its effectiveness depends largely on instructional strategies employed by teachers. Through an in-depth exploration of these strategies, this study endeavors to enrich academic discourse, inform educational practice, and support the advancement of emotionally

intelligent and spiritually grounded education at the elementary school level.

RESEARCH DESIGN

This study employed a qualitative descriptive approach to explore instructional strategies used by Islamic Religious Education (IRE) teachers in enhancing the emotional intelligence of elementary school students. A qualitative design was chosen because the study aimed to gain an in-depth understanding of pedagogical practices, teacher perspectives, and classroom interactions within their natural contexts. Qualitative research enables the exploration of meanings, experiences, and educational processes that cannot be adequately captured through quantitative measurement, particularly when investigating value-based and emotionally oriented instructional practices.

The study was grounded in an interpretive paradigm that emphasizes how teachers conceptualize emotional intelligence and intentionally integrate it into Islamic Religious Education instruction. This perspective allowed for a holistic examination of instructional strategies, including teacher modeling, value internalization, reflective learning, and patterns of social interaction in the classroom. Through this approach, the study sought to understand not only what instructional strategies were used but also how and why these strategies were implemented to support students' emotional development.

The research was conducted in selected elementary schools where Islamic Religious Education is a compulsory subject. Research sites were chosen through purposive sampling, with consideration given to schools that

actively implement character education and value-based learning approaches. This selection ensured that the research context was relevant and aligned with the objectives of the study. Participants consisted of Islamic Religious Education teachers at the elementary school level who were selected using purposive criteria, including a minimum of three years of teaching experience in IRE, active engagement in teaching at the elementary level, and willingness to participate in the research process. These criteria were applied to ensure that participants possessed sufficient pedagogical experience and reflective capacity to provide rich and meaningful data. In addition to teachers, classroom situations and learning documents were treated as important sources of data to support triangulation and strengthen the credibility of the findings, (Agarwal et al., 2025).

Data were collected through classroom observations, in-depth interviews, and documentation analysis. The use of multiple data collection techniques enabled methodological triangulation and facilitated a comprehensive understanding of instructional strategies as they were planned and implemented in practice. Classroom observations were conducted to examine how instructional strategies were applied during Islamic Religious Education lessons, with a focus on teacher–student interactions, instructional methods, classroom climate, and emotional expressions that emerged during learning activities. Particular attention was given to how teachers modeled emotional behavior, facilitated reflective dialogue, encouraged cooperative learning, and contextualized Islamic values within students' everyday experiences. Observations were non-participant in nature, allowing the researcher to

observe instructional processes without interfering with classroom activities. Systematic field notes were recorded to capture both verbal and non-verbal interactions relevant to emotional intelligence development, such as empathy, emotional regulation, and social cooperation among students, (Dermawan & Sumarni, 2024).

In-depth, semi-structured interviews were conducted with Islamic Religious Education teachers to explore their perspectives, experiences, and pedagogical intentions related to emotional intelligence development. Interview questions focused on teachers' understanding of emotional intelligence, the instructional strategies they employed, challenges encountered in implementing emotionally oriented instruction, and their reflections on students' emotional growth. The semi-structured format allowed flexibility for probing deeper into participants' responses while maintaining consistency across interviews. All interviews were conducted ethically and professionally, recorded with participants' consent, and transcribed verbatim to ensure accuracy in data analysis.

Documentation analysis was used to complement observational and interview data. Documents such as lesson plans, teaching materials, student worksheets, assessment records, and school policy documents related to character education or Islamic Religious Education were examined. These documents provided insights into how emotional intelligence and value-based learning were planned, structured, and formally integrated into instructional practices, thereby strengthening the overall interpretation of instructional strategies.

Data analysis was carried out using a thematic analysis approach through a systematic and iterative process. The analysis began with data familiarization, achieved through repeated reading of observation notes, interview transcripts, and documents. Initial coding was then conducted to identify meaningful units related to instructional strategies and emotional intelligence development. These codes were subsequently organized into broader themes, including value-based learning, teacher modeling, reflective practices, cooperative learning, and contextualization of Islamic teachings. The themes were continuously refined through constant comparison across data sources to ensure conceptual clarity and internal consistency. In the final stage, the themes were interpreted in relation to the research question and relevant theoretical perspectives on emotional intelligence and Islamic education, allowing empirical findings to be connected with broader pedagogical implications, (Dermawan & Sumarni, 2024).

To ensure the trustworthiness of the study, criteria of credibility, transferability, dependability, and confirmability were applied. Credibility was enhanced through triangulation of data sources and methods, as well as prolonged engagement in the research setting. Member checking was conducted by sharing preliminary interpretations with participants to confirm accuracy and alignment with their experiences. Transferability was addressed by providing detailed descriptions of the research context, participants, and instructional practices, enabling readers to assess the applicability of the findings to similar educational settings. Dependability was ensured through clear documentation of

research procedures, while confirmability was supported by maintaining reflective notes and ensuring that interpretations were grounded in empirical data rather than researcher bias, (Chinchorkar & Jadhav, 2024).

Ethical considerations were carefully observed throughout the research process. Participants were informed about the purpose of the study, the procedures involved, and their rights as research participants. Informed consent was obtained prior to data collection, and confidentiality and anonymity were assured. Pseudonyms were used to protect participants' identities, and all data were stored securely and used solely for academic purposes. The research was conducted in accordance with professional ethical standards and educational norms to ensure that teaching and learning activities were not disrupted, (Jayanthi et al., 2023).

In summary, this study utilized a qualitative descriptive approach to explore instructional strategies in Islamic Religious Education that contribute to the enhancement of emotional intelligence among elementary school students. Through classroom observations, in-depth interviews, and documentation analysis, the study provides a comprehensive understanding of how value-based and reflective instructional practices support students' emotional development. The methodological rigor applied ensures that the findings are credible, meaningful, and relevant for educators, researchers, and policymakers seeking to strengthen emotionally and spiritually grounded education at the elementary school level.

RESULTS AND DISCUSSION

This section presents and discusses the findings of the study concerning instructional strategies employed by Islamic Religious Education (IRE) teachers in enhancing the emotional intelligence of elementary school students. Based on classroom observations, in-depth interviews, and documentation analysis, the findings reveal that emotional intelligence development is intentionally embedded within Islamic Religious Education through a combination of value-based instruction, teacher modeling, reflective learning practices, cooperative learning, and contextualization of Islamic teachings. These strategies collectively contribute to the development of students' self-awareness, emotional regulation, empathy, and social interaction skills.

One of the most prominent findings of the study is the central role of value-based learning in Islamic Religious Education instruction. Teachers consistently integrated Islamic moral values into lesson content, classroom discussions, and learning activities. Values such as patience (*ṣabr*), sincerity (*ikhhlās*), empathy (*raḥmah*), honesty (*ṣidq*), and responsibility (*amānah*) were not only explained conceptually but also connected to students' daily emotional experiences. Through storytelling, moral narratives, and discussion of real-life situations, teachers encouraged students to reflect on how emotions influence behavior and decision-making.

Observational data indicated that lessons often began with short reflections or questions designed to stimulate students' emotional awareness, such as asking students how they felt that day or how they would respond emotionally to

certain situations. These practices helped students recognize and name their emotions, which is a foundational component of emotional intelligence. This finding aligns with theoretical perspectives that emphasize emotional awareness as the first step in emotional regulation and interpersonal competence, (Firescu, 2025).

The integration of value-based learning in IRE supports previous research suggesting that religious education can serve as an effective medium for character and emotional development when values are internalized rather than merely memorized. In this study, Islamic values functioned as moral and emotional reference points that guided students in understanding appropriate emotional responses. This indicates that Islamic Religious Education, when taught through reflective and contextual strategies, has strong potential to foster emotional intelligence alongside spiritual development.

Another key finding is the significant role of teacher modeling in shaping students' emotional behavior. Teachers were observed demonstrating emotional regulation, empathy, fairness, and respectful communication in their interactions with students. For instance, when students made mistakes or displayed disruptive behavior, teachers responded calmly and used the situation as an opportunity for emotional learning rather than punishment. Such responses modeled self-control and constructive emotional expression, reinforcing the values taught during instruction.

Interview data revealed that teachers were consciously aware of their role as emotional role models. Many teachers expressed the belief that students learn emotional behavior more effectively

through observation than through verbal instruction alone. This awareness influenced how teachers managed classroom conflicts, addressed student emotions, and interacted with students on a daily basis. As a result, the classroom environment tended to be emotionally supportive and respectful, creating a safe space for students to express emotions and learn from them.

These findings are consistent with social learning theory, which emphasizes the importance of observational learning in behavior development. In the context of Islamic Religious Education, teacher modeling becomes particularly meaningful because teachers are perceived as moral and spiritual figures. When teachers consistently embody Islamic values in their emotional conduct, students are more likely to internalize these values and apply them in their own emotional and social interactions.

Reflective learning practices also emerged as an important instructional strategy for enhancing emotional intelligence. Teachers frequently incorporated reflection into lessons by asking students to evaluate their own feelings, behaviors, and responses to certain situations. Reflection activities included guided discussions, short written reflections, and oral sharing of personal experiences related to lesson themes. These activities encouraged students to think critically about their emotions and consider alternative responses based on Islamic values.

Classroom observations showed that reflective practices helped students develop self-awareness and emotional regulation. Students were given opportunities to express emotions such as anger, sadness, or disappointment in a

guided and respectful manner. Teachers facilitated these reflections by asking probing questions and providing emotional vocabulary that helped students articulate their feelings more clearly. This process enabled students to better understand the relationship between emotions, thoughts, and actions, (Agarwal et al., 2025).

From a pedagogical perspective, reflective learning supports deeper emotional processing and value internalization. The findings suggest that reflection transforms Islamic Religious Education from a knowledge-centered subject into an experiential learning process that addresses students' emotional lives. This reinforces the idea that emotional intelligence development requires intentional pedagogical space for reflection and self-examination.

Cooperative learning was another instructional strategy that significantly contributed to students' emotional intelligence development. Teachers frequently used group activities, collaborative tasks, and peer discussions during IRE lessons. These activities required students to work together, communicate effectively, and manage interpersonal differences. Observational data indicated that cooperative learning environments provided natural contexts for students to practice empathy, patience, and conflict resolution.

Teachers often used group work to discuss moral dilemmas or analyze stories from Islamic tradition, encouraging students to listen to different perspectives and respect others' opinions. Through these interactions, students learned to regulate emotions such as frustration and excitement while engaging in social collaboration. Teachers guided students in resolving

disagreements respectfully, reinforcing emotional and social skills alongside academic learning.

The findings support existing literature that highlights cooperative learning as an effective approach for developing social and emotional competencies. In the context of Islamic Religious Education, cooperative learning also reinforced communal values and social responsibility, which are central to Islamic teachings. This integration of emotional intelligence and collective values contributes to students' ability to function harmoniously within diverse social environments.

Contextualization of Islamic teachings in students' everyday lives emerged as a crucial factor in emotional intelligence development. Teachers consistently related lesson content to situations familiar to students, such as interactions with family members, peers, and teachers. By connecting abstract religious concepts to real-life emotional experiences, teachers made Islamic values more meaningful and applicable.

For example, lessons on patience were linked to situations where students had to wait their turn or manage disappointment, while lessons on empathy were connected to helping friends in distress. This contextual approach helped students understand how Islamic teachings guide emotional responses in practical situations. Interview data indicated that teachers viewed contextualization as essential for helping students internalize values rather than perceiving them as abstract moral rules.

This finding highlights the importance of relevance in emotional and moral education. When students see direct

connections between religious teachings and their daily emotional challenges, they are more likely to apply these teachings in real-life situations. Contextualization therefore serves as a bridge between cognitive understanding and emotional practice.

The analysis also revealed that instructional strategies in Islamic Religious Education contributed to multiple dimensions of emotional intelligence. Students demonstrated increased self-awareness by recognizing and naming emotions, improved emotional regulation through guided reflection and teacher modeling, enhanced empathy through cooperative activities, and stronger interpersonal skills through respectful communication and collaboration. These outcomes suggest that emotional intelligence development occurred as a holistic process rather than as isolated skills.

However, the study also identified challenges faced by teachers in implementing emotionally oriented instructional strategies. Teachers reported limited instructional time, large class sizes, and diverse student emotional backgrounds as constraints. Some teachers expressed difficulty in balancing curriculum demands with reflective and discussion-based activities. Despite these challenges, teachers emphasized the importance of emotional intelligence development and expressed commitment to integrating emotional and moral learning within their instructional practices.

These challenges highlight the need for institutional support, including professional development programs that equip teachers with practical strategies for emotional and reflective teaching. Policymakers and school leaders should

consider providing guidance and resources that enable teachers to implement emotionally supportive instruction more effectively.

Overall, the findings demonstrate that instructional strategies in Islamic Religious Education play a significant role in enhancing the emotional intelligence of elementary school students. The integration of value-based learning, teacher modeling, reflective practices, cooperative learning, and contextualization creates a learning environment that supports emotional growth alongside spiritual and moral development. These strategies align with contemporary educational goals that emphasize holistic student development and well-being.

From a theoretical perspective, the findings support the view that emotional intelligence can be intentionally developed through pedagogical practices that integrate cognitive, affective, and behavioral dimensions of learning. Islamic Religious Education provides a unique framework for such integration, as it naturally combines moral values, spiritual meaning, and social responsibility. The study contributes to the literature by demonstrating how subject-specific instructional strategies can effectively foster emotional intelligence in primary education.

In practical terms, the findings offer valuable insights for Islamic Religious Education teachers seeking to enhance students' emotional and social competencies. Teachers are encouraged to adopt reflective, contextual, and cooperative approaches that allow students to experience and process emotions within a value-based framework. Additionally, the findings underscore the importance of teacher

self-awareness and emotional modeling in shaping students' emotional development.

In conclusion, the results of this study indicate that Islamic Religious Education, when implemented through intentional and reflective instructional strategies, significantly contributes to the development of emotional intelligence among elementary school students. By addressing students' emotional needs alongside religious learning objectives, Islamic Religious Education can play a transformative role in nurturing emotionally intelligent, morally grounded, and socially responsible individuals. These findings have important implications for educational practice, teacher training, and policy development aimed at strengthening emotionally and spiritually grounded education at the elementary school level.

CONCLUSION

This study examined instructional strategies employed by Islamic Religious Education (IRE) teachers to enhance the emotional intelligence of elementary school students using a qualitative descriptive approach. The findings demonstrate that emotional intelligence development is not treated as a separate or incidental outcome of instruction, but is intentionally embedded within Islamic Religious Education through pedagogical practices grounded in Islamic values and reflective learning processes. Through value-based learning, teacher modeling, reflective practices, cooperative learning, and contextualization of Islamic teachings, IRE instruction contributes meaningfully to students' emotional, social, and moral development.

The study reveals that value-based instruction serves as a foundational strategy for emotional intelligence enhancement, enabling students to recognize, understand, and regulate emotions in accordance with Islamic moral principles. Teacher modeling emerged as a critical factor, as teachers' emotional conduct, communication styles, and conflict management approaches provided concrete examples of emotional regulation and empathy for students to emulate. Reflective learning practices further supported students' emotional awareness by encouraging self-examination and thoughtful evaluation of emotional responses, while cooperative learning created social contexts in which empathy, patience, and interpersonal skills could be practiced authentically. The contextualization of Islamic teachings within students' everyday experiences strengthened the relevance of emotional learning and facilitated the internalization of values.

Collectively, these instructional strategies contributed to the development of multiple dimensions of emotional intelligence, including self-awareness, emotional regulation, empathy, and social competence. The findings affirm that Islamic Religious Education possesses strong potential as a medium for holistic education, integrating cognitive, affective, and behavioral domains of learning. By aligning emotional development with spiritual and moral instruction, IRE can support the formation of emotionally intelligent and socially responsible individuals from an early age.

Despite the positive outcomes identified, the study also highlights challenges related to time constraints, classroom conditions, and curricular demands that may limit the optimal implementation of

emotionally oriented instructional strategies. These challenges underscore the importance of institutional support, including professional development opportunities and policy frameworks that recognize emotional intelligence as a core educational objective rather than an ancillary outcome.

In conclusion, this study contributes to the growing body of literature on emotional intelligence and religious education by demonstrating how Islamic Religious Education, when implemented through intentional and reflective instructional strategies, can play a transformative role in elementary education. The findings have important implications for teachers, teacher educators, and policymakers seeking to strengthen emotionally and spiritually grounded education. Future research may expand this inquiry by exploring students' perspectives, examining longitudinal impacts of emotionally oriented IRE instruction, or integrating comparative approaches across educational contexts to further enrich understanding of emotional intelligence development in value-based education.

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