

## The Jigsaw Cooperative Learning Model in Islamic Religious Education to Develop Students' Emotional Intelligence

Nurul Purnama Sari<sup>1</sup>, Syaripudin Basyar<sup>1</sup>, Agus Jatmiko<sup>1</sup>

<sup>1</sup> Universitas Islam Negeri (UIN) Raden Intan Lampung, Indonesia

 [nurulpurnama769@gmail.com](mailto:nurulpurnama769@gmail.com)

### Abstract

This study investigates the correlation between emotional intelligence in Islamic teachings and the embodiment of morality as human behaviour. Carried out at SMA YP UNILA Bandar Lampung, the research spanned from October 2023 to January 2024, utilizing a descriptive qualitative methodology. Islamic education teachers were the subjects. Data collection involved observation, interviews, and documentation, with analysis employing reduction, presentation, and concluding. Validity was ensured through triangulation techniques and sources. Supportive factors encompassed collaborative efforts among school personnel, adequate facilities, extracurricular activities, and teacher competency. Conversely, hindering factors comprised students' disinterest in religious activities, insufficient parental support, restricted learning time, non-compliance with school rules, and academic pressure. The study's findings align with Daniel Goleman's emotional intelligence theory, positioning emotional intelligence as the bedrock for various other intellectual capacities.

**Keywords:** Cooperative Learning, Islamic Religious Education, Emotional Intelligence

### ARTICLE INFO

#### Article history:

Received  
December 28,  
2023

Revised  
February 13,  
2024

Accepted  
February 20,  
2024

Published by  
ISSN

Website

This is an open access article under the CC BY SA license

CV. Creative Tugu Pena

2774-4299

<https://attractivejournal.com/index.php/bse/>

<https://creativecommons.org/licenses/by-sa/4.0/>



## INTRODUCTION

Islamic Religious Education (PAI) is an essential part of shaping the personality and spirituality of students. Islamic religious education guides children's physical and spiritual growth in accordance with Islamic teachings, aiming to create individuals who are faithful and pious (Jaenullah, Ferdian Utama, 2022). The success of Islamic religious education in achieving its goals is highly relevant to Law No. 20 of 2003 concerning the National Education System (*Undang-Undang Republik Indonesia (Sisdiknas)*, 2003), which emphasizes the formation of noble character and personality. Islamic religious education teachers play an integral role in learning, acting as instructors, educators, and leaders. The requirements to be an effective educator include piety towards Allah, knowledge, as well as physical and spiritual health (Sari, 2018). In practice, PAI teachers must understand their roles and responsibilities, create a conducive environment, provide teaching suitable for the development of students, and offer positive encouragement (Abdul Muis, 2019). Factors such as physical and spiritual health, as well as good behaviour, also greatly affect the effectiveness of an educator (Pauji, 2022). Therefore, Islamic religious education becomes a primary pillar in the development of the character and personality of students, in line with Islamic values and noble principles (Andika Dian Ifti Utami, Wardo, 2018).

The requirements to be an educator include several important aspects. First, piety towards Allah is an inseparable foundation, as it is difficult for an educator to teach goodness to students if they themselves do not have piety towards Him (Sarinastitin, 2019). Second, an educator must be knowledgeable and possess adequate teaching knowledge and skills to deliver quality education. Third, physical and spiritual health is a crucial prerequisite, as only with a healthy physical and spiritual condition can an educator make maximum contributions to the educational process (Nabila, 2021). Poor physical health will hinder the implementation of education (Nursikin, 2019). It may even endanger students if the educator has a contagious disease. In terms of spirituality, someone mentally unstable can also be dangerous if they are in a teaching position (Kristianto, Susetyo, Utama, Fitriyono, & Jannah, 2023). Furthermore, good behaviour and moral conduct of educators are crucial in shaping the character of students. Students must serve as role models because they tend to imitate (Ferdian Utama, 2017).

Emotional intelligence can be defined as an individual's mental ability to regulate their behaviour in any given situation (Kushendar & Mayra, 2021). Mental aspects are closely related to the psychological side of human beings (Moleka, 2021). According to Daniel Goleman, emotional intelligence encompasses several meanings (Elqaweliya, Satori, Nurdin, Prihatin, & Nuphanudin, 2023). First, emotional intelligence does not only mean being friendly. At times, it may not be about being friendly, but rather displaying firmness, which may not be pleasant but expresses the truth that has been avoided (Utama, 2018). Second, emotional intelligence does not mean giving freedom to feelings to indulge themselves but rather managing feelings in such a way that they are expressed appropriately and effectively, enabling people to work smoothly towards common goals. The implementation of this true learning model can also enhance students' ability to work together, interact socially, and develop their emotional intelligence (Adiebah, 2020). This is because learning is about intellectual matters and emotional education.

Based on the results of surveys conducted among parents and teachers, it has been found that students in the modern era experience more emotional and social issues compared to previous generations (Siswanto, Zaelansyah, Susanti, & Fransiska, 2019). In this modern era, they tend to be more impulsive, easily anxious, withdrawn, nervous, and aggressive. Many millennials still struggle with controlling their emotions effectively (Taufik, 2020). Typically, they prefer to express their feelings on social media rather than writing in a diary (Gabriellova & Buchko, 2021). When they share their stories, it will cause many people who read them on social media to pour out all their grievances there, which also results in receiving negative responses from their readers (Hermino & Arifin, 2020). This condition makes it difficult for the current generation to understand their own feelings and thoughts, as well as to understand the feelings of others (Mughtar, Noviani, Islamic, & 2022, 2019). Based on the survey results, it can be concluded that the emotional aspect as the axis of a person's life needs to be seriously considered by both teachers and parents, thus requiring a more comprehensive understanding of how to stimulate students' emotional intelligence (Kamaruddin, Waroka, et al., 2023).

Whether they like it or not, teachers as facilitators must create an ecosystem or situation where children develop holistically, not only cognitively but also in terms of character, not only intellectually but also physically, not only learning alone but cooperatively and collaboratively (Chen & Tsai, 2021). Cooperative learning is one of the innovative learning models where the learning strategy focuses on behaviours of mutual assistance or cooperation among peers in a systematic group structure (Sun, Wang, Wegerif, & Peng, 2022). This is highly compatible with the concept of independent learning and is suitable for use in enhancing students' emotional intelligence (Apriana, 2020). Cooperative learning transforms the classroom from a collection of individuals into a network of groups. In the process, students will be required to interact socially and

emotionally with each other (Parmi, 2019). Cooperative learning will teach students how to understand their peers, accept their strengths and weaknesses, share knowledge, and enlighten each other (Arifin, Akhdinirwanto, & Fatmaryanti, 2013). Through cooperative learning, it is hoped that social interaction relationships will be created, thus creating a learning community (Sumardi, Rohman, & Wahyudiati, 2020). Teachers are no longer central but facilitators of the learning process for students, where students can learn from each other. This can also be seen as an individual's way of building relationships and collaborating with others for common goals (Wardhani & Krisnani, 2020).

This cooperative learning model can be used in classrooms for various levels of education, including kindergarten (early childhood education), elementary, middle, high school, and higher education (Utama, 2018). The importance of cooperative learning lies in the fact that individualistic characteristics are often found in learning environments (Rachmad et al., 2023). Students prefer to compete individually, are closed off to their peers, pay little attention to the environment, are selective in choosing friends, and tend to be selfish (Kamaruddin, Zulham, Utama, & Fadilah, 2023). In competitive situations, teachers often use rewards as a means to motivate students to win competitions against their peers. Egoistic attitudes, individualism, irresponsibility, lack of communication, indifference, and lack of empathy prove the emptiness of emotional intelligence values today (Taufik, 2020). As a result, average students will never experience the pride of being successful students, even though this will affect their self-confidence. Cooperative learning can be used as a problem-solving activity that, in practice, has significant benefits for the development of children's personalities, especially in instilling self-confidence and developing social skills in everyday life (Halimah & Sukmayadi, 2019). Cooperative learning is considered a very suitable model for the development of students' intelligence, especially in social, cognitive, motor, creativity, and emotional dimensions (Bores-García, Hortigüela-Alcalá, Fernandez-Rio, González-Calvo, & Barba-Martín, 2021). Skills or stimuli like these are rarely provided by parents at home (Kamaruddin, Waroka, et al., 2023). Therefore, at school, teachers can provide such stimuli in the classroom, so that introverted children can gradually develop their personalities to become more confident and socially and emotionally open. Social and emotional skills are important to be surfaced, nurtured, and optimized through habituation, guidance, and teaching.

The role of Islamic education teachers in teaching religion can be carried out as follows: They must possess the qualities of a believer and a Muslim, have mature personalities and noble character to serve as role models for their students, love their duty as religious educators, show affection for their students as they would for their own children or family members, have a solid understanding of religious knowledge even if not deeply, possess pedagogical skills, and be able to apply Islamic education (Zamani, Asrori, At-Ta'dib, & 2022, 2022). Therefore, teachers must have good personalities and qualities to provide positive examples, demonstrate love and care, and master the material of Islamic education (Tabroni et al., 2022). Based on preliminary research with Islamic education teachers, it has been found that teachers play significant roles in enhancing students' emotional intelligence. The approaches used include teaching Islamic teachings according to the existing curriculum, encouraging students to learn from various sources and media, creating an engaging learning environment, delivering material according to students' abilities and development, training students to improve emotional intelligence, providing motivation and praise to high-achieving students, evaluating students' progress periodically, allocating additional time for Quranic reading before each lesson, and praying before starting lessons. By employing the jigsaw learning model, teachers have successfully increased students' sense of responsibility towards learning and others, as well as fostered mutual respect among collaborating students. Thus, it can be concluded that Islamic education teachers have been effective in developing students' emotional intelligence through various strategies and approaches.

Based on preliminary research and data from counseling teachers, several issues are faced by students in developing emotional intelligence at SMA YP UNILA Bandar Lampung. Some students struggle to manage their emotions well, tend to be easily offended, lack self-confidence, and have a lack of motivation to learn. In the modern era, students often find it challenging to control their emotions and social behaviour, often venting their grievances on social media, which can affect their self-understanding and that of others. Islamic education teachers at SMA YP UNILA Bandar Lampung play an important role in addressing these issues by providing motivation, creating an interesting learning environment, and providing an understanding of Islam suitable for students' development. However, obstacles remain in developing emotional intelligence, such as school rule violations, low motivation to learn, and poor behaviour. Interviews with Islamic education teachers indicate that students' emotional intelligence at SMA YP UNILA Bandar Lampung varies, with some being good, moderate, and some poor. Emotional problems faced include worry, anxiety, fear, and lack of motivation to learn. Therefore, further efforts are needed to help students develop their emotional intelligence, making SMA YP UNILA Bandar Lampung a formal educational institution that must continue to play an active role in guiding students to overcome their emotional intelligence challenges.

Based on the review conducted, several studies have shown that the methods used by teachers play a crucial role in fostering students' emotional and spiritual intelligence. To avoid overlap with previous research, the researcher analyzed relevant studies in the educational context. Some of these studies include: a thesis by Muthea Hamidah titled "The Role of Islamic Education Teachers as Motivators in Improving Student Spiritual Intelligence at SMP," which focuses on the differences in research methodology; a thesis by Edwin Firman Sjafral on "Methods of Training Children's Emotional Intelligence," which evaluates teacher skills in training students' emotional intelligence; a thesis by Ulfah Rahmawati on "Development of Students' Spiritual Intelligence," which examines religious activities as a basis for spiritual intelligence development; a thesis by Tri Rahayu on "Development of Religious Character Values of Students Based on Local Wisdom," which explores batik learning as a means for developing students' religious character; and a thesis by Fakhrol Amwar on "Islamic Education Learning Model in Forming Students' Religious Character," which examines a learning model emphasizing religious character values. These studies emphasize understanding Islamic Education teacher methods in guiding, managing classrooms, and evaluating children's emotional and spiritual intelligence development, aiming to provide new contributions related to the approach used in developing students' emotional and spiritual intelligence.

This research shares some similarities and differences with previous studies that have been conducted. Generally, both previous research and this study have a similar focus on the development of emotional and spiritual intelligence of students in the context of Islamic education. Both also recognize the role of teachers as key elements in the process of nurturing students' emotional and spiritual intelligence. Additionally, both previous research and this study use a qualitative approach in data collection and analysis to deeply understand students' experiences and learning practices. However, the main difference lies in the teaching methods used. This study emphasizes the use of the Jigsaw Cooperative Learning Model as a method specifically aimed at developing students' emotional intelligence in the context of Islamic education. Other differences may lie in the scope of the research, with previous studies possibly having different focuses in terms of the object, context, or research objectives. Therefore, although there are similarities in the focus and research approach, differences in teaching methods and research contexts can yield different insights into the development of students' emotional intelligence and recommendations for better learning practices.

The focus of this research is the Jigsaw Cooperative Learning Model in Islamic Education learning to develop the emotional intelligence of students at SMA YP UNILA

Bandar Lampung. The sub-focus of the research includes identifying the implementation process of learning using the Jigsaw model and evaluating the learning outcomes regarding students' emotional intelligence. The research problem formulation includes questions about whether the Jigsaw Cooperative Learning Model can develop the emotional intelligence of students at SMA YP UNILA Bandar Lampung and how it is implemented by teachers in the learning process. The purpose of this research is to describe the ability of the cooperative learning model in developing students' emotional intelligence and to understand the implementation of the model by teachers at SMA YP UNILA Bandar Lampung. The theoretical benefit of this research lies in its contribution to the development of knowledge, particularly in the context of Islamic education that integrates emotional and spiritual intelligence. Practically, this research contributes to schools in improving the quality of learning, to teachers in expanding insights and understanding of students' emotional intelligence, and to researchers as additional experience and knowledge in the context of emotional and spiritual intelligence of students at SMA YP UNILA Bandar Lampung.

## **METHOD**

The timing and location of the research are crucial aspects of any study. This research was conducted for approximately 2 (two) months, with 1 month dedicated to data collection and another month for data processing and guidance processes. The research was conducted at SMA YP UNILA Bandar Lampung, located at Jl. Jend. HSuprpto No.88, Tj. Karang, Engal, Kota Bandar Lampung, Lampung 35127. The access to SMA YP UNILA Bandar Lampung is easily reachable by various means of transportation. The research approach used was qualitative, aimed at providing a clear and detailed description of the model for developing emotional and spiritual intelligence in Islamic education among students at SMA YP UNILA Bandar Lampung. The research data focused on the Jigsaw Cooperative Learning Model in Islamic education to develop students' emotional intelligence at SMA YP UNILA Bandar Lampung. Data collection methods included primary and secondary data, utilizing random sampling techniques (Murdiyanto, 2020). Data collection techniques involved fieldwork through interview, observation, and documentation methods. Data analysis was performed using data reduction techniques to summarize, select key points, and focus on important aspects relevant to the research. Data validity checks were conducted through triangulation techniques, both in terms of technique and source triangulation, to enhance the researcher's understanding of the research findings (Sugiyono, 2020).

## **RESULTS AND DISCUSSION**

### **The Jigsaw Cooperative Learning Model, Islamic Education, and Emotional Intelligence**

Before delving into the role of Islamic Education teachers, it is crucial to understand the Jigsaw Cooperative Learning Model. The Jigsaw Cooperative Learning Model is a cooperative learning technique that divides students into several members within a group. Each group member is responsible for a specific segment of the learning material and capable of teaching it to other members within the group. This model encourages students to be more active and responsible in their learning. According to Elliot Aronson, the jigsaw model operates similarly to a jigsaw puzzle, where learners collaborate with others to achieve common goals. Anila Lee adds that the jigsaw model is designed to enhance students' responsibility towards their learning and that of their peers. According to Isjoni, the jigsaw learning model places students at the center of classroom activities, while the teacher still controls the rules (Hayani, 2019).

In the cooperative learning system of the jigsaw model, students are grouped heterogeneously based on their abilities. Each group member is assigned to become an

expert in a specific segment. Thus, the jigsaw cooperative learning aims to achieve a learning process with expert members responsible for explaining the material to their peers (Rahma & Haviz, 2022). The steps of cooperative learning with the jigsaw technique involve various stages that actively engage students. The teacher sets objectives and motivation, presents information, organizes learning groups, guides group work and learning, evaluates, and provides recognition. Elliot Aronson details ten stages in implementing the jigsaw class, from group division to testing the learned material. Implementing the jigsaw cooperative learning in SMA YP UNILA Bandar Lampung aims to address the heterogeneity of students' abilities in understanding concepts. This model creates a dynamic learning environment filled with love, discipline, and a high commitment to learning. Additionally, implementing jigsaw cooperative learning can enhance students' social and collaborative skills.

In the learning process, it is essential to consider appropriate models and techniques for the subject matter. Direct and indirect approaches to mentoring can be conducted through various techniques such as discussion, demonstration, exhibition, and field trips (Widiana & Aviani, 2021). By using the appropriate models and methods, mentoring can achieve maximum results in supporting the success of the learning process. This model aligns with Islamic teachings, as found in the Quran Surah Al-Maidah verse 2, which emphasizes the importance of mutual assistance in virtue, one aspect of cooperative learning. The Quran hints at the role of prophets and their followers in education and applying divine knowledge. Verses in the Quran emphasize the importance of sharing knowledge of Islam and educating with good morals. Islamic Education teachers are responsible adults in guiding, training, and shaping students to become faithful and pious individuals who worship Allah SWT.

In relation to emotional intelligence is the ability to manage emotions effectively, which affects the learning process of students (Zamani et al., 2022). Stable emotions support smooth learning, while unstable emotions can hinder it. The development of students' emotions is influenced by maturity and learning factors. Positive emotions accelerate the learning process and improve achievement, while negative emotions can slow it down. With an understanding of cooperative learning models, Islamic Education teachers' role, and emotional intelligence's influence on learning, strategies for more effective learning can be developed to enhance students' achievements in understanding Islam and comprehensive personal development. Emotional intelligence is an essential skill for student development, including awareness of one's own and others' emotions, the ability to manage emotions, and the ability to use emotions as a source of motivation and problem-solving. The theory developed by Daniel Goleman identifies five main components of emotional intelligence: self-awareness, self-regulation, motivation, empathy, and social skills. Developing emotional intelligence involves several stages, including emotional awareness, emotional regulation, emotional use, social skills, and self-awareness improvement. Factors influencing students' emotional intelligence development include family environment, education, peer interactions, life experiences, and support from teachers and the school environment (Ardoin & Bowers, 2020). By understanding and developing emotional intelligence, students can better manage emotions, interact positively, and achieve success in various aspects of life.

### **Implementation of the Jigsaw Cooperative Learning Model in Islamic Religious Education to Develop Students' Emotional Intelligence**

Based on interviews and observations with Islamic religious education teachers and the principal of SMA YP UNILA in Bandar Lampung, cooperative learning has been implemented through the jigsaw model. This approach aims to achieve learning outcomes in academic, organizational, and social skill development. The cooperative learning model is designed to foster academic skills, social skills, and interpersonal skills, all closely

related to emotional intelligence. According to Daniel Goleman, emotional intelligence encompasses the ability to manage emotions, read social situations, interact with others, and use social skills to influence and lead. Cooperative learning, especially the jigsaw model, provides opportunities for students to interact, learn to cooperate and develop social skills.

The implementation of cooperative learning, especially the jigsaw model, at SMA YP UNILA in Bandar Lampung, has had a positive impact, especially on students who tend to be introverted. They can interact more, become more enthusiastic about learning and respond socially. This learning also helps students accept criticism, appreciate the work of others, and build self-confidence and positive self-concepts. Strategies, methods, techniques, and tactics of cooperative learning, such as learning together, group discussions, pair work, and group rules, are integral parts of implementing the jigsaw model at SMA YP UNILA in Bandar Lampung. Teachers act as facilitators in the learning process, while students actively engage in learning activities both inside and outside the classroom. Thus, cooperative learning aims not only to achieve academic outcomes but also to develop students' social and interpersonal skills, as well as enhance their emotional intelligence in facing various situations and social interactions.

In the classroom learning process, the selection of suitable models according to the material also influences the development of students' emotional intelligence. As expressed by Mr. Zeini Zen:

*"The models I commonly use in teaching Islamic education in the classroom must be appropriate to the material, practical if the material is about ablution, stories, if the material is about Islamic history, exemplification and habituation, lectures, but the method I most often use, is the jigsaw learning model and in using this model, it must be adjusted to the material."*

The role of teachers in developing students' emotional intelligence at SMA YP UNILA in Bandar Lampung is crucial and encompasses several fundamental aspects. Based on observations and interviews with Islamic religious education teachers at the school, several key roles of teachers in developing students' emotional intelligence can be identified. First, the role of teachers as key personalities. Teachers are the main figures in the classroom who lead and direct students' learning activities. They have a direct relationship with students and are often seen as figures to be imitated and emulated. The interaction between teachers and students influences the development of students' personalities through identification and imitation factors. Second, the role of teachers as educators and mentors. As educators, teachers are responsible for providing guidance and services to students according to educational goals. They influence various aspects of students' lives, socially, culturally, and economically. Teachers also serve as mentors who help students develop their potential optimally, understand the environment, and plan for a better future. Third, teacher personality. Teacher personality contributes significantly to shaping students' character and personality development. The attitudes and behaviours of teachers, both in providing teaching materials and criticism, have a long-term impact on students. Students' behaviour often reflects the personality of teachers at school.

This is supported by the opinion of Mr. Headmaster who said: *"In developing the emotional intelligence of students, various methods are carried out by Islamic education teachers at SMA YP Unila Bandar Lampung, such as conducting religious activities, recitations in the mosque, competitions with religious nuances when the school holds sports days, and intensive religious study sessions. In addition to these religious activities, Islamic education teachers at SMA YP Unila Bandar Lampung are also very active in teaching."*

Teachers also play a secondary role in students' lives, after parents. They play an important role in developing students' self-confidence, which is a crucial aspect of emotional intelligence. Self-confidence plays a key role in the development of an individual's personality in society, and stimulation from the environment, including the

role of teachers, is essential in developing this self-confidence. Additionally, character formation is also an integral part of the learning goals at school. Teachers are required to control techniques that stimulate curiosity and build self-confidence and self-esteem for each student. Maturity factors and learning factors greatly influence students' emotional development. Maturity and learning are interrelated in influencing students' emotional and intellectual development. Thus, the role of teachers in developing students' emotional intelligence encompasses not only teaching material aspects but also guidance, character formation, and enhancing students' self-confidence. A conducive learning environment and positive interaction between teachers and students are key to achieving healthy emotional development for students.

Emotions can affect learning success and achievement. Positive emotions can accelerate the learning process and achieve good learning outcomes, while negative emotions can slow down learning. The learning process should also treat students as subjects with their own uniqueness and characteristics. According to interviews with Mr. Zaini Zen, an Islamic religious education teacher at SMA YP UNILA in Bandar Lampung, the heterogeneity of students' abilities in understanding a concept varies greatly. In overcoming difficulties experienced by some students, Mr. Zaini Zen applies the jigsaw learning model. In this model, students are divided into heterogeneous study groups consisting of 3-5 people, using the original group and expert group patterns. In the context of learning, the relationship between students feels closer than the relationship between students and teachers. Teachers are expected to conduct learning in study groups, where students are divided into heterogeneous groups to support and teach each other.

The jigsaw model at SMA YP UNILA in Bandar Lampung is considered very necessary to support the learning process of Islamic religious education, with one or more students facilitated to guide their peers who are experiencing difficulties in learning. Interactions among students become dynamic, full of affection and discipline, and have a high commitment to learning. The motivational function in this context includes encouraging learning behaviour, influencing learning achievements, providing direction for learning goals, and building a more meaningful learning system. Students emphasize that the role of Islamic religious education teachers as motivators, guides, and motivators in developing emotional intelligence is crucial. Teachers create conditions that encourage students to continue learning and developing. In this regard, the learning model applied by teachers is considered to facilitate the learning process and produce good behaviour. Interviews with students confirm that Islamic religious education teachers play an important role in guiding, directing, and motivating students to behave well in the learning process.

Mr. Zeini Zen stated: *"While in the classroom, teachers should be able to instill emotional values in students, such as cleaning the room before starting the lesson, reciting short surahs before starting the lesson, understanding the character of students, fostering self-confidence in students so that they are enthusiastic about learning, and educators must be enthusiastic and active in teaching students using appropriate methods."*

In developing emotional intelligence in Islamic religious education at SMA YP UNILA in Bandar Lampung, supporting and inhibiting factors are integral parts of the process. Teachers play a central role in facilitating inclusive and quality learning. The open attitude of teachers that encourages active participation of students and their ability to express opinions freely are crucial foundations. Additionally, teachers' efforts to inspire learning enthusiasm and student participation are key drivers of successful learning processes. However, challenges also arise. Some students may have difficulty expressing opinions or lack confidence in expressing their ideas. This can be a barrier to creating an inclusive learning environment that is responsive to students' needs. Overcoming these challenges involves the teacher's role as a guide, educator, motivator, and evaluator. By providing guidance, motivating students, and providing fair and constructive assessments,

teachers can help students overcome the obstacles they face. Moreover, the use of various relevant teaching methods, such as the jigsaw model, lectures, practice, and storytelling, can also increase students' interest and understanding. Thus, collaboration between teachers and students and the implementation of appropriate solutions can optimize the development of emotional intelligence in Islamic religious education at SMA YP UNILA in Bandar Lampung.

The supportive factors of Islamic Religious Education teachers in developing students' emotional intelligence at SMA YP UNILA in Bandar Lampung involve several interconnected elements. The success of teachers in this effort is not separate from various supporting factors. According to interviews with Mr. Zaini Zen, these supporting factors include cooperation among teachers, school facilities and infrastructure, extracurricular activities, students' willingness, and active participation in the community. Mrs. Mey Sriyani, supported by the School Principal, emphasizes the importance of cooperation between teachers and the school authorities to fill the gap in developing students' emotional intelligence. From the perspective of Islamic Religious Education teachers, the main supporting factors are cooperation and support from various parties, teacher competence, adequate facilities and infrastructure, and diverse extracurricular activities. This underscores the importance of various elements in creating an educational environment supporting students' emotional intelligence development at SMA YP UNILA in Bandar Lampung. Some were also found to be inhibiting factors in the context of the research theme conducted.

The inhibiting factors in the efforts of Islamic Religious Education teachers to develop students' emotional intelligence at YP UNILA in Bandar Lampung include several aspects that pose challenges. According to Mr. Zaini Zen, *"the main obstacle is the lack of interest among students in religious activities, such as sports events, as well as the lack of parental support for religious activities at school, especially in boarding schools. In addition, the limited interaction between teachers and students and limited time to deliver material is a significant barrier"*. The views of Mrs. Mey Sriyani, supported by the School Principal, highlight the lack of awareness among parents in providing supervision and guidance to children and violations of school rules often committed by students.

From these interviews, several inhibiting factors in developing students' emotional intelligence can be concluded: Lack of parental support, lack of interest in participating in religious activities, such as boarding schools, limited meeting time, focus on grade demands, and rules violations. By addressing these inhibiting factors through collaboration among teachers, parents, and school authorities, efforts to develop students' emotional intelligence can be more effective at SMA YP UNILA in Bandar Lampung. To overcome the factors that hinder teachers in developing students' emotional intelligence at SMA YP UNILA in Bandar Lampung.

Some appropriate solutions can be implemented. First, take an individual approach to students who lack interest in participating in religious activities at school. It is essential to understand that religious activities positively affect the development of student's emotional and intellectual intelligence. Second, teachers should not only focus on the cognitive or academic domain but also address the affective and psychomotor domains or students' emotional intelligence. Balancing cognitive, affective, and psychomotor aspects is the key to effective holistic education. Third, manage learning efficiently considering the limited time teachers have. Teachers need to use teaching methods appropriate to the material and explain briefly and clearly for students to understand easily. Fourth, impose educational sanctions on students who violate rules inside and outside the classroom. The sanctions should be firm yet provide a deterrent effect and learning, such as assigning tasks or memorizing long verses as a more effective form of punishment than physical punishment. The role of Islamic religious education teachers is crucial in developing students' emotional intelligence. As guides, educators, motivators,

mediators, and evaluators, teachers are expected to advance students' emotional intelligence with the support of fellow teachers, school principals, and guidance and counselling teachers. Thus, it is hoped that students can understand and implement religious values in daily life well.

Based on the findings and discussions in the research, innovations or novelties are obtained. Implementing the jigsaw model at SMA YP UNILA in Bandar Lampung offers several significant benefits for both teachers and students. This learning model not only helps students improve their understanding of the subject matter with relevance to their daily lives but also has the potential to develop emotional intelligence, foster mutual respect, and increase self-confidence. In addition, the jigsaw model encourages students to create their problem-solving skills. By using this approach, students can seek learning sources independently, collaborate in groups, and present their opinions and arguments. The importance of quality learning is reflected in several indicators, such as teacher and student behaviour, learning climate, teaching materials and media, and the lesson system. When all of these indicators experience positive changes, learning can be said to be of high quality. As an Islamic religious education teacher who implements the jigsaw learning model, good results are reflected in active student participation, improved learning skills, conducive learning climate conditions, adjustment of teaching materials, and the effectiveness of learning media. Thus, implementing the jigsaw model not only enhances the quality of learning but also strengthens student participation and achievement during the learning process.

## CONCLUSION

Based on the analysis of observations and interviews, it is concluded that the implementation of the jigsaw cooperative learning model in Islamic Religious Education at SMA YP Unila Bandar Lampung has not yet reached an optimal level in developing students' emotional intelligence. Although efforts have been made to integrate character education into learning activities, there are still obstacles in helping students recognize and manage their emotions. Teachers have made various efforts in the classroom, including applying habituation methods, setting examples, disciplining, rewarding and punishing, and role-playing to develop students' emotional intelligence. However, evaluating students' characters and reducing bad behaviour still face internal and external obstacles. External influences and a lack of awareness and motivation among students may cause failure to develop students' emotional intelligence. This phenomenon creates a hedonistic attitude and a lack of attention to moral values that should be upheld.

To overcome these challenges, several recommendations need to be considered. First, the jigsaw learning model must be applied continuously to allow students to develop optimally. Second, schools need to optimize the use of existing learning tools. Third, teachers should conduct routine evaluations of changes in students' behaviour and develop profiles of students' progress. Fourth, proactive parental involvement in supporting the learning process at home is crucial. By implementing these recommendations, it is hoped that Islamic Religious Education at SMA YP Unila Bandar Lampung can be more effective in developing students' emotional intelligence, creating a conducive learning environment, and shaping morally noble personalities for students.

## REFERENCE

- Abdul Muis, H. E. A. R. (2019). Role of the Islamic Education teacher in the Moral Improvement of Learners. *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam*, 5(3), 411–422. <https://doi.org/10.37758/jat.v5i3.487>
- Adiebah, R. (2020). *Meningkatkan Kualitas Anak Optimalisasi Kecerdasan IQ, EQ dan SQ*. Banten: Rumah Belajar Matematika Indonesia.
- Andika Dian Ifti Utami, Warto, S. (2018). Penguatan Pendidikan Karakter Melalui

- Pembelajaran Sejarah Berbasis Kitab Kuntara Raja Niti. *Jurnal Pendidikan Sejarah Indonesia*, 1(1), 63–74. Retrieved from <http://jurnalpsi.com/index.php/jpsi/article/view/2>
- Apriana, B. N. (2020). Model Cooperative Learning Tipe Window Shopping untuk Meningkatkan Hasil Belajar IPS pada Siswa Kelas IX-B SMP Negeri 1 Wanasaba. *Jurnal Ilmiah WUNY*, 2(2), 1–8. <https://doi.org/10.4324/9781003293545-13>
- Ardoin, N. M., & Bowers, A. W. (2020). Early childhood environmental education: A systematic review of the research literature. *Educational Research Review*, 31, 100353. <https://doi.org/10.1016/J.EDUREV.2020.100353>
- Arifin, E. G., Akhdinirwanto, R. W., & Fatmaryanti, S. D. (2013). Penggunaan Permainan Monopoli Fisika Dalam Pembelajaran Kooperatif Tipe Teams Games Tournament ( TGT ) Untuk Meningkatkan Kemampuan Berpikir Kritis Siswa. *Radiasi*, 4(1), 81–85.
- Bores-García, D., Hortigüela-Alcalá, D., Fernandez-Rio, F. J., González-Calvo, G., & Barba-Martín, R. (2021). Research on Cooperative Learning in Physical Education: Systematic Review of the Last Five Years. *Research Quarterly for Exercise and Sport*, 92(1), 146–155. <https://doi.org/10.1080/02701367.2020.1719276>
- Chen, C. H., & Tsai, C. C. (2021). In-service teachers' conceptions of mobile technology-integrated instruction: Tendency towards student-centered learning. *Computers & Education*, 170, 104224. <https://doi.org/10.1016/J.COMPEDU.2021.104224>
- Elqaweliya, B., Satori, D., Nurdin, D., Prihatin, E., & Nuphanudin, N. (2023). The Potential Values of Riyadhoh Improving the Quality of Learning of Students. *JMKSP (Jurnal Manajemen, Kepemimpinan, Dan Supervisi Pendidikan)*, 8(1), 187–195. <https://doi.org/10.31851/JMKSP.V8I1.10956>
- Ferdian Utama, S. (2017). Keteladanan Orang Tua dan Guru Dalam Pertumbuhan Dan Perkembangan Anak Usia Dini (Perspektif Abdullah Nashih Ulwan Kajian Kitab Tarbiyyah Al-Aulad Fi Al-Islam). *Elementary*, 3(2), 107–119. <https://doi.org/https://doi.org/10.32332/elementary.v3i2.833>
- Gabrielova, K., & Buchko, A. A. (2021). Here comes Generation Z: Millennials as managers. *Business Horizons*, 64(4), 489–499. <https://doi.org/10.1016/J.BUSHOR.2021.02.013>
- Halimah, L., & Sukmayadi, V. (2019). The Role of “Jigsaw” Method in Enhancing Indonesian Prospective Teachers’ Pedagogical Knowledge and Communication Skill. *International Journal of Instruction*, 12(2), 289–304. <https://doi.org/10.29333/iji.2019.12219a>
- Hayani, A. (2019). Developing Curriculum of the Department of Islamic Religious Education Iain Lhokseumawe Aceh. *Sunan Kalijaga International Journal on Islamic Educational Research*, 2(1), 146–166. <https://doi.org/10.14421/skijier.2018.2018.21.08>
- Hermino, A., & Arifin, I. (2020). Contextual Character Education for Students in the Senior High School. *European Journal of Educational Research*, 9(3), 1009–1023. <https://doi.org/10.12973/eu-jer.9.3.1009>
- Jaenullah, Ferdian Utama, D. S. (2022). Resilience Model of the Traditional Islamic Boarding School Education System in Shaping the Morals of Student in theMidst of Modernizing Education. *Jurnal Kependidikan: Jurnal Hasil Penelitian Dan Kajian Kepustakaan Di Bidang Pendidikan, Pengajaran Dan Pembelajaran*, 8(4), 931–942. <https://doi.org/https://doi.org/10.33394/jk.v8i4.6013>
- Kamaruddin, I., Waroka, L. A., Palyanti, M., Indriyani, L. T., Priakusuma, A., & Utama, F. (2023). The Influence of Parenting Patterns on Learning Motivation of High School Students. *Attractive: Innovative Education Journal*, 5(2), 171–179. <https://doi.org/10.51278/AJ.V5I2.678>
- Kamaruddin, I., Zulham, Z., Utama, F., & Fadilah, L. (2023). Pendidikan Karakter di Sekolah: Pengaruhnya Terhadap Pengembangan Etika Sosial dan Moral Siswa. *Attractive: Innovative Education Journal*, 5(3), 140–150. <https://doi.org/10.51278/AJ.V5I3.853>

- Kristianto, H., Susetyo, A., Utama, F., Fitriyono, E. N., & Jannah, S. R. (2023). Education Unit Strategies in Increasing Students' Interest in Participating in Religious Extracurricular Activities at School. *Bulletin of Pedagogical Research*, 3(1), 38–47. <https://doi.org/10.51278/BPR.V3I1.611>
- Kushendar, K., & Mayra, Z. (2021). The Role of Counseling Guidance in Early Childhood Education and Their Emotional Development. *Journal of Childhood Development*, 1(2), 97–101. <https://doi.org/10.25217/JCD.V1I2.1826>
- Moleka, P. (2021). *Is Spiritual Intelligence (SQ) or Spiritual Quotient an Intelligence? Howard Gardner's Theory of Multiple Intelligences Analyzed*. <https://doi.org/10.20944/Preprints202110.0320.V1>
- Muchtar, C., Noviani, D., Islamic, M. D.-I. J. of, & 2022, undefined. (2019). Religious Moderation in the Framework of Life. *Journal.Yaspim.Org*, 3(1), 160–170. <https://doi.org/10.29332/ijssh.v3n1.277>
- Murdiyanto, D. E. (2020). *Metode Penelitian Kualitatif* (1st ed.). Lembaga Penelitian dan Pengabdian Pada Masyarakat UPN "Veteran" Yogyakarta Press.
- Nursikin, M. (2019). Implementasi Nilai-Nilai Akhlak terhadap Dosen Kesehatan dalam Prespektif Islam di Akademi Kebidanan Yogyakarta. *Istawa : Jurnal Pendidikan Islam*, 3(2), 25–56. <https://doi.org/10.24269/IJPI.V3I2.1500>
- Parmi, P. (2019). The Use of Cue Card in Cooperative Learning for Teaching Vocabulary. *ELT Forum: Journal of English Language Teaching*, 8(2), 128–135. <https://doi.org/10.15294/ELT.V8I2.31778>
- Pauji, P. (2022). Social and Religious Behavior of Drug and Alcohol Users. *The International Journal of Politics and Sociology Research*, 9(4), 114–120. <https://doi.org/10.35335/IJOPSOR.V9I4.3>
- T., Nabila, I., & Artikel, I. (2021). Tujuan Pendidikan Islam. *Jurnal Pendidikan Indonesia*, 2(05), 867–875. <https://doi.org/10.36418/JAPENDI.V2I5.170>
- Rachmad, Y. E., Agnesiana, B., Agama, I., Ambon, K. N., Sukmawati, E., Ramli, A., ... Zebua, Y. (2023). The Analysis of Parenting Patterns in Instilling Morals of Early Childhood. *Journal of Childhood Development*, 3(1), 13–21. <https://doi.org/10.25217/JCD.V3I1.3247>
- Rahma, A., & Haviz, M. (2022). Implementation of Cooperative Learning Model with Make A Match Type on Students Learning Outcomes in Elementary School. *Journal of Islamic Education Students (JIES)*, 2(2), 58. <https://doi.org/10.31958/jies.v2i2.5593>
- Sari, L. M. (2018). Evaluasi dalam Pendidikan Islam. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 9(2), 211–231. <https://doi.org/10.24042/ATJPI.V9I2.3624>
- Sarinastitin, E. (2019). Pendidikan Holistik Integratif Dan Terpadu Untuk Pembentukan Karakter Anak Usia Dini. *Early Childhood Education Journal of Indonesia*, 2(1), 11–17.
- Siswanto, S., Zaelansyah, Z., Susanti, E., & Fransiska, J. (2019). Metode Pembelajaran Anak Usia Dini Dalam Generasi Unggul Dan Sukses. *Paramurobi: Jurnal Pendidikan Agama Islam*, 2(2), 35–44. <https://doi.org/10.32699/paramurobi.v2i2.1295>
- Sugiyono. (2020). Teknik Pengumpulan Data dan Instrumen. In Ir. Sutopo (Ed.), *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (p. 296). Alfabeta.
- Sumardi, L., Rohman, A., & Wahyudiati, D. (2020). Does the Teaching and Learning Process in Primary Schools Correspond to the Characteristics of the 21st Century Learning?. *International Journal of Instruction*, 13(3), 357–370. <https://doi.org/10.29333/iji.2020.13325a>
- Sun, M., Wang, M., Wegerif, R., & Peng, J. (2022). How do students generate ideas together in scientific creativity tasks through computer-based mind mapping? *Computers & Education*, 176, 104359. <https://doi.org/10.1016/J.COMPEDU.2021.104359>
- Tabroni, I., Herawati, N. N., Pitriawan, W., Amin, S., Islam, P. A., & Muttaqien Purwakarta, I. E. (2022). Pendidikan Islam dalam Tantangan Era Globalisasi. *Journal of Education and Culture (JEC)*, 2(3), 38–41. <https://doi.org/10.58707/JEC.V2I3.143>

- Taufik, M. (2020). Strategic role of Islamic religious education in strengthening character education in the era of industrial revolution 4.0. *Jurnal Ilmiah Islam Futura*, 20(1), 86–104. <https://doi.org/10.22373/JIIF.V20I1.5797>
- Undang-Undang Republik Indonesia (Sisdiknas). (2003).
- Utama, F. (2018). ESQ Way 165: Alternatif Metode Pengembangan Kecerdasan Emosi dan Spiritual Anak. *Journal of Early Childhood Care and Education* , 1(1), 7–12. <https://doi.org/10.26555/JECCE.V1I1.59>
- Wardhani, T. Z. Y., & Krisnani, H. (2020). Optimalisasi peran pengawasan orang tua dalam pelaksanaan sekolah online di masa pandemi Covid-19. *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat*, 7(1), 48–59. <https://doi.org/10.24198/JPPM.V7I1.28256>
- Widiana, W., & Aviani, Y. I. (2021). Kendala-Kendala Yang Dihadapi Siswa Menengah Atas (sma) Selama Melakukan Proses Pembelajaran Berbasis Online (daring)saat Pandemi Covid-19 Di Kabupaten Tanah Datar. *Psyche: Jurnal Psikologi*, 3(2), 145–152. <https://doi.org/10.36269/psyche.v3i2.316>
- Zamani, D., Asrori, M., At-Ta'dib, M. M.-, & 2022, undefined. (2022). The Effect of Emotional Intelligence and Self-Control on Aggressive Behavior and PAI Learning Achievement of Students in State Vocational High School 6. *Scholar.Archive.Org*, 17(1). <https://doi.org/10.21111/at-tadib.v17i1.8051>

---

**Copyright Holder :**

© Nurul Purnama Sari, et al., (2024).

**First Publication Right :**

© Bulletin of Science Education

**This article is under:**

CC BY SA