

Bridging Language and Emotions: Arabic's Role in Enhancing Emotional Quotient (EQ) in Islamic Educational Institutions

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ABSTRACT

In the contemporary educational context, emotional quotient (EQ) plays a vital role in supporting students' academic achievement, social interaction, and psychological well-being, particularly within Islamic educational institutions. However, many students face emotional challenges arising from academic pressure and limited integration of emotional development in learning activities. This community service program aims to strengthen students' emotional quotient through Arabic language learning grounded in Islamic values. The program was conducted in partnership with Islamic educational institutions as service partners and employed a qualitative descriptive approach. Activities were implemented through Arabic learning practices such as Qur'an memorization (Tahfidz), Arabic poetry (Shi'ir), and Arabic debate (Munāzarah), accompanied by reflective discussions and value internalization. Data were collected through documentation, observation, and reflective evaluation, and analyzed using content and interpretative analysis. The results indicate that Arabic language learning activities effectively contribute to the development of emotional regulation, patience, empathy, self-control, and emotional balance among students. These findings demonstrate that integrating emotional intelligence into Arabic language learning not only enhances linguistic competence but also supports character formation and holistic education. Therefore, this community service program highlights the importance of Arabic learning as a strategic medium for emotional and moral development in Islamic educational institutions.

Keywords: Arabic Language Learning, Character Development, Emotional Quotient, Islamic Education

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INTRODUCTION

In the modern educational context, emotional quotient (EQ) has emerged as a crucial factor influencing students' academic achievement, social interaction, and psychological well-being, particularly within Islamic educational institutions (Pashchenko et al., 2024). The increasing intensity of academic demands has led many students to experience emotional challenges, emphasizing the need for educational approaches that support emotional regulation alongside cognitive development. Within Islamic education, Arabic language learning occupies a distinctive position, as it serves not only as a means of understanding religious texts but also as a medium for internalizing moral and emotional values rooted in Islamic teachings (Salsabila et al., 2024). In the Indonesian context, particularly in *Pesantren* and Islamic schools, Arabic language learning is not only a compulsory subject but also an integral part of daily religious practices, making it a strategic medium for fostering students' emotional regulation and character development.

Recent studies have consistently demonstrated a positive relationship between Arabic language learning and the development of emotional quotient, particularly when emotional dimensions are intentionally integrated into instructional practices. (Rachmawati et al., 2023) reported that Arabic language learning not only enhances students' linguistic skills but also significantly contributes to emotional management, self-confidence, and learning motivation. These findings indicate that Arabic learning functions as both a cognitive and affective process, enabling students to regulate emotions while engaging with complex linguistic and religious content. Similarly, (Amir Reza Kusuma & Didin Ahmad Manca, 2022) found that emotional intelligence-based approaches in online Arabic language learning environments helped students maintain emotional control, resilience, and motivation despite increased academic pressure. This suggests that emotionally oriented pedagogical strategies are particularly crucial in digital learning contexts, where students are more vulnerable to emotional disengagement. Furthermore, (Mafazah, 2022) emphasized that the integration of emotional and moral values into Arabic language instruction plays a key role in creating a supportive, empathetic, and emotionally responsive learning environment. Collectively, these studies provide analytical evidence that Arabic language learning extends beyond the development of linguistic competence and serves as an effective medium for fostering emotional regulation, motivation, and character formation. Consequently, Arabic language instruction grounded in emotional and value-based approaches can be considered a strategic component of holistic education, especially within Islamic educational institutions.

Despite these contributions, existing studies predominantly emphasize classroom-based instruction or measure emotional outcomes in a general and isolated manner, without sufficiently situating Arabic language learning within its broader religious, cultural, and affective contexts. Most prior research treats emotional quotient as an ancillary outcome of language instruction, rather than examining how specific Arabic learning practices function as structured mechanisms of emotional regulation. In particular, learning activities deeply

embedded in Islamic educational traditions, such as Qur'an memorization, Arabic poetry, and Arabic debate, remain underexplored as holistic pedagogical processes that simultaneously cultivate linguistic competence, spiritual awareness, and emotional maturity. For instance, Qur'an memorization inherently requires patience, emotional discipline, and self-regulation, while Arabic poetry encourages emotional expression and empathy through aesthetic and affective engagement with language. Likewise, Arabic debate fosters emotional control, respect for differing perspectives, and resilience under cognitive and social pressure. The limited analytical attention to these practices represents a significant gap in the literature, especially considering their central role in Islamic educational institutions. Therefore, a more integrated examination of Arabic language learning as a holistic medium for emotional regulation grounded in religious and cultural practices is necessary to provide stronger empirical and conceptual evidence of its contribution to students' emotional and character development.

Addressing this gap, the present study proposes a theoretically grounded framework that conceptualizes Arabic language learning as an integrated spiritual, linguistic, and emotional process rooted in Islamic values. This framework draws on emotional intelligence theory, particularly the affective domains of emotional regulation, empathy, and self-awareness, while situating them within Islamic pedagogical principles such as *tazkiyat al-nafs* (self-purification), patience (*ṣabr*), and ethical communication (*adab*). Within this approach, Arabic language learning is not treated merely as a cognitive or instructional activity, but as a holistic educational process in which emotional development is cultivated through structured religious and communicative practices. Qur'an memorization is conceptualized as a mechanism for fostering emotional discipline and self-regulation through repetitive, reflective engagement with sacred texts. Arabic poetry functions as an affective medium that facilitates emotional expression, sensitivity, and empathy through aesthetic language use. Meanwhile, Arabic debate (*munāẓarah*) is framed as a communicative practice that develops emotional control, resilience, and respect for differing viewpoints under dialogical and cognitive pressure. By integrating these practices within a coherent pedagogical framework, this study provides a systematic explanation of how Arabic language learning contributes to emotional quotient development, thereby offering both conceptual and practical insights for holistic education in Islamic educational institutions.

Accordingly, this study aims to investigate how Arabic language learning contributes to the development of emotional quotient (EQ) in Islamic educational institutions. Specifically, it explores learning activities such as Qur'an memorization (Tahfidz), Arabic poetry (Shi'ir), and Arabic debate (Munāẓarah) to understand their roles in emotional regulation and character formation. This study aims to examine Arabic language learning as a holistic pedagogical approach that integrates linguistic competence, emotional intelligence development, and Islamic character education within Islamic educational institutions. Specifically, it seeks to analyze how Arabic learning practices grounded in Islamic values contribute to students' emotional regulation,

empathy, self-control, and character formation. The findings of this study are expected to contribute theoretically to the discourse on emotional intelligence in language education by offering an integrated spiritual–emotional framework for Arabic language learning. Practically, the study is anticipated to inform the development of Arabic language curricula and instructional practices that systematically incorporate emotional development and character education to support holistic learning in Islamic institutions.

METHOD

This study employed a descriptive qualitative case study approach to examine the role of Arabic language learning in the development of emotional quotient (EQ) within Islamic educational institutions through a community service program. This research design was selected because the study focuses on exploring real-life educational practices and participants' emotional development within a specific institutional context, rather than analyzing texts or measuring variables statistically. The data used in this study consisted of primary and secondary sources. Primary data included Qur'anic verses and prophetic traditions (Hadith) related to emotional regulation, character formation, and spiritual development. Secondary data were obtained from academic books, peer-reviewed journal articles, and previous research published within the last five years that discuss Arabic language learning, emotional intelligence, and Islamic education. These sources were selected based on their relevance to the research focus and their contribution to contemporary academic discourse.

Data collection was conducted through documentation techniques by systematically identifying, collecting, and reviewing relevant written sources. This process involved selecting authoritative texts, categorizing the data according to thematic relevance, and recording key information related to Arabic learning activities and emotional quotient development (Mushfi El Iq Bali and Ruzifah, 2021). Data analysis was carried out using content analysis and discourse analysis, supported by an interpretative approach. The analysis followed three main stages: data reduction, in which relevant data were selected and organized; data display, in which the data were systematically presented based on emerging themes; and conclusion drawing, in which interpretations were developed to explain the relationship between Arabic language learning and emotional quotient (Nuryana et al., 2019). The interpretative process involved restating the data within their context, describing the phenomena in detail, and interpreting their deeper meanings in relation to Islamic values.

In this study, Arabic language learning was positioned as an integral component of the educational process in Islamic institutions. Learning activities such as Qur'an memorization (tafhidz), Arabic poetry (shi'ir), and Arabic debate (munāzarah) were analyzed as forms of linguistic and communicative practices that potentially contribute to emotional regulation, self-control, empathy, and character development among learners.

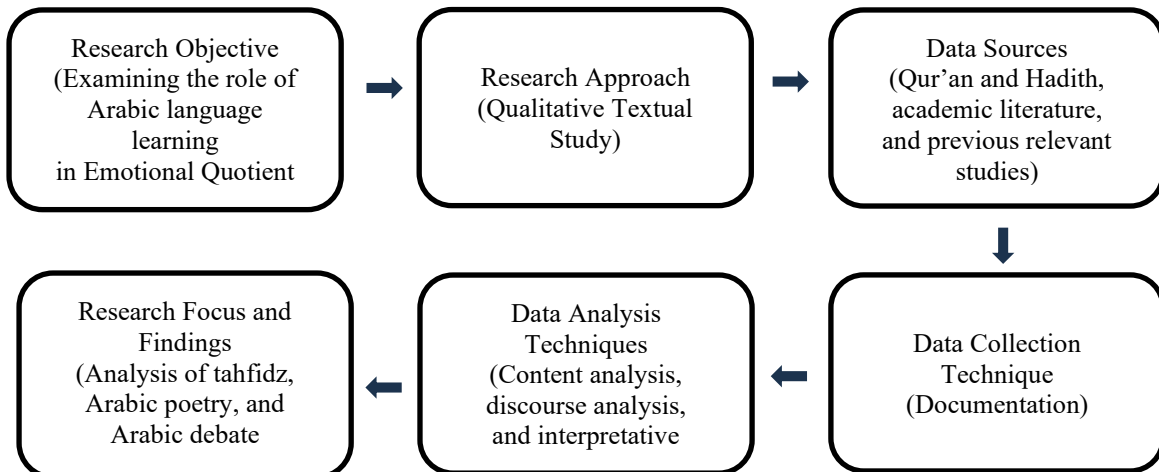


Figure 1. Research Design and Analytical Framework of Arabic Language Learning and Emotional Quotient

RESULTS AND DISCUSSION

RESULT

The findings of this study indicate that Arabic language learning activities implemented in Islamic educational settings contribute directly to the development of students' emotional quotient. Based on observations and reflective evaluations conducted during Qur'an memorization (*Tahfidz*), students demonstrated increased patience, emotional discipline, and self-control, particularly when facing memorization difficulties and corrective feedback (Farmer et al., 2020). From an Islamic perspective, emotional quotient is not only related to the ability to manage feelings in worldly life, but also relates to a person's relationship with Allah SWT (Sa'idah, 2023). The Arabic language, as the language of revelation in Islam, has extraordinary depth of meaning and is the key to understanding Islamic teachings that lead to the formation of balanced emotional quotient (Salsabila et al., 2024). The Qur'an, hadith, and prayers delivered in Arabic contain many guidelines for increasing patience, self-control, empathy, and peace of mind, all aspects that form the foundation of emotional quotient (Zekkoub et al., 2023). By exploring the relationship between Arabic and emotional quotient in greater depth, this paper highlights how worship and spiritual practices in Islam, which are studied through Arabic, can shape better emotional quotient in personal and social life.

The Qur'an and Hadith provide guidance on emotional and moral conduct, which conceptually supports the role of Arabic as a medium for spiritual reflection and emotional regulation.

لِّلْمُتَّقِينَ هُدًى فِيهِ رَيْبٌ لَا أَلَكُتُبُ ذَلِكَ

Meaning: "This is a book about which there is no doubt, a guide for those who are mindful of God."

The use of *naqli* arguments in this study serves as a theological framework, not as empirical findings. QS Al-Baqarah (2:2) positions the Qur'an as guidance for life (*hudā lil-muttaqīn*), which conceptually supports the role of Arabic as a medium for spiritual reflection and emotional regulation (Hasanudin, 2022;

Razali, 2022). Understanding Qur'anic verses in Arabic is believed to foster inner calmness, patience (*Sabr*), and reliance on Allah (*Tawakkul*), psychological qualities closely associated with emotional quotient (EQ) (Mahmoud & Saleh, 2023).

This theological perspective is supported empirically by the findings of this study. Data from observations and interviews indicate that students engaged in Qur'an memorization (*Tahfidz*) demonstrated increased emotional stability, improved self-control, and reduced anxiety. These results are consistent with previous empirical studies showing that engagement with Qur'anic practices enhances emotional regulation and spiritual well-being (Waliyyah et al., 2024; Zekkoub et al., 2023).

Similarly, the hadith narrated by Aisha:

حَدَّثَنَا عُمَرُ بْنُ حَافِظٍ قَالَ حَدَّثَنَا سُفْيَانُ عَنْ حَجَّاجِ بْنِ أَرْطَاةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ " إِنَّ أَكْمَلَ
الإِيمَانِ أَحْسَنُهُ خُلُقًا وَأَحْسَنُكُمْ فِي النَّاسِ أَحْسَنُكُمْ فِي لِسَانِهِ

Meaning: "Indeed, the most perfect in faith is the one with the best character, and the best among you are those who are best in speech". (HR. al-Bukhari no. 6136; Muslim no. 2321)

Which emphasizes good character and wise speech as indicators of faith provides a conceptual link between language use and emotional maturity. From an emotional intelligence perspective, ethical and controlled speech reflects strong self-regulation, a core component of EQ (Moilanen, 2024; Smutchak et al., 2024). Empirically, this study found that Arabic poetry (*Shi'ir*) and debate (*munāẓarah*) activities fostered emotional control, empathy, and respectful communication among students. These findings demonstrate how the values emphasized in the hadith are manifested in structured Arabic language practices within Islamic educational settings (Ithnin et al., 2023; Nurdiansyah et al., 2024). Thus, *Naqli* arguments in this study function as a conceptual foundation that is substantiated by empirical evidence, rather than as a standalone theological or exegetical discussion.

Practices that can increase Emotional Quotient (EQ)

Memorizing the Qur'an

The activity of memorizing the Qur'an is part of Arabic language learning that is commonly implemented in Islamic educational institutions and has great potential in shaping the emotional intelligence of students (Afkarina & Khadavi, 2025).



Figure 1. Illustrates a Tahfidz Graduate

Figure 1 illustrates a tahfidz graduate who has completed Qur'an memorization, reflecting the role of this activity in fostering emotional stability, inner peace, and stress regulation through the internalization of Qur'anic meanings. This documentation shows that memorizing the Qur'an has a positive effect on emotional quotient. By understanding the meaning of the Arabic text, a person learns to be calmer and wiser in dealing with their emotions (Fitriyanti et al., 2024). This process encourages constant remembrance of Allah, fostering inner peace and emotional stability. Understanding Qur'anic verses in Arabic enhances emotional regulation, enabling individuals to manage anxiety, anger, and worry with greater patience and calmness.



Figure 2. Shows a Certificate of Appreciation Awarded

Figure 2 shows a certificate of appreciation awarded to a student who successfully memorized 30 chapters of the Qur'an and participated in a national Qur'an memorization competition. This achievement demonstrates that Qur'an memorization fosters emotional discipline through sustained concentration and perseverance, contributing to the development of emotional quotient, particularly self-control, patience, and emotional stability, which support effective communication and stress management in social and professional contexts.

Interviews with students who are active in memorizing the Qur'an show that this activity plays a major role in improving their emotional quotient. Informant 1 stated:

"After I started memorizing the Qur'an, I felt calmer and found it easier to control my emotions, especially when facing life's challenges. Memorizing the Qur'an not only brings peace to the heart, but also teaches me to be more patient and not rush into making decisions." (ZF, 9/10/25)

Memorizing the Qur'an teaches patience and perseverance. This time-consuming and meticulous process helps improve emotional quotient, as one learns to be calm and patient in the face of difficulties, which also supports the management of emotions in daily life (Fauzy et al., 2023).

This reflects that by learning Arabic, students not only understand religious teachings cognitively, but also apply them in their behavior (Hasyim et al., 2025). This interview shows that memorizing the Qur'an has a positive impact on emotional management. This activity involves a process that requires high concentration and patience, which is directly related to emotional quotient. Memorizing the Qur'an is not only about remembering words, but also deepening the meaning contained in each verse, which brings inner peace and self-control.

Based on documentation, achievements, and interviews, the findings indicate that Qur'an memorization plays a significant role in enhancing emotional quotient (EQ). Beyond strengthening religious knowledge, this activity fosters emotional regulation through patience, concentration, and self-control. The memorization process promotes perseverance and inner peace, enabling individuals to manage anxiety, anger, and worry more effectively. Understanding Qur'anic meanings in Arabic further supports emotional maturity and balanced emotional control.

Arabic Poetry

Learning Arabic poetry is one method of strengthening Arabic language skills in Islamic boarding schools and madrasas that not only develops a sense of language but also trains emotional sensitivity (Fadlin, 2023).



Figure 3. Shows a Student Presenting

Figure 3 shows a student presenting a poem in an Arabic poetry competition that conveys Islamic moral values such as justice, patience, and responsibility, with Palestine as the central theme. Proficiency in Arabic enables the effective and balanced expression of emotions, allowing moral messages to be communicated more deeply and meaningfully, in line with the values emphasized in the Qur'an (Al-Mujādilah) (58:11) (Salsabila et al., 2024).

Meaning: "Allah will raise those who believe among you and those who have been given knowledge several degrees."

The Arabic poetry recited in this competition is an example of how religious knowledge acquired through Arabic can be used to convey moral messages wisely. By mastering Arabic, students can more easily access moral knowledge and apply it in their social communication, both within the academic community and outside the campus.



Figure 4. Shows the Award Certificate

Figure 4 shows the award certificate received by students who won first place in an Arabic poetry competition. This achievement demonstrates that Arabic poetic proficiency enhances religious understanding as well as social communication skills, while fostering emotional expression and regulation through artistic and meaningful language use.

This success indicates that Arabic poetry is not only useful for communicating more effectively about Islamic teachings, but also helps build emotional quotient. Using Arabic in poetry allows participants to create emotionally and helps the audience feel the message being conveyed. This is a very effective way to build more positive and empathetic social relationships, because poetry has the power to touch the heart and bring about change in moral understanding (محسن حسن يقين الباحثة السعدي عبد محمود شاكر (2024)).

Interviews with students who actively participated in Arabic poetry competitions showed an increase in their emotional quotient and communication skills. Informant 2, who participated in an Arabic poetry competition, stated:

"After learning Arabic and participating in poetry competitions, I feel more capable of managing my emotions, especially in stressful social situations. Arabic poetry helps me express my feelings in a more controlled manner and gives me space to absorb the meanings in each word. When talking about Islamic morality, I feel calmer and less emotional because I can convey the message with better balance and self-control." (AZ, 9/10/25)

This statement shows that Arabic poetry competitions not only train language skills, but also improve the ability to empathize and manage emotions. Using Arabic in poetry provides more effective social communication skills, allowing individuals to interact better in society and more easily convey Islamic moral values to others in an interesting and touching way (Fatah et al., 2023). Based on documentation, achievements, and interviews, the findings indicate that Arabic poetry competitions significantly enhance students' social and emotional quotient. These activities strengthen Arabic language proficiency while facilitating the expression of Islamic moral values, such as justice, patience, and responsibility, and promote emotional awareness, empathy, and balanced emotional regulation in social interactions.

Arabic Debate

Arabic debate practice (*munazharah*) is an effective Arabic language learning method for training argumentation, emotional control, and communication skills in Islamic educational environments (Darman, 2022)



Figure 5. Shows Participants in an Arabic Debate Competition

Figure 5 shows participants in an Arabic debate competition presenting their arguments with confidence and composure. The findings indicate that debating in Arabic enhances emotional regulation by requiring participants to think critically, maintain politeness, and control emotional responses when facing opposing arguments. This process strengthens emotional quotient through structured, rational, and empathetic communication in emotionally challenging situations.



Figure 6. Shows the Award Certificate

Figure 6 shows the award certificate received by students who won first place in an Arabic debate competition. This achievement demonstrates that Arabic debate activities enhance not only speaking and argumentation skills but also emotional control and composure in stressful communicative situations.

This achievement shows that debating in Arabic can improve participants' emotional quotient, as they learn to communicate wisely and manage their feelings in stressful situations. Mastering Arabic in debate provides the added benefit of critical thinking and effective communication without getting carried away by (Lubis & Kasim, 2024). Arabic debate competitions play an important role in developing emotional quotient because they require participants to control their emotions, think rationally, and maintain effective communication in challenging situations (Solanki & Ahallawat, 2023).

Interviews with students who are active in Arabic debate competitions show a significant increase in their emotional quotient. Informant 3, who participated in an Arabic debate competition, stated:

"Debating in Arabic taught me to be calmer and more controlled when presenting my arguments, even when facing more aggressive opponents. The debating process required me to continue thinking logically and rationally without getting carried away by my emotions." (ZA, 9/10/25)

This shows that debating in Arabic can train emotional management very effectively, as it requires calmness, patience, and concentration in conveying one's views (Aziz Febriyanto & Manshur, 2025). This interview confirms that debating in Arabic not only improves speaking skills but also hones the emotional quotient of participants. The ability to manage stress and emotions when faced with opposing arguments is very important in the context of emotional quotient, and Arabic is a medium that strengthens these communication skills (Ariffaturahman & Nurhawani, 2024).

Arabic debates serve as emotional management exercises because they teach participants to remain calm and in control in challenging situations. This activity enriches emotional quotient through a process of rational communication and empathy with opponents to maintain constructive communication (Fitriyanti et al., 2024). Based on documentation, achievements, and interviews, Arabic debate activities have a significant positive impact on emotional quotient (EQ). Debating in Arabic trains participants to regulate emotions, think rationally, and demonstrate empathy while expressing arguments clearly and maintaining self-control in stressful situations. These skills contribute to more effective social and professional interaction.

DISCUSSION

The findings of this study reinforce the argument that emotional quotient (EQ) in Islamic education cannot be understood solely as a psychological construct, but rather as a multidimensional capacity shaped by the interaction of spiritual engagement, linguistic practice, and social communication. Unlike conventional EQ frameworks that emphasize individual emotional skills, the present findings suggest that emotional regulation in Islamic educational contexts is closely connected to learners' engagement with religious language practices that carry moral and spiritual meanings.

The contribution of Qur'an memorization (*Tahfidz*) to emotional regulation can be interpreted through its function as a reflective and disciplinary practice rather than merely a cognitive task. Consistent with previous studies highlighting the role of Qur'anic engagement in emotional balance and spiritual well-being, this study demonstrates that sustained interaction with Qur'anic Arabic fosters patience, emotional calmness, and self-discipline. However, this study extends earlier findings by showing that emotional regulation emerges not only from spiritual reflection but also from the linguistic discipline required to internalize Qur'anic texts, positioning Arabic as a mediating tool between spirituality and emotional control.

Similarly, the role of Arabic poetry (*Shi'ir*) in emotional development aligns with prior research emphasizing affective expression in language learning. While previous studies largely focused on motivation and emotional awareness, the present findings indicate that Arabic poetry functions as an ethical-emotional medium through which learners practice controlled emotional expression and empathy. This suggests that aesthetic engagement with Arabic supports emotional intelligence by linking linguistic creativity with moral sensitivity, a dimension that has received limited attention in earlier research.

Arabic debate (*Munāzarah*) further illustrates that emotional intelligence can be cultivated through structured communicative interaction. In contrast to studies that associate debate primarily with critical thinking and speaking skills, this research highlights emotional regulation, composure, and respect for differing viewpoints as central outcomes of Arabic debate practices. These findings support and extend existing literature by demonstrating that emotional intelligence is developed not only through introspective practices but also

through dialogical and socially demanding activities that require emotional restraint and ethical communication.

The novelty of this study lies in conceptualizing Arabic language learning as an integrated spiritual-linguistic-emotional process rather than a purely instructional or cognitive endeavor. Unlike prior studies that examined Arabic learning outcomes in isolation, this research positions Arabic as a holistic medium that simultaneously nurtures emotional regulation, moral character, and intellectual engagement within Islamic educational institutions.

From a practical perspective, these findings offer concrete implications for curriculum design and instructional practice. Arabic language curricula in Islamic institutions should intentionally integrate memorization, poetic expression, and debate as complementary learning activities that address emotional development alongside linguistic competence. Educators are encouraged to design Arabic learning environments that emphasize reflective practice, ethical communication, and emotional discipline, thereby supporting students' holistic development. Such an approach can contribute to the formation of emotionally resilient, ethically grounded, and socially responsible learners who are better prepared to navigate both academic and social challenges.

CONCLUSION

Based on the overall findings of this study, it can be concluded that Arabic language learning plays a significant role in the development of emotional quotient (EQ) within Islamic educational institutions. Learning activities such as Qur'an memorization (tahfidz), Arabic poetry (shi'ir), and Arabic debate (munāẓarah) contribute meaningfully to the cultivation of self-control, patience, empathy, and emotional balance. Through these activities, learners are not only able to enhance their linguistic competence but also develop emotional regulation skills that support stress management and positive social interaction.

The findings of this study contribute theoretically by reinforcing the view that emotional intelligence can be developed through language learning that is integrated with spiritual and moral values. Arabic, as the language of Islamic revelation, functions not merely as a medium of communication but also as a formative tool for emotional and character development. This study thus offers a holistic perspective on Arabic language learning as an integrated spiritual, linguistic, and emotional process, extending previous research that has predominantly focused on cognitive or instructional outcomes. Despite these contributions, this study is limited by its qualitative and context-specific scope, focusing on particular learning activities and educational settings. Therefore, further research involving broader samples, diverse institutional contexts, and longitudinal designs is recommended to deepen understanding of the relationship between Arabic language learning and emotional quotient development. Overall, the results of this study have important practical implications for Arabic language curriculum development in Islamic educational institutions. Integrating emotional intelligence development into

Arabic learning practices can support holistic education by fostering learners who are not only linguistically proficient but also emotionally mature and ethically grounded.

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