

Role of Positive Emotions in Islamic Education Learning of Neurosycal Perspective

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ABSTRACT

This article is motivated by Islamic Education Learning which so far has not been maximal in giving serious attention to the role of positive emotions from a neuroscience perspective, even though this is very important in maximizing brain function in order to improve the learning system in Islamic Education. This study aims to analyze the role of positive emotions in neuroscience-based Islamic education learning. Positive emotions are feelings of turmoil that can develop or vice versa, can change in a short time and are psychological and physiological reactions such as; subjective joy, sadness, love, courage. The research method in this article is qualitative in the form of a literature study. Sources of data in this study are scientific articles, books, journals and literature. Data collection techniques are carried out by tracing library sources both manually and digitally. The results of this study indicate that positive emotions have an important role in Islamic Education learning, Positive Emotions from a neuroscience perspective correlate significantly in creating the achievement of effective Islamic Education learning objectives.

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INTRODUCTION

Emotion is a complex state of the organism such as the awakening of feelings accompanied by changes in broad body organs, usually raised as strong feelings that lead to a certain form of behavior or behavior. Closely related to body condition, heart rate, respiratory blood circulation, can be expressed such as smiling, laughing, crying, and can feel like feeling disappointed or feeling happy (Sudarsono 1993).

The development of the potential of human reason, especially in the world of education, one of its implementations is by knowing how far the role of positive emotions in Islamic education learning, Positive Emotions is a critical thinking activity that aims to guide and direct students to

re-analyze, understand and ask questions related to the material that has been explained and examine their own thinking to make sure there is no erroneous logic (Al Hamid et al. 2022).

So far, Islamic education has not paid serious attention to neuroscience, even though education is always concerned with optimizing the potential of the brain. The lack of serious attention in Islamic education on neuroscience has resulted in a partial understanding of the intelligence system (IQ, EQ, and SQ) (M. F. R. Suyadi 2020).

Apri Wulandari and Suyadi in their writings have discussed the role of emotions in Islamic religious education from a global neuroscience perspective for the development of Positive Emotions in Islamic Education. The results of this paper are to analyze and build the concept of the role of emotions, the relevance of the brain to Islamic Religious Education Learning both the method, the learning model such as how appropriate to do based on neuroscience studies which then serve as a reference for educators as well as for Islamic education activists, and also in order to further intensify the discussion of the neuroscience of Islamic education learning (Wulandari and Suyadi 2019).

Therefore, it is necessary to study more deeply about positive emotions in their relevance to Islamic education learning through a neuroscience perspective. What is the role of positive emotions in Islamic education learning, and the extent to which neuroscience studies are useful to be applied in the learning process of Islamic education? Then this discussion tries to analyze the relevance of this to the world of Islamic education. This paper wants to focus more on the role of positive emotions through neuroscience studies and their relevance to Islamic education learning.

METHOD

This type of research is a qualitative research that focuses on library research by examining the texts of the Qur'an, hadith, books, and manuscripts sourced from the literary treasures that are relevant to the problems raised in this study.

The data sources used are divided into two forms, primary and secondary. Primary data is a book that is used as the main guide in the form of interpretation and hadith. While secondary data are books that are still considered relevant to the research study (Arikunto 2010). The analytical method used is descriptive analysis, which then determines the relationship between categories with others, analytical and interpretation methods are carried out according to the research map guided by the problem and research objectives (Hamid 2022a). The process of data analysis was carried out to realize the theoretical construction in accordance with the research problem concerning emotions, neuroscience, and Islamic Education Learning.

FINDINGS

1. The Concept of Emotion in Islam and Neuroscience

Islam is a religion with complete teachings. Islam is a religion that carries out the mission of rahmatan lil alamin, namely the achievement of a world kingdom that is prosperous, dynamic, harmonious and sustainable so that all residents feel safe and comfortable.

Emotions in Islam have been described in the Qur'an, as the emotion of fear is described in Qs. Al Qashas, 28: 21, angry emotions in Qs. Al-A'raf; 7:150, joyous emotion in Qs. Ar Rahman, the emotion of hate in Qs. An-Nisa" 4:19, the emotion of love in Qs. Ali Imron 3: 14, the emotion of jealousy in Qs. Yusuf 12: 8-9, sad emotions in Qs. Thaha 20:40, jealous emotions in Qs. Al-Baqarah 2: 109, the emotion of regret in Qs. al Maidah 5:30-31, and verses that describe other emotional conditions, which in principle Allah SWT has provided humans with various emotions in order to be able to carry on their lives (Masruroh 2015).

Humans as creatures created by God are potential beings, have the gift of potential that can be developed, starting from the biological potential (Basyariah), intellectual potential (aqliyah), social potential, and spiritual potential (ruhaniyah). God gives freedom to every human being, to develop their potential. One of the verses of the Qur'an about the development of human potential, as described in QS Asy-Shams Verse 7-9 which means:

"...and the soul and its perfection (its creation). So Allah inspires to the soul (the way) its wickedness and piety. Verily, successful are those who purify the soul." (Surah As-Shams: (91): 7-9)

Quraish Shihab in the interpretation of Al Misbah explained that the verse above explains that so that humans are able to grasp the meaning of good and bad, humans are given the choice to do good or bad (Shihab 2012). The potential in the form of good and bad must be able to be directed in a positive direction. In this context, the pattern of Islamic education plays a role in directing and developing this positive potential in humans to become individuals with noble character.

Discussions related to emotions in Islam are of course based on the main sources of Islamic education, namely the Koran and the Sunnah of the Prophet SAW (Al Hamid 2021). This relationship causes that the mission carried out by emotional intelligence is an inseparable part of Islamic education.

To help the potential of the mind so that humans are able to maximize their potential in developing their potential, God provides other potentials, such as the five senses, heart, hearing and sight. With the help of this potential, it is expected to be able to optimize the potential of reason (aql) to understand science and technology. All these potentials are given to humans with the aim of knowing the truth (al-haq), to know the truth requires the right way of thinking. By optimizing self-potential to always, meditate, tadabbur, and ta'aqul (Izzati 2021).

This is different from the emotional perspective according to neuroscience. Emotions are expressions produced by the brain that can lead to two sides, the first can produce negative emotions and the second is positive emotions. Positive emotions can take the form of several actions and expressions including:

1. Fear

Fear is the feeling of being threatened by a dangerous object. Fear of something, will take place through several stages. They starts from not being afraid because sometimes a child has not been able to see the possibilities that occur in the object. The emergence of fear is when you know the danger. Fear can be lost again after knowing ways to avoid danger.

2. Shame

Shame is a form of fear that is characterized by withdrawal from relationships with other people who are not known or do not meet often.

3. Awkward

Like shame, feeling awkward is a reaction to fear of a person, not an object or situation. Awkwardness differs from shyness in that awkwardness is not caused by the presence of a stranger or a familiar person and wearing unusual clothes, but rather more caused by doubts about other people's assessment of one's behavior or self. Therefore, feeling awkward is a state of worry that involves self-awareness.

4. Worry

Worry is usually described as imaginary fear or anxiety for no reason. Unlike real fear, worry is not directly evoked by stimuli in the environment but is a product of the child's own thoughts. Worry arises from imagining a dangerous situation that might escalate. Worry is normal in childhood, even in the best-adjusted children.

5. Anxiety

Anxiety is an unpleasant mental state associated with threatening or imagined pain. Anxiety is characterized by worry, discomfort, and a bad feeling that cannot be avoided by a person, accompanied by feelings of helplessness because they feel deadlocked, and accompanied by also with the inability to find a solution to the problem achieved.

6. Anger

Anger is an expression that is more often expressed in childhood than fear. The reason for this is that the stimulus that triggers anger is more intense, and at an early age children learn that anger is an effective way to get attention or fulfill their desires.

7. Jealousy

Jealousy is a normal reaction to a real, imagined, or threatened loss of affection

8. Joy

Joy is a pleasant emotion which is also known as joy, pleasure, or happiness. Every child is different in the intensity of joy and the amount of joy and how to express it to some extent predictable. For example, there is a predictable age trend, namely that younger children feel joy in a more conspicuous form than older children.

9. Grief

Grief is a psychic trauma, an emotional misery caused by the loss of something loved.

10. Curiosity

Stimuli that arouse the curiosity of children are numerous. Children are interested in everything in their environment, including themselves .

One of the views of Neuroscience is how to pay attention to both negative and positive emotions are closely related to the human brain. An example of a negative emotion in the form of stress that has strong implications for the human brain is as Suyadi's research that neuroscience is the study of nerve cells in the brain (S. Suyadi 2018).

This problem is closely related to the concept of reason in neuroscience, because the main cause of stress comes from the brain(Hamid 2022b). Every intake of knowledge that enters the brain and is responded to by the brain becomes a memory cell that is always remembered if it is repeated or behavioristic. Behavioristic learning theory is a theory that discusses changes in attitudes caused by experience. This theory is very helpful in the field of psychology both in terms of education and in practice.

Positive Emotions and Emotional Intelligence

The word emotion can be simply defined as applying "movement" either metaphorically or literally, to bring out a feeling. Emotions have long been considered to have depth and strength so that in Latin, emotion is described as *motus anima* which literally means "the soul that moves us". Emotion is not something that is positive or negative but emotions act as the most powerful source of energy, authenticity, human spirit and can provide us with intuitive wisdom. (Cooper 2002).

Emotions according to Goleman (Goleman 2003) is every activity or agitation of thought, feeling, lust, every intense and overbearing mental state. Another definition of emotion is an outpouring of feelings that develops and recedes in a short time and psychological and physiological reactions such as; subjective joy, sadness, love, courage.

Emotional Intelligence according to Goleman (Goleman 2003)in *The Development of a Concept and Test of Psychological well-being*, as "a set of personal, emotional and social abilities that affect a person's ability to succeed in coping with environmental demands and pressures". And over the past few years several scholars have proposed their respective theories with more or less the same idea. Cooper, Ayman (Cooper 2002) interpreting Emotional intelligence is the ability to feel, understand, and effectively apply the power and sensitivity of emotions as a human source of energy, information, connection, and influence.

While Ginanjar in (Masrurroh 2015) defines emotional intelligence as intelligence that can motivate psychological conditions to become mature individuals, in the form of the ability to feel, understand, and effectively apply emotional power and sensitivity as a source of energy, information, connections and human influence, which is centered on the reconstruction of relationships that are social. Thus the term emotional intelligence is the ability to recognize, control, and control the emotions that exist in humans.

Goleman (Goleman 2003) placing emotional intelligence in five areas, namely: 1) self-awareness, as a realistic benchmark or self-ability and self-confidence, 2) self-control, in charge of handling emotions so that they have a positive impact on the implementation of tasks, 3) motivation, as a desire to move on target while initiating the initiative to survive failure and frustration, 4) empathy is tasked with feeling what other people feel, 5) social skills, to handle emotions well when dealing with other people and carefully read situations with social networks so that they are able to work together in a team.

Emotion is a complex condition of humans such as the emergence of feelings accompanied by changes in broad body organs, usually raised as strong feelings that lead to a certain form of behavior or behavior. Closely related to body condition, heart rate, respiratory blood circulation, can be expressed such as smiling, laughing, crying, and can feel like feeling disappointed or happy. In addition, emotions also function as messengers or can be interpreted as a means to maintain life. Emotions provide strength to humans in order to defend themselves against disturbances or

obstacles. The existence of feelings of love, affection, jealousy, anger or hatred makes humans able to enjoy life in togetherness with other humans (Hamid n.d.).

From the above opinion, according to the author, emotion is a source of energy that can be produced and has two opposite potentials, namely positive emotions and negative emotions. Positive emotions have a good tendency and are useful because they can provide a stimulus in humans, and vice versa negative emotions can have a bad impact on a person. It is necessary for someone to have the ability to regulate and direct their emotions, where someone who has the ability to regulate emotions is often called having high/good emotional intelligence.

DISCUSSION

1. Learning Islamic Religious Education from a Neuroscience Perspective

Education (Pendidikan) comes from the word *students* (didik) in Bahasa Indonesia, which means *actions, things, and ways*. Religious Education in English is known as *religion education*, which is defined as an activity that aims to produce religious people. Religious education is not enough to only provide knowledge about religion, but it is more emphasized on feeling, attitude, personal ideals, and belief activities (Budiyanto 2010).

In Arabic, there are several terms that can be used in the sense of education, namely: *ta'lim* (teach), *ta'dib* (teach), dan *tarbiyah* (teach). However, according to al-Attas in Hasan Langgulung, that the word *ta'dib* is more appropriate to use in Islamic religious education, because it is not too narrow to just teach, and not too broad, as the word *tarbiyah* is also used for animals and plants with the meaning of maintaining. In subsequent developments, the field of specialization in science, the word *adab* is used for literature, and *tarbiyah* is used in Islamic education until it is popular until now (Ahyat 2017).

Thus, Islamic Religious Education is directed to increase belief, appreciation, understanding and practice of Islamic teachings. Learning Islamic religious education is a method used for the process of internalizing Islamic religious values to students through measurable, systematic and conscious activities.

The human brain weighs approximately 1,400 grams or approximately 2% of body weight. The brain is located in the skull and continues into the spinal cord (spinal cord). There is no direct relationship between brain weight and head size with the level of intelligence. The brain gets bigger, but remains in the skull so that over time it will become more and curvier. The deeper the indentation the more information is stored, and the smarter the owner is (Wulandari and Suyadi 2019).

The emotional brain is centered in the limbic system. This system is evolutionarily much older than the cerebral cortex. This shows that the development of the human brain begins with emotional thought before the rational mind functions to respond to its environment. Wise and intelligent decisions are the result of cooperation between the emotional brain and the rational brain. Emotional intelligence is defined by Goleman as the ability to motivate oneself and endure frustration, control impulses, and not exaggerate pleasures, regulate moods and keep stress from crippling the ability to think, empathize, and pray (Goleman 2003).

Limbic means limit. The limbic system means a series of nerves that are directly connected. The limbic system occupies the top position of the brainstem and is just below the cerebrum. This brain is also often called the brain of ancient mammals. Almost all structures of the limbic system are duplicated in each hemisphere of the brain. Each of these structures has a different function, including producing emotions and processing emotional memories. Its position right between the brain allows the exchange between emotions and feelings (Muhimmah and Suyadi 2020).

It is explained that the most important parts of the limbic system are related to the learning process. The limbic system is directly related to memory and learning, namely:

- ***Thalamus***

All sensory information that enters (except smell) first enters the thalamus (derived from the Greek word meaning inner space). From here the incoming information (including subject matter) is forwarded to other parts of the brain for further processing. The cerebrum

(celebrum) and cerebellum (celebellum) also send signals to the thalamus, including cognitive and memory activities.

- **Hipotalamus**

The hypothalamus (hypothalamus) is located just below the thalamus. When the thalamus performs its function of monitoring information that comes from outside the body, the hypothalamus monitors the body's internal systems to maintain the body's normal balance. By controlling the release of various hormones, the hypothalamus regulates many body functions, including sleep, temperature, intake of nutrients or food, drink and so on. If the body system deviates from its balance, it is difficult for a person to concentrate on cognitive processes including learning materials and curriculum.

- **Hippocampus**

The hippocampus (derived from the Greek word meaning seahorse due to its resemblance to its shape) is located near the base of the limbic area. This section functions to consolidate learning and transfer information from learning memory via electrical signals to the face of long-term storage (Wulandari and Suyadi 2019).

The structure found in the brain consists of two hemispheres (right and left) which have the function of controlling various brain functions, such as thinking, abstraction, and language (Dimensio 1994). The human brain forms the outer lobe of the brain and in the middle there is the thalamus which is a clump of sensory nerves from all over the body and transfers information to other parts of the brain, the Hippocampus is an important part in the formation and distortion of memory and also plays a role in emotional control. The function of the hippocampus is to continue the function of the thalamus. The hypothalamus regulates some of the body's hormones and thus controls a large number of vital body functions. This brings the Thalamus closer. The cerebellum controls motor coordination and balance throughout the body. The cerebellum projects the lower back of the brain. The brainstem includes several areas that modulate functions vital to survival, such as respiration and blood flow (Begley 2007).

In the brain, the limbic system is located in the middle. This part of the brain is also owned by animals so it is often called the brain with the mammalian brain. The limbic system functions to produce feelings; to regulate hormone production; to maintain homeostasis, thirst, hunger, the center of pleasure and sadness. The most important part of the limbic system is the hypothalamus, one of whose functions is to decide which parts need attention and which one do not. For example, a father pays more attention to his own child than to other children. This happens because there is a strong emotional connection in the child himself. On the other hand, if humans hate someone, they tend to pay attention and remember them. This happens because he has an emotional connection with the person he hates (Conzolino 2002).

The limbic system stores a lot of information that is untouched by the senses. He is called the brain of emotion or the abode of love and honesty. If you experience great anxiety for a long time, the limbic system will be moved. The emotion of fear will elicit a behavioral reaction to hide, run or prepare to fight. The flight or fight response means the body needs to automatically prepare itself. This response drive will be programmed by the frontal lobe which moves and composes the Hypothalamus. All systems in the brain work in concert to build human attitudes and behavior. Therefore, regulating normal brain performance will result in optimal function so that behavior can be controlled consciously by involving the emotional and spiritual dimensions (Dimensio 1994).

In Islamic education learning, when looking at some of the emotional concepts produced by the limbic system, when associated with the Islamic education learning process, positive emotions certainly play a significant role. Positive Emotions which furthermore, if an educator or student has the ability to regulate, manage and process properly will be categorized as emotional intelligence. Emotional intelligence according to Suyadi (S. Suyadi 2018) in the above study basically consists

of five areas, namely: first, recognizing one's emotions; second, managing emotions; third, self-motivating; fourth, recognizing the emotions of others, and fifth, building relationships.

The development of Emotional Intelligence in PAI learning can be seen in aspects of emotional intelligence, namely empathy, respect, expressing and understanding feelings, managing emotions, the ability to solve interpersonal problems, friendliness, motivation, independence, perseverance and adaptability. The methods used by PAI teachers in developing students' intelligence in the learning process are the lecture method, question and answer method, discussion method, group work method, assignment method, discipline and punctuality, reading prayers before studying and recitation of the Qur'an. Supporting factors for the development of emotional intelligence in the PAI learning process are determined by human resources educators, adequate facilities and infrastructure, and a religious environment. To achieve success in the teaching and learning process it would be nice if a teacher is able to create a happy atmosphere in a pleasant learning, when starting learning can begins by greeting students with smiles, jokes and begins with providing motivation to students to stimulate their emotions so that they are open to enthusiasm and desire to learn without emphasis in accordance with the will in terms of strategy, for example, occasionally teachers give lessons through games, through singing and singing methods, etc (Anggi 2018).

Brain optimization is an effort to involve all parts of the brain together by utilizing as many senses as possible simultaneously. The use of various learning media in Islamic Religious Education is an effort to teach all parts of the brain, left and right, rational and emotional, or even spiritual. Play with colors, shapes, textures, and sounds are highly recommended. In the process of learning Islamic education, it is necessary to create a happy atmosphere because the feeling of joy will stimulate the release of endorphins from the glands in the brain, and then activate acetylcholine at the synapse. As is known, the synapse which is a liaison between nerve cells uses chemicals, especially acetylcholine as a neurotransmitter. With the activation of acetylcholine, the memory will be stored better. Furthermore, the happy atmosphere will affect the way the brain processes, stores, and retrieves information (Kanai, Feilden, and Firth 2011).

In learning related to the concept of neuroscience and needs to be applied in Islamic education is a learning model that focuses on optimizing educators' understanding of positive emotions (Anggi 2018). The concept of learning with an edutainment perspective has become a successful learning method and has had a tremendous impact on the field of education and training in this millennium era. Fun learning, according to the edutainment concept, can be done by inserting humor and games (games) into the learning process, but it can also be done in other ways, for example by using role-playing methods (role-play), demonstrations and multimedia. The goal is that learners (students) can follow and experience the learning process in a happy, fun, entertaining and educational atmosphere (Friye 2002).

The learning concept as mentioned above puts forward the development of neuroscience-based learning concepts by optimizing and targeting the positive emotions of students learning with positive, happy and fun emotions which are of course very important to be applied in Islamic Religious Education learning.

CONCLUSION

The quality of Islamic Religious Education Learning is highly dependent on the motivation of students and the creativity of teachers. Learners who have high motivation supported by teachers who are able to manage students' emotional intelligence will lead to the success of achieving learning targets. Learning targets can be measured through changes in students' attitudes and abilities through the learning process. Good learning design, supported by adequate facilities, coupled with teacher creativity, building good communication between teachers and students will also make it easier for students to achieve learning targets. Emotional intelligence and Positive Emotions in learning Islamic Religious Education are really needed so that learning takes place optimally and produces maximum learning outcomes. The role of emotions in shaping the mood to

get the learning objectives of Islamic Religious Education is significant. By recognizing and directing positive emotions in the learning process, the readiness of students will be good and facilitate student concentration and increase student motivation. Emotional intelligence and Positive Emotions in learning Islamic Religious Education are really needed so that learning takes place optimally and produces maximum learning outcomes. The role of emotions in shaping the mood to get the learning objectives of Islamic Religious Education is significant. By recognizing and directing positive emotions in the learning process, the readiness of students will be good and facilitate student concentration and increase student motivation.

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