

THE INFLUENCE OF EMOTIONAL QUOTIENT AND MAQASHID SYARIAH ON THE CHARACTER OF RAHMATAN LIL-'ALAMIN

Muhammad Fajrul Falaah

Universitas Tunas Pembangun Surakarta

rifazfalaah535@gmail.com

Muhammad Jalari

STIE Surakarta

rifazfalaah535@gmail.com

Abstract: *The Influence of Emotional Intelligence and Maqashid Syariah on the Character of Rahmatan Lil 'Alamin to find solutions to current character problems by looking at the attitudes of students towards teachers who still do not fulfill the values of student identity based on Islamic teachings and the ideology of Pancasila as the basis of the state. This study explains the causal relationship between the dependent variables (Y), namely the Character of Rahmatan Lil 'Alamin, Emotional Intelligence (X1), and Maqashid Syariah (X2). This study uses a quantitative method with a data collection technique. Findings: The influence of Emotional Intelligence and Maqashid Syariah on the Character of Rahmatan Lil-'Alamin is significantly positive with an R-square value on the Character of Rahmatan Lil 'Alamin of 0.698. This can be interpreted that the construct of the Character of Rahmatan Lil 'Alamin can be explained by 70% of the independent variables. The originality of this study, the researcher assumes that there has been no research containing the theory of maqashid sharia in Islamic religious education that specifically examines the character of rahmatan lil alamin.*

Keywords: *Emotional Quotient, Maqashid Syariah, Rahmatan Lil 'Alamin character*

INTRODUCTION

Islamic educational institutions have certainly made efforts to create a harmonious educational climate and shape the character of students who are rahmatan lil 'alamin. This is in line with the educational institutions that the researcher took, namely: SMA Islam Sudirman 2 Boyolali and SMA Muhammadiyah 1 Simo. Both schools have programs that have special characteristics in developing and strengthening the character of rahmatan lil 'alamin. There are daily, weekly, and monthly programs which are basically activities that are in line with Islamic teachings. The role of all elements in educational institutions is very important. What is expected from the implementation of these programs is that students are able to manage their emotions and spirituality well. It can be said that their emotional and spiritual intelligence is in line with the goals of Islamic law (maqashid Syariah). So that the character is realized with the foundation of Pancasila and the character of rahmatan lil 'alamin as the ideals of the nation as stated in the current independent learning curriculum.

School practices and culture instill the character of Rahmatan lil 'alamin. Sukadari stated that school culture is the climate of life that occurs in schools where individuals in the school environment interact with each other and convey knowledge.¹ In addition, school culture is a practice or tendency carried out by the school environment such as students, directors, educators, managerial officials and other individuals from the school environment.

The values developed in the education of culture and national character are identified from several sources, namely: religion, Pancasila, culture, and national education goals. First, Islam is a non-discriminatory religion.² Second, Islam is an accessible religion, which is easily accessible to anyone or flexible. Third, Islam is transparent, teaches an honest attitude (shidiq). Fourth, Islam teaches responsibility in life. Fifth, Islam is oriented towards giving, producing positive actions in the form of good deeds. Sixth, Islam prioritizes maslahat and benefits to improve the quality of life. Seventh, Islam is a non-transactional religion in the relationship of goodness between fellow human beings. Eighth, Islam teaches to always do good in order to get the reward of consistent charity.

The eight indicators in the rahmatan lil 'alamin character formulated by the Ministry of National Education, the researcher only took five indicators for the reason that they were adjusted to the existing program in the school object studied with the rahmatan lil 'alamin character aspect. The five indicators are 1) Honesty, 2) Responsibility. 3) Caring attitude, 4) Forming independence, 5) Forming a societal attitude.

Emotion is a state of the soul that manifests itself with a clear change in the body. Each person's emotions reflect the state of his soul, which will be clearly visible in his physical changes. Another opinion explains defines emotions as feelings or affection that arise when someone is in a situation or an interaction that is considered important. Therefore, someone who is able to manage and control their emotions can be said to have good emotional intelligence (Emotional Quotient).³ Goleman, as quoted, explains that emotional intelligence is the ability to control emotions both for oneself and towards others.⁴ Emotional intelligence (Emotional Quotient) is the most important intelligence in life compared to just relying on

¹ PENDIDIKAN Sukadari, M. (n.d.). *PERANAN BUDAYA SEKOLAH DALAM MENINGKATKAN*. <https://journal.upy.ac.id/index.php/PLB>

² Ministry of National Education, Development of National Culture and Character Education: School Guidelines, Jakarta: Balitbang Pusat Kurikulum, 2010).

³ Prasetya, A. (2018). ANALYSIS OF FACTORS THAT INFLUENCE EMPLOYEE PERFORMANCE (Study on Permanent Employees in Operational Section of PT WIMCycle Indonesia - Surabaya). Profit, 12(1), 1–12. <https://doi.org/10.21776/ub.profit.2018.012.01.1>

⁴ Shahhosseini, M. (n.d.). *The Role of Emotional Intelligence on Job Performance*. www.ijbssnet.com

intellectual intelligence. Emotional intelligence is the ability to control impulses/feelings of oneself or others. These abilities include motivating yourself, ways to overcome problems, controlling anger, surviving when frustrated and so on.

Parents and teachers have their own concerns about their children or students. The current phenomenon, students' activities outside of school are often used to play online games, the internet without supervision which results in free access without filtering. With this activity continuously will cause laziness and have a bad character in socializing. Such as; lack of respect for the elderly, lack of affection for the younger, and so on. Whereas in the process of teaching and learning activities at school teachers instill a strong identity in students which is expressed in character.

Researchers argue that the current educational phenomenon covers a variety of topics. Although the intellectual abilities of Indonesian children have recently increased, other very important aspects such as the formation of student character as the next generation have also decreased. The problem of morality and character itself can be overcome by integrating character education through Emotional Quotient, on the other hand, has advantages because it combines the affective, cognitive, and psychomotor aspects of intelligence about character in students.

Maqashid sharia is the basis of Islamic law which must be able to provide benefits for all mankind. Maqashid sharia is an idea that seeks to protect parts of human existence, especially religion, soul, brain, property and offspring.

al-Syathibi explains in his book⁵:

هَذِهِ الشَّرْعُ يُعَلِّمُ... وَصَنَعَتْ لِتَحْقِيقِ مَقَاصِدِ الشَّارِعِ فِي قِيَامِ مَصَالِحِهِمْ فِي الدِّينِ
وَالدُّنْيَا مَعًا.

The meaning is that this sharia... aims to realize human benefit in the hereafter and in the world together.

In his book al muwafaqat also stated something else, namely:

الْأَحْكَامُ مَشْرُوعَةٌ لِمَصَالِحِ الْعِبَادِ.

Meaning: Laws are prescribed for the benefit servants.

⁵ Djalaluddin Mawardi. (2015). Pemikiran abu is ha q al-sy at ibi dalam kitab al-muwafaq a t. *Al-Daulah*, 4(2), 289–300.

The aim of the Islamic Legal System is that the source of Islamic Sharia regulation is the Koran and Al-Hadith. based on the regulations and laws revealed by Allah SWT, Islamic regulations have set high goals, who upholds honor? society, especially as follows⁶:

1). Care of Offspring

Islamic sharia regulations limit free sex and require sanctions for perpetrators. This serves to ensure long-term survival and preservation of the hereditary sequence. Therefore, a child born in the way of formal marriage will receive his freedom as indicated by his father's genealogy.

2). Care Over Reason

Islamic rules restrict everything that can weaken and intoxicate the memory, such as liquor or liquor and drugs. Islam encourages all Muslims to learn and develop their thinking capacity. If his mind is confused due to excessive drinking. mixed, his mind will be sluggish and his thought process will be disturbed.

3). Preservation of Glory

Islamic Sharia regulates things that are accusations or slander and refrains from talking about people. other. This is to maintain the glory of each individual to avoid activities that damage their good name and self-esteem.

4). Care for the Soul

In accordance with Islamic law, the sanction for murder is against anyone who commits murder without a valid reason. In Islam, human existence is important and valuable for its security.

5). Property Maintenance

Islamic Sharia has established sanctions for cases of theft, including cutting off the perpetrator's hand. Problem This is a severe punishment. it is difficult to resist every temptation to wrong other people's property.

6). Preserving Religion

These five goals are called al-kulliat al-khamsah or the basic and widespread goals of Islamic law.

Explained in the book al Muwafaqat:

مجموع الضروريات خمسة وهي حفظ الدين والنفس والنسل والمال والعقل

⁶ Eva Iryani, (2017). Islamic Law, Democracy and Human Rights, Batanghari University Jambi Scientific Journal, 17(2), 24-31

Ahmad al-Raisuni and Yusuf al-Qaradawi, two contemporary scholars, usually take this approach. In fact, al-Qaradawi had added human brotherhood, freedom, human dignity, and social welfare to the list of higher maqasids of the Shari'a. The weight of broad and specific postulates in the Qur'an and Sunnah, of course, provides undoubted support for these goals.⁷

Researchers argue that Islamic education is certainly based on fulfilling the needs of the family, society and nation or has a social and community perspective (hifz al-nasl and hifz al-umat). In Islamic Education, it is not only developing scientific knowledge but also how to project human resources capable of creating competitiveness with economic insight for the welfare of the community (hifz al-mal). Islamic Education certainly has insightful and accomplished knowledge in increasing the self-confidence of the community (hifz al-A'radh). The framework of thinking in this study is described in the following form: In detail, the systematic framework of thinking in this study lies in the aspects of Emotional Quotient, maqashid sharia and Rahmatan lil-'alamin Character. Therefore, the respondents who were used as the population in this study were students of Islamic-based Senior High Schools in Boyolali. Emotional Quotient with indicators 1) the ability to know feelings within oneself. 2) the ability to handle one's own emotions. 3) the ability to use desire. 4) the ability to feel what others feel. 5) the ability to handle emotions well when dealing with others, as an independent variable (X.1) will be tested with the dependent variable, namely the Rahmatan lil-'alamin Character (Y).

Maqashid sharia with indicators 1) Maintaining religion (hifzu ad-Din). 2) Maintaining the Soul (hifzu an nafs). 3) Maintaining reason (hifzul 'aql). 4) Maintaining descendants (hifzu nasl). 5) Maintaining property (hifzul mal), as an independent variable (X.2) will be tested with the dependent variable, namely the Character of Rahmatan lil-'alamin (Y).

Rahmatan lil 'alamin character with indicators 1) Manners of Honesty. 2) Responsibility. 3) Attitude of Caring. 4) Forming independence. 5) Forming social attitudes. As a dependent or bound variable (Y).

The focus on Islamic education as a whole has been studied by previous researchers in the form of books, theses, dissertations, and dissertations. However, no research has been

⁷ Khatib, S. (2018). Konsep Maqashid Perbandingan Antara Pemikiran Al-Ghazali dan Al-Syatibi. *Mizani: Wacana Hukum, Ekonomi Dan Keagamaan*, 5(1), 47–62.

conducted on the influence of Emotional Quotient and maqashid syariah on the rahmatan lil-'alamin character of Islamic high school students, except for an in-depth study related to the review referred to earlier. There are several studies related to the above concentration, which can be seen as follows:

First, Tahir's research entitled “The Implementation of Holistic Education in the Quran” is a review of Jasser Auda's maqashid syariah, explaining Islamic education studies by developing maqashid syariah initiated by Jasser Auda. The findings of this article are that educational verses are conveyed using inclusive jargon, but there are slogans that can be created to respond to contextual challenges in accordance with educational needs. Jasser Auda's exploration of maqashid syariah explains that there is a connection between the two keywords. However, Auda's classification emphasizes partial maqashid, which encourages an intense focus on the expected benefits of education. Furthermore, through this theory, the holistic education presented by the Quran is generally dynamic in nature, in accordance with the context of its time.⁸

Second, research by Mediaty, Afandi, and Abdul Hamid Habbe entitled Analysis of the Influence of Intellectual Intelligence (IQ), Emotional Intelligence (EQ), and Spiritual Intelligence (SQ) on the Accountability of Private Universities with Performance as an Intermediary Variable. Based on the results of hypothesis testing and discussion of the impact of Intellectual Intelligence (IQ), Emotional Intelligence (EQ), and Spiritual Intelligence (SQ) on Accountability through Performance in Private Universities, several conclusions can be drawn. First, Intellectual Intelligence (IQ) has a positive impact on performance in private universities, indicating that employees with higher intelligence levels can improve their performance in this academic environment. Conversely, Emotional Intelligence does not show a significant influence on performance in private universities, indicating that lower levels of emotional intelligence among employees may not contribute to improved performance. On the other hand, Spiritual Intelligence has a positive influence on performance, indicating that employees with higher levels of spiritual intelligence tend to perform better in private universities.⁹

⁸ Approach, A. S. (n.d.). *of islamic law*.

⁹ Habbe, A. H. (2023). *Analysis of The Effect of Intelligent Quotient (IQ), Emotional Quotient (EQ), and Spiritual Quotient (SQ) on Accountability of Private University With Performance as Intervening Variable*. 1(2), 71–86.

Based on the explanation of the background above, the problem can be formulated as follows:

1. How does the Emotional Quotient (EQ) influence the character of Rahmatan Lil 'Alamin of Islamic-based high school students in Boyolali?
2. How does the influence of maqashid sharia influence the character of Rahmatan Lil 'Alamin of Islamic-based high school students in Boyolali?

From the basic problems in this study, the researcher has an argument that Islamic education in Islamic-based high schools in Boyolali from the perspective of Emotional Quotient, maqashid sharia is very interesting to study. Not only explaining the significance of Islamic education, but also to find new theories or novelties that can be used as justification for the influence of Emotional Quotient (EQ), and maqashid sharia on the Rahmatan Lil 'Alamin Character in Islamic-based high school students in Boyolali. The specific objectives of writing this study are:

1. Analyze the influence of Emotional Quotient (EQ) on the Rahmatan Lil 'Alamin character in Islamic-based high school students in Boyolali
2. Analyze the influence of maqashid sharia on the Rahmatan Lil 'Alamin character in Islamic-based high school students in Boyolali.

METHOD

The type of research used is explanatory (logical) research with a non-experimental research plan. explanatory research, namely a form of research that has the aim of explaining the place and position of observed variables and their relevance to other variables. The nature of this research can be applied and hypotheses need to be supported by previous research.¹⁰ This research is intended to describe and analyze the INFLUENCE OF EMOTIONAL QUOTIENT and MAQASHID SYARIAH ON THE CHARACTER OF RAHMATAN LIL 'ALAMIN.

This study also has an influence, which aims to compare the measurement results between two different variables and at the same time use moderator variables so that the level of relationship between variables can be determined both directly and indirectly. This determinant is designed to determine the magnitude of the influence of the independent

¹⁰ Sugiyono. Quantitative qualitative research methods and R&B, Bandung: Alfabeta, 2012.

variables (Emotional Quotient, and Maqashid Syariah) on the dependent variable (Character rahmatan lil 'alamin). The instrument used by the researcher in this study was a questionnaire/scale. As attached, the researcher used the questions that were asked and the answers were already provided. So that respondents only had to choose between the alternative answers that had been provided. For the purposes of quantitative analysis, the respondents' answers were given five scores as follows:

The population in this study were students of Islamic-based high schools in Boyolali, namely at SMA Islam Sudirman 2 Boyolali and SMA Muhammadiyah 1 Simo with the details below.

No.	School Name	Class	Gender		Number
			Male	Female	
1.	Sudirman 2 Islamic High School Boyolali	X-XI	74	64	138
2.	Muhammadiyah 1 Simo High School	X-XI	48	99	147
	Amount		122	163	285

Understanding sampling techniques according to Saefudin Azwar, determining the percentage of the sample size from the entire population proportionally. This percentage or proportion is then determined for sampling for each subgroup or stratum. The formula is as follows:

$$n = \frac{N}{1 + Na^2}$$

Description:

n: Sample Size

N: Population Size

a: Significance Level (error) of 5% (0.05)

$$n = \frac{285}{1 + 285 (0.05)^2}$$

$$n = 155$$

$$n = 155$$

To obtain consideration of the number of samples, the following formula can be used:

$$\text{Sudirman 2 Islamic High School Boyolali} = \frac{138}{285} \times 155 = 75$$

$$\text{Muhammadiyah 1 Simo High School} = \frac{147}{285} \times 155 = 79$$

Based on the description of the table above, the sample at the level Sudirman 2 Islamic High School Boyolali is 75 students. Muhammadiyah 1 Simo High School is 79 students

RESULTS AND DISCUSSION

Outer Model Analysis

Convergent Validity Test (convergent validity test)

Validity test is used to measure the validity of a questionnaire. A survey is considered important if the questions on the survey can reveal something that is estimated through the survey or questionnaire.¹¹ The outer loading value below 0.50 indicates that the indicator coefficient for the variable has a low value. The outer loading value between 0.50 and 0.60 is considered sufficient to meet the requirements of convergent validity so that the value can still be tolerated.¹² However, to obtain a good model, it is recommended to use indicators with loading values above 0.60, so that indicators with outer loading values below that value must be removed from the outer research model. On this basis, modifications were made by eliminating indicators that have loading values below 0.60. The variable discussed is maqashid sharia with the following explanation.

Tabel 1.1. Regresi Outer Model modifikasi

Coefficient	Ori Sampel
MS10 <- MS	0.751
MS12 <- MS	0.623
MS14 <- MS	0.658
MS18 <- MS	0.789
MS19 <- MS	0.775
MS20 <- MS	0.695
MS21 <- MS	0.649
MS23 <- MS	0.711
MS24 <- MS	0.685

The outer loading results in the table above show that all outer loading values are >0.6. Based on these results, it can be concluded that all variable indicators have good convergent values. This value shows that the indicators used in the research can measure each variable well.

To get a good model, it is recommended to use indicators with loading values above 0.60 so that indicators with outer loading values below this value must be removed from the outer research model. On this basis, modifications were made by eliminating indicators that had loading values below 0.60. The variable discussed below is the Emotional Quotient with the explanation below.

¹¹ Ghazali, Analysis Application with the SPSS program. Dipenogoro University. Semarang, 2009.

¹² Ghazali, Imam, Application of Multivariate Analysis Using the SPSS Program, Semarang: Diponegoro University Publishing Agency, 2011.

Tabel 2.1. Regresi Outer Model modification

Coefficient	Ori Sampel
EQ2 <- EQ	0.634
EQ3 <- EQ	0.639
EQ4 <- EQ	0.617
EQ5 <- EQ	0.661
EQ6 <- EQ	0.624
EQ9 <- EQ	0.726
EQ13 <- EQ	0.711
EQ 14<- EQ	0.743
EQ16 <- EQ	0.707
EQ17 <- EQ	0.647
EQ 19 <- EQ	0.660
EQ20 <- EQ	0.767
EQ21 <- EQ	0.728
EQ 22 <- EQ	0.712
EQ24 <- EQ	0.710
EQ25 <- EQ	0.625
EQ27 <- EQ	0.647
EQ28 <- EQ	0.662
EQ29 <- EQ	0.694

The outer loading results in the table above show that all outer loading values are >0.6. Based on these results, it can be concluded that all variable indicators have good convergent values. This value shows that the indicators used in the research can measure each variable well.

Convergent validity is used to determine the pattern produced by a construct. The results are considered good when they have the same pattern as the measuring instrument used. The validity value is seen based on the average variance extracted (AVE) value. The following is the AVE value obtained from the PLS algorithm output.

Tabel 3.1. Value average variance extracted (AVE)

Variabel	Average Variance Extracted	Description > 0,5
Emotional Quotient	0.474	Invalid
Karakter Rahmatan Lil 'Alamin	0.467	Invalid
Maqashid Syariah	0.499	Invalid

The table above shows that the Emotional Quotient has an AVE value of 0.474. then the Rahmatan Lil 'Alamin Character with an AVE value of 0.467. while maqashid syariah has an AVE value of 0.499. The values above indicate that all variables have an AVE value of

less than 0.5 so that it can be said that all variables have convergent validity that has no significant effect.

Can be continued with the provision of composite reliability value >0.6 . As stated by Ghozali in the Kurniawan journal,¹³ composite reliability is a part used to test the value of indicators of a variable, a variable if it has composite reliability then it can be stated to meet the quality of composite reliability >0.6 . By using composite reliability, reliability testing can be made stronger. using the Cronbach alpha value. A variable can be said to be dependable or meets Cronbach's alpha if it has a Cronbach's alpha value > 0.7 . To show accuracy, a composite reliability test is carried out. consistency and accuracy of the instrument in estimating development.

	Cronbach's Alpha	rho_A	Composite Reliability	AVE
Emotional_Quotion	0.941	0.943	0.947	0.474
Karakter_Islam	0.886	0.891	0.906	0.467
Maqosid_Syariah	0.873	0.876	0.899	0.499

To analyze discriminant validity, cross loading parameters and AVE roots were used. The following is a detailed cross loading table

Tabel 4.1. Cross loading konstruk

	Emotional_Quotion	Karakter_Rahmatan Lil 'alamin	Maqosid_Syariah
EQ13	0.718	0.520	0.575
EQ14	0.756	0.545	0.628
EQ16	0.719	0.621	0.532
EQ17	0.638	0.592	0.552
EQ19	0.667	0.491	0.537
EQ2	0.648	0.485	0.554
EQ20	0.777	0.613	0.643
EQ21	0.726	0.542	0.569
EQ22	0.719	0.632	0.526
EQ24	0.716	0.558	0.510
EQ25	0.622	0.477	0.466
EQ27	0.653	0.504	0.580
EQ28	0.669	0.507	0.484
EQ29	0.697	0.590	0.554
EQ3	0.655	0.530	0.591
EQ4	0.637	0.459	0.485

¹³ Nugraha, H., Hamid, R. S., & Qamaruddin, M. Y. (2024). Pengaruh Keadilan Kompensasi dan Motivasi Kerja terhadap Kinerja Karyawan. *Studi Ilmu Manajemen Dan Organisasi*, 5(1), 105–114.

EQ5	0.680	0.520	0.542
EQ6	0.610	0.425	0.486
EQ8	0.697	0.574	0.524
EQ9	0.735	0.590	0.675
KR1	0.587	0.686	0.523
KR13	0.558	0.709	0.487
KR14	0.551	0.646	0.446
KR15	0.577	0.730	0.544
KR16	0.508	0.734	0.452
KR17	0.522	0.688	0.509
KR18	0.677	0.751	0.614
KR19	0.553	0.684	0.417
KR4	0.374	0.565	0.346
KR5	0.464	0.630	0.443
KR9	0.486	0.678	0.550
MS10	0.602	0.469	0.751
MS12	0.463	0.422	0.623
MS14	0.560	0.490	0.658
MS18	0.659	0.546	0.789
MS19	0.632	0.505	0.775
MS20	0.468	0.576	0.695
MS21	0.576	0.470	0.649
MS23	0.600	0.543	0.711
MS24	0.524	0.498	0.685

The table shows that the cross loading values for the indicators that measure the construct have a higher correlation with the correlation with the construct. The maqashid sharia construction with the MS code has a higher construct than other constructs. Likewise with the emotional quotient indicator (coded with EQ, Rahmatan Lil 'Alamin character indicator (coded with KR). Thus it can be concluded that the indicators used have good discriminant validity.

Table 5.1. AVE root values and latent variable correlations

Variabel	AVE	Latent Variabel Correlation		
		Maqashid syaria	EQ	The Character of Rahmatan Lil 'Alamin
Maqashid syaria	0.499	1.000	0.801	0.716
EQ	0.474	0.801	1.000	0.789
The Character of Rahmatan Lil 'Alamin	0.467	0.716	0.789	1.000

Reliability Test (reliability test)

Construct reliability can be seen through the Cronbach's alpha value. A construct is said to be reliable if it has a minimum limit of 0.7. The ideal reliability value ranges from 0.8 to 0.9. The following are the Cronbach's alpha values for each variable

Tabel 6.1. Nilai cronbachs alpha

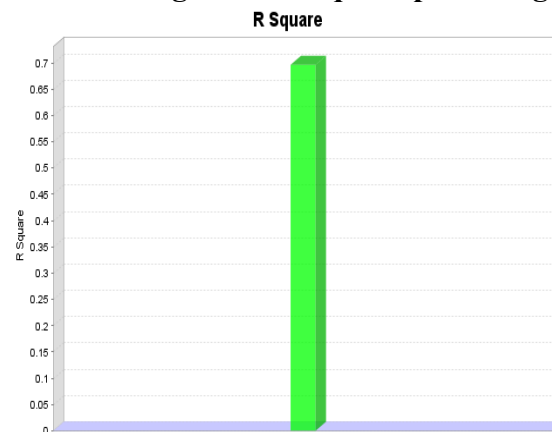
Variabel	Composite reliability	Cronbachs alpha	Description
Maqashid Syariah	0.899	0.873	Ideal Reliability
Emotional Quotient	0.947	0.941	Ideal Reliability
Rahamatan Lil 'Alamin character	0.906	0.886	Ideal Reliability

The Cronbach's alpha value in the table above shows that variables have ideal values. The maqashid sharia construct has a Cronbach's alpha value of 0.873. Thus, the maqashid sharia variable can be said to be reliable or in other words, the instrument used in the research has good reliability. This reliability can be interpreted as meaning that the calculated research instruments have good consistency and the measurement results can be trusted.

Structural Model Analysis (Inner Model)

R-Square

Structural model testing is carried out by looking at the R-square value, which is a is useful for seeing the magnitude of exogenous variables which together can explain endogenous variables. The following is the R-square value produced by Smart PLS. To see the significance of the influence of emotional quotient (EQ) and maqashid sharia on the character of Rahmatan Lil 'Alamin can be seen through the parameter coefficient value and significance value. However, before the analysis, the degrees of freedom are calculated first to find out the t-table value. The value of the degree of freedom can be calculated using the formula $DF = n - k$. Description n is the number of data observed, which is 150 data and k is the number of variables studied, which is 20. The result is a DF value of 130 ($DF = 150 - 20 = 130$).

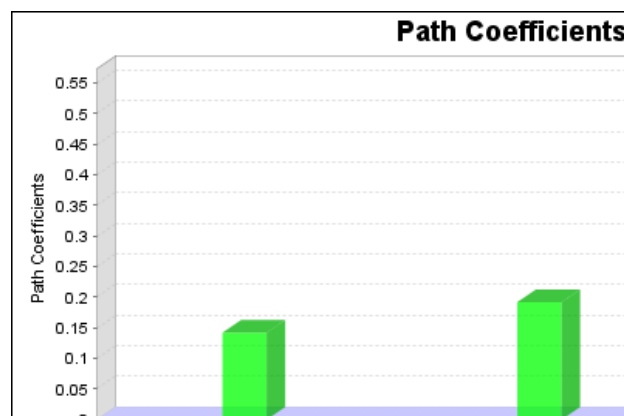
Figure 4. R-Square percentage

The R-square value for the Rahamatan Lil 'Alamin character is almost close to 0.7, amounting to 0.696. This can be interpreted as saying that the influence of the quality construct on Islamic character gives a value of 0.531, meaning that 70% of the Rahamatan Lil 'Alamin character constructs can be explained and the rest is explained by other variables.

Significant Testing

To see the significance of the influence of emotional quotient (EQ), maqashid sharia on the character of Rahmatan Lil 'Alamin, it can be seen through the parameter coefficient values and significance values. However, before the analysis, the degrees of freedom are first calculated to find out the t-table value. The degree of freedom value can be calculated using the formula $DF = n - k$. The information n is the number of data observed, namely 150 data and k is the number of variables studied, namely 20. The result is a DF value of 130 ($DF = 150 - 20 = 130$). Through 130 degrees of freedom with a significance level of 5% to two sides of 2.5%, the t-table value is 1.97838.

The following are the coefficient values of the relationship between the variables studied.



Tabel 7.1. *Path Coefficients*

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values
Emotional_Quotion -> Karakter_Rahamatan Lil 'Alamin	0.142	0.137	0.139	1.020	0.308
Maqosid_Syariah -> Karakter_Rahamatan Lil 'Alamin	0.192	0.200	0.104	1.850	0.065

The table shows that the two covariates have different values. The three covariates are maqashid sharia for Rahamatan Lil 'Alamin's character, emotional quotient for Rahamatan Lil' Alamin's character, both have different t-statistics values. There are two variables that are below 0.05 or 5%, namely the maqashid sharia variable of 0.192 so it can be stated that the effect is not significant, while the emotional quotient is 0.142 so it can be said to have a significant effect.

This research model does not use specific indirect effects. The aim is to analyze research on how strong the influence of one variable is on another variable, whether exogenous or endogenous.

Parents and teachers have their own concerns about their children or students. The current phenomenon, students' activities outside of school are often used to play online games, the internet without supervision which results in free access without filtering. With this activity continuously will cause laziness and have a bad character in socializing. Such as; lack of respect for the elderly, lack of affection for the younger, and so on. Whereas in the process of teaching and learning activities at school teachers instill a strong identity in students which is expressed in character.

Modern Islamic education often requires adequate organizational and financial efforts. The management of Islamic educational institutions, the availability of qualified personnel, and the fulfillment of educational facilities and infrastructure are among these obstacles.¹⁴ The crucial challenge lies in improving the standards of contemporary Islamic education. This includes the provision of qualified teachers, relevant curricula, efficient teaching methods, and

¹⁴ Fatoni, M., Stie Bina, D., & Serang, B. (2017). *PERAN KEPALA MADRASAH DALAM MENINGKATKAN MUTU GURU DI MTS NURUL FALAH TALOK KRESEK KABUPATEN TANGERANG* (Vol. 3, Issue 02).

evaluation strategies that are consistent with the goals of Islamic education. Islamic character education differs from Western character education in many ways. The principles of the Islamic religion and the principles of Islamic character education are the same.¹⁵ The emphasis on eternal religious principles, rules and laws to strengthen morality, differences in understanding the truth, the rejection of moral autonomy as the goal of moral education, and the emphasis on rewards in the afterlife as a motivation for moral behavior are differences with character education in the West.

Instilling the character of Rahmatan Lil 'Alamin through education, teachers are required to include the Prophet's traits in all academic and extracurricular or intracurricular subjects. This result is in accordance with the findings of Paryana who stated in his research that character education is not a different subject, but rather a school of self-esteem that can be coordinated into existing subjects.¹⁶ This assessment is also in accordance with Shunhaji who understands through outcomes. According to his findings, the goal of Islamic character education is to develop capable individuals.¹⁷ Representing the figure and character of Rasullullah SAW in everyday actions.

The term “Islam rahmatan lil alamin” refers to a school of thought that always teaches and prioritizes a culture of peace, compassion, gentleness, and respect for all of nature.¹⁸ Islam is beneficial for all of nature. Rahimayarhamu-rahmah which means “gentleness”, “mercy”, and “gentleness” is the root word rahmah which appears 338 times in the Quran.¹⁹ The nature of humans, according to Islam rahmatan lil alamin, is to bring goodness, peace, compassion, and gentleness in everyday life, not hatred that leads to hostility Islam. School practices and culture instill the character of Rahmatan lil 'alamin. States that school culture is the climate of life that occurs in schools where individuals in the school environment interact with each other and convey knowledge. In addition, school culture is a practice or tendency carried out by the

¹⁵ Afandi, N. K. (2021). Pengembangan Pendidikan Karakter Perspektif Barat dan Islam. *Pengembangan Pendidikan Karakter EDUCASIA*, 6(2).

¹⁶ Rachman, E. A., Sari, D. Y., Humaeroh, D., Wahidin, D., & Hanafiah, H. (2022). Model Pembelajaran Pancaniti Dalam Pendidikan Karakter. *Jurnal Educatio FKIP UNMA*, 8(4), 1533–1546.

¹⁷ Ahsanulhaq, M. (2019). Membentuk Karakter Religius Peserta Didik Melalui Metode Pembiasaan. *Jurnal Prakarsa Paedagogia*, 2(1).

¹⁸ Arif, M. K. (2021). ISLAM RAHMATAN LIL ALAMIN FROM SOCIAL AND CULTURAL PERSPECTIVE. *Al-Risalah*, 12(2), 169–186.

¹⁹ Zainab, N. (2020). Rekonstruksi Kurikulum Pendidikan Agama Islam: Analisis Model Kurikulum Rahmatan lil Alamin. *TADRIS: Jurnal Pendidikan Islam*, 15(2), 168–183.

school environment such as students, directors, educators, managerial officials and other individuals from the school environment.²⁰

Research entitled Exemplary Character Profile of Rahmatan Lil 'Alamin (PPRA) Students in the Independent Learning Program from the Perspective of Surah Al Mumthanah verse 4. The results of this study are that the Rahmatan Lil 'Alamin Student Profile is a student profile that has a mindset, attitude and behavior that reflects universal values and upholds the value of tolerance.²¹ Then the exemplary character of PPRA in the independent learning program is to be polite, courteous, study seriously, listen to advice, and forgive other people's mistakes. Research on character education has a higher meaning than moral education, because character education is not only about right and wrong, but how to instill habits of good things in life, so that children or students have high awareness, understanding, and high understanding.²² Attention and commitment to applying virtue in everyday life. Character education in the current context is very relevant for students to overcome the moral crisis that is currently happening.

Character development rahmatan lil alamin must begin early so that children can develop into moral individuals. To achieve the goal of forming children's Islamic character, parents need to provide support and direction at home as well. Habituation is the most important factor in instilling Islamic character in students. Because students are trained to do it and are used to doing it every day, the habituation method is an effective method for instilling religious character in them. Students will be embedded and remember the habits that are carried out every day and are carried out repeatedly, so that they are easy to do without needing to be reminded.²³ Parents, the school environment, and the community are all involved in developing Islamic character. A person's character is formed directly from the combination, harmony, and continuity of the parties.

Researchers argue that the current educational phenomenon in Indonesia covers various topics. Although the intellectual abilities of Indonesian children have recently increased, other very important aspects such as the character of students as the Indonesian generation have also

²⁰ PENDIDIKAN Sukadari, M. (n.d.). *PERANAN BUDAYA SEKOLAH DALAM MENINGKATKAN*. <https://journal.upy.ac.id/index.php/PLB>

²¹ Izzan, A., & Iqbal, M. (2023). Karakter Keteladanan Profil Pelajar Rahmatan Lil 'Alamin (PPRA) Dalam Program Merdeka Belajar Perspektif Surat Al-Mumtahanah Ayat 4. *Masagi*, 2(1), 310–316.

²² Amini. (2017). THE DEVELOPMENT OF CHARACTER EDUCATION MODEL TROUGH AN INTEGRATED CURRICULUM AT ELEMENTARY EDUCATION LEVEL IN MEDAN CITY. In *IJLRES-International Journal on Language, Research and Education Studies* (Vol. 1, Issue 2).

²³ Ahsanulhaq, M. (2019). Membentuk Karakter Religius Peserta Didik Melalui Metode Pembiasaan. *Jurnal Prakarsa Paedagogia*, 2(1)

decreased. The problem of morality and character itself can be overcome by integrating character education through Emotional Quotients, on the other hand, has advantages because it combines the affective, cognitive, and psychomotor aspects of intelligence about character in students. Has a point of view that is similar to Crow & Crow's opinion about emotions as a volatile state in an individual which functions/plays a role as an inner adjustment to the environment to achieve individual well-being and safety.

Research with the title the influence of character education and emotional intelligence of class XI adolescents at SMA Negeri 1 Malaka. That based on the findings of his research, the influence of character education on emotional intelligence. If the value of character education is lower, the level of emotional intelligence of adolescents is also lower.²⁴ Meanwhile, research entitled The Influence of Intellectual Intelligence and Emotional Intelligence on the Formation of Religious Character. Emotional Intelligence is a person's ability to remember their own feelings and the impressions of others, the ability to control themselves, and the ability to handle sentiments well within themselves and the ability to have good relationships with others.²⁵

From the opinions of several studies above, there are similarities with the research conducted by the author, namely the variables of emotional intelligence and character. However, there are differences in the author's research with previous studies, namely using the character variable rahmatan lil alamin. Which has different characteristics from other character indicators. Researchers assume that different mindsets and perspectives from each individual have produced educated people with intelligent brains, but their attitudes, behaviors, and lifestyles are in stark contrast to their intellectual abilities. Although Western experts in this field are seen as pioneers, their methods in today's Islamic culture are different, and must even be seriously contemplated and explored.

Explain that emotional intelligence is the perception and expression of emotional control even when faced with disappointing situations and conditions. Goleman as quoted Explains that emotional intelligence is the ability to control emotions both to oneself and to

²⁴ Jurnal, J. (, Pendidikan, P., & Katolik, A. (n.d.). *Dewan Editor*.

²⁵ Arifin, M., Rofiq, A., & Aliani, S. O. (2022). Pengaruh Kecerdasan Intelektual (Intellectual Quotient) Dan Kecerdasan Emosional (Emotional Quotient) Terhadap Pembentukan Karakter Religius. In *Jurnal Administrasi dan Manajemen Pendidikan* (Vol. 1, Issue 1).

others.²⁶ Frank as quoted defines emotions as the result of a conditioning process.²⁷ While emotional intelligence is a psychological state that changes an individual's beliefs towards certain actions. An individual's emotional state is an intuitive action that is painful or beneficial depending on the situation and conditions. Goleman as quoted defines emotional intelligence as a person's ability to control emotions, recognize the feelings of others and themselves. Also includes having the ability to maintain good relationships with others.²⁸

Daniel Goleman as quoted defines emotional intelligence as emotional awareness and emotional management skills that provide the ability to maintain a healthy balance of emotions and rationality to achieve long-term happiness.²⁹ A person who is said to be intelligent can practice the qualities of emotional intelligence in himself. and understand social interactions. Researchers argue that what previous researchers have conveyed for the importance of humans managing emotions well. controlling feelings in understanding the problems faced to lead to positive behavioral impacts called emotional intelligence. Emotion is a psychological perspective related to feelings. There are positive and negative feelings. negative. For example, cheerful, happy, cheerful, miserable, desperate, jealous, furious, irritated, and others. Rigid emotions can have an impact on physiological conditions, causing psychological-based side effects, such as a pounding heart, high blood pressure, or performance. digestion is disturbed, exactly where? Naturally, no anomalies occur.

Researchers have not found any research related to the theory of maqashid sharia with the character of rahmatan lil 'alamin. This is proven by the author, one of which is a study entitled the implementation of holistic education in the Qur'an is a review of Jasser Auda's maqashid sharia, explaining the study of Islamic education by developing maqashid sharia which was started by Jasser Auda. The findings of this article are that the verses of education are conveyed with inclusive jargon but there are slogans that can be made to answer contextual challenges according to educational needs.³⁰ Furthermore research entitled the seriousness of maqashid sharia material in Islamic Religious Education subjects. The impact of this in-depth study is the seriousness of maqashid sharia material in Islamic Religious Education subjects is

²⁶ Shahhosseini, M. (n.d.). *The Role of Emotional Intelligence on Job Performance*.

²⁷ Research Scholar, S. V, & Professor, D. (n.d.). A REVIEW ON EMOTIONAL INTELLIGENCE AND INVESTMENT BEHAVIOR. *P.Chitramani A Review on Emotional Intelligence and Investment Behavior*, 8(3), 32–41.

²⁸ Saragih, A. K., & Rapina, R. (2022). The Effect of Emotional Intelligence on Audit Quality. *International Journal of Entrepreneurship, Business and Creative Economy*, 2(2), 57–69.

²⁹ Fossier, K. B. (2022). Emotional Intelligence. *Radiologic Technology*, 93(4), 396–403.

³⁰ Rohayana, A. D. (2019). <title/>. *Edukasia Islamika*, 243.

to provide good and correct thinking and understanding to students regarding the main objectives of the foundation of Islamic law, namely maintaining religion, soul, spirit, reason, descendants, and property.

The theory of emotional quotient with maqashid sharia has been studied, such as the study conducted entitled Integration of the Role of IQ, EQ, SQ in Islamic Legal Regulation. The theoretical basis of Islamic regulations, as studied by legitimate previous Islamic scholars, is that one of the important needs for mujtahids in understanding the sources of Islamic regulations is the need to know the purpose (maqasid al-syari'ah) of regulatory sanctions in Islam.³¹ SQ is the highest level of human intelligence. Giving spiritual meaning to thoughts and actions, emphasizing faith, and producing legal wisdom with the aim of obtaining the pleasure of Allah SWT.

The direct influence of Emotional Quotient (EQ) on the character of Rahmatan Lil 'Alamin

Research results in the field by taking emotional theory with indicators 1) the ability to know feelings in oneself. 2) the ability to handle one's own emotions. 3) the ability to use desire. 4) the ability to feel what others feel. 5) the ability to handle emotions well when dealing with others, as an independent variable (X.1) will be tested with the dependent variable, namely the Character of Rahmatan lil-'alamin (Y) has a positive but insignificant influence. this is evidenced by the path coefficient value of 0.142. from the results of the data there are factors that influence insignificance. First, students have not optimized the implementation of teacher teaching about emotional management in everyday life so that it has a better impact on behavior. Second, research with the same variables can be developed again with different objects to obtain significant results.

In line with the results of the research conducted by the author, there is a difference in the research conducted by Iqbal Nur Huda with the title The influence of emotional intelligence and spiritual intelligence on altruistic behavior in psychology students at the State Islamic University of Maulana Malik Ibrahim Malang, 2020. In this study, field data was found that emotional intelligence on altruistic behavior had a significance value of $0.009 > 0.05$ and t count $2.679 > t$ table 1.988, so there is an influence of emotional intelligence on altruistic

³¹ Zarkasyi, A., Mu'amalah, P., Miftahul, S., & Lumajang, U. (n.d.). *INTEGRASI PERAN IQ, EQ DAN SQ DALAM REGULASI HUKUM ISLAM*.

behavior in psychology students at the State Islamic University of Maulana Malik Ibrahim Malang of 26.8% and can be said to be significantly positive.

The direct influence of maqashid sharia on the character of Rahmatan Lil 'Alamin

Theory of Maqashid Sharia with indicators 1) Maintaining religion (hifzu ad-Din). 2) Maintaining the Soul (hifzu an nafs). 3) Maintaining reason (hifzul 'aql). 4) Maintaining descendants (hifzu nasl). 5) Maintaining property (hifzul mal), as an independent variable (X.2) will be tested with the dependent variable, namely the Character of Rahmatan lil-'alamin (Y). that maqashid sharia has a positive effect on the character of Rahmatan Lil 'Alamin. This is proven by the path coefficient of 0.192. With the results of maqashid sharia and the character of Rahmatan Lil 'Alamin have a positive but insignificant effect. Maqashid sharia can influence the character of Rahmatan lil 'alamin students even though in fact in the field it is not significant. However, it contributes to strengthening the values of good student Identity and Habits. The researcher assumes that there has been no research that includes the theory of maqashid sharia on Islamic religious education that specifically examines the character of rahmatan lil alamin. The author proves this by not finding several search samples on the journal platform. Meanwhile, research with the theory of maqashid sharia used in economics and Islamic studies, first, research conducted entitled Theory of Maqashid Sharia and Its Application to Islamic Bankin.³² Second research entitled Implementation of Maqashid Sharia in Sharia Audit Operations at Islamic Financial Institutions.³³ Third, research entitled Implementation of Professional Zakat at Baznas Barru Regency Reviewed from the Perspective of Maqashid al-Syariah.³⁴ There is also research with the theory of maqashid sharia used in legal science, one of which is research conducted with the title Enforcement of Human Rights Law Reviewed from the Perspective of Maqashid Sharia Law.

The novelty of this study is first, in Islamic religious education, the average use of qualitative research methods is more than quantitative methods. Second, there are differences in the results of data presentation with previous researchers about emotional quotient towards character, especially the character of rahmatan lil alamin. This can be a research renewal.

³² Nst, M. Z. A., & Nurhayati, N. (2022). TEORI MAQASHID AL-SYARI'AH DAN PENERAPANNYA PADA PERBANKAN SYARIAH. *Jesya (Jurnal Ekonomi & Ekonomi Syariah)*, 5(1), 899–908.

³³ Wahab, A. (n.d.). *Implementasi Maqashid Syariah dalam Operasional Audit Syariah pada Lembaga Keuangan Syariah*.

³⁴ Ramadlan, A., Kara, M., & Islam Negeri Alauddin Makassar, U. (2024). Penerapan Zakat Profesi di Baznas Kabupaten Barru ditinjau dari Perspektif Maqashid al-Syariah. *Jurnal Pendidikan Dan Studi Islam*, 5(1), 89

Third, there has been no previous research that connects the theory of maqashid sharia to character.

CONCLUSION

The habit of managing emotions well will produce intelligence in controlling emotions. The self-adjustment approach is completely successful in instilling positive traits in students, both in terms of mental, emotional, and psychomotor. Maqashid sharia contributes to strengthening the values of Identity and Good Habits of students. The results of the inner model analysis show that the Influence of Emotional Intelligence and Maqashid Sharia on the Character of Rahmatan Lil 'Alamin is significantly positive with an R-square value on the Character of Rahmatan Lil 'Alamin of 0.698. This can be interpreted that the construct of the Character of Rahmatan Lil 'Alamin can be explained by 70% of the independent variable. The results of the outer model analysis per independent variable on the dependent variable show that Emotional Intelligence (X.1) which will be tested with the dependent variable, namely the Character of Rahmatan lil-'alamin (Y) has a positive but insignificant influence. this is evidenced by the path coefficient value of 0.142. Maqashid syariah (X.2) will be tested with the dependent variable, namely the Character of Rahmatan lil-'alamin (Y). that maqashid syariah has a positive effect on the character of Rahmatan Lil 'Alamin. This is evidenced by the path coefficient value of 0.192. The limitations of this study are factors that influence it, including students who have not optimized the implementation of teacher teaching on emotional management and deepening the values of maqashid syariah in everyday life so that it has an impact on behavior. The implication is that research with the same variables can be developed again with different objects to obtain significant results. The originality of this study, the researcher assumes that there has been no research containing the theory of maqashid syariah in Islamic religious education that specifically examines the character of rahmatan lil alamin.

REFERENCES

- Afandi, N. K. (2021). Pengembangan Pendidikan Karakter Perspektif Barat dan Islam. Pengembangan Pendidikan Karakter EDUCASIA, 6(2). www.educasia.or.id
- Agusty Ferdinand, Management Research Methods, Badan. Diponegoro University Publishers. Semarang, 2012.
- Ahsanulhaq, M. (2019). Membentuk Karakter Religius Peserta Didik Melalui Metode Pembiasaan. Jurnal Prakarsa Paedagogia, 2(1). <https://doi.org/10.24176/jpp.v2i1.4312>
- Amini. (2017). THE DEVELOPMENT OF CHARACTER EDUCATION MODEL TROUGH

AN INTEGRATED CURRICULUM AT ELEMENTARY EDUCATION LEVEL IN MEDAN CITY. In IJLRES-International Journal on Language, Research and Education Studies (Vol. 1, Issue 2).

Arif, M. K. (2021). ISLAM RAHMATAN LIL ALAMIN FROM SOCIAL AND CULTURAL PERSPECTIVE. *Al-Risalah*, 12(2), 169–186. <https://doi.org/10.34005/alrisalah.v12i2.1376>

Arifin, M., Rofiq, A., & Aliani, S. O. (2022). Pengaruh Kecerdasan Intelektual (Intellectual Quotient) Dan Kecerdasan Emosional (Emotional Quotient) Terhadap Pembentukan Karakter Religius. In *Jurnal Administrasi dan Manajemen Pendidikan* (Vol. 1, Issue 1). <http://kharisma.pdtii.org>

Approach, A. S. (n.d.). of islamic law.

Djalaluddin Mawardi. (2015). Pemikiran abu is ha q al-sy at ibi dalam kitab al-muwafaq a t. *Al-Daulah*, 4(2), 289–300.

Eva Iryani, (2017). Islamic Law, Democracy and Human Rights, Batanghari University Jambi Scientific Journal, 17(2), 24-31. DOI: <http://dx.doi.org/10.33087/jiubj.v17i2.357>.

Fatoni, M., Stie Bina, D., & Serang, B. (2017). PERAN KEPALA MADRASAH DALAM MENINGKATKAN MUTU GURU DI MTS NURUL FALAH TALOK KRESEK KABUPATEN TANGERANG (Vol. 3, Issue 02).

Fossier, K. B. (2022). Emotional Intelligence. *Radiologic Technology*, 93(4), 396–403. <https://doi.org/10.53730/ijhs.v6ns2.6329>

Ghozali, Analysis Application with the SPSS program. Dipenogoro University. Semarang, 2009.

Ghozali, Imam, Application of Multivariate Analysis Using the SPSS Program, Semarang: Diponegoro University Publishing Agency, 2011.

Habbe, A. H. (2023). Analysis of The Effect of Intelligent Quotient (IQ), Emotional Quotient (EQ), and Spiritual Quotient (SQ) on Accountability of Private University With Performance as Intervening Variable. 1(2), 71–86.

Iqbal Nur Huda, The Influence of Emotional Intelligence and Spiritual Intelligence on Altruistic Behavior in Psychology Students of Maulana Malik Ibrahim State Islamic University of Malang, (Malang, Maulana Malik Ibrahim State University of Malang, 2020), p. 15.

Izzan, A., & Iqbal, M. (2023). Karakter Keteladanan Profil Pelajar Rahmatan Lil 'Alamin (PPRA) Dalam Program Merdeka Belajar Perspektif Surat Al-Mumtahanah Ayat 4. *Masagi*, 2(1), 310–316. <https://doi.org/10.37968/masagi.v2i1.585>

Jurnal, J. (, Pendidikan, P., & Katolik, A. (n.d.). Dewan Editor. <https://doi.org/10.52110/jppak>

Khatib, S. (2018). Konsep Maqoshid Perbandingan Antara Pemikiran Al-Ghazali dan Al-Syatibi. *Mizani: Wacana Hukum, Ekonomi Dan Keagamaan*, 5(1), 47–62.

Ministry of National Education, Development of National Culture and Character Education: School Guidelines, Jakarta: Balitbang Pusat Kurikulum, 2010).

Muallifah, Pysco Islamic Smart Parenting, Jogjakarta: DIVA Press, 2009.

Nst, M. Z. A., & Nurhayati, N. (2022). TEORI MAQASHID AL-SYARI'AH DAN PENERAPANNYA PADA PERBANKAN SYARIAH. *Jesya (Jurnal Ekonomi & Ekonomi Syariah)*, 5(1), 899–908. <https://doi.org/10.36778/jesya.v5i1.629>

Nugraha, H., Hamid, R. S., & Qamaruddin, M. Y. (2024). Pengaruh Keadilan Kompensasi dan Motivasi Kerja terhadap Kinerja Karyawan. *Studi Ilmu Manajemen Dan Organisasi*, 5(1), 105–114. <https://doi.org/10.35912/simo.v5i1.3229>

PENDIDIKAN Sukadari, M. (n.d.). PERANAN BUDAYA SEKOLAH DALAM MENINGKATKAN. <https://journal.upy.ac.id/index.php/PLB>

Rachman, E. A., Sari, D. Y., Humaeroh, D., Wahidin, D., & Hanafiah, H. (2022). Model Pembelajaran Pancaniti Dalam Pendidikan Karakter. *Jurnal Educatio FKIP UNMA*, 8(4), 1533–1546. <https://doi.org/10.31949/educatio.v8i4.3987>

Ramadhan, A., Kara, M., & Islam Negeri Alauddin Makassar, U. (2024). Penerapan Zakat Profesi di Baznas Kabupaten Barru ditinjau dari Perspektif Maqashid al-Syariah. *Jurnal Pendidikan Dan Studi Islam*, 5(1), 89. <https://barrukab.bps.go.id/indicator/23/34//1/kemis>

Research Scholar, S. V, & Professor, D. (n.d.). A REVIEW ON EMOTIONAL INTELLIGENCE AND INVESTMENT BEHAVIOR. P.Chitramani A Review on Emotional Intelligence and Investment Behavior, 8(3), 32–41. <http://iaeme.com/Home/journal/IJM32editor@iaeme.com><http://iaeme.com/Home/issue/IJM?Volume=8&Issue=3JournalImpactFactor>

Rohayana, A. D. (2019). <title/>. *Edukasia Islamika*, 243. <https://doi.org/10.28918/jei.v4i2.2302>

Saragih, A. K., & Rapina, R. (2022). The Effect of Emotional Intelligence on Audit Quality. *International Journal of Entrepreneurship, Business and Creative Economy*, 2(2), 57–69. <https://doi.org/10.31098/ijebce.v2i2.989>

Sugiharto, Sitinjak, lisrel, first printing, Yogyakarta, Graha Ilmu publisher, 2006.

Sugiyono, Quantitative qualitative research methods and R&B, Bandung: Alfabeta, 2012.

Shahhosseini, M. (n.d.). The Role of Emotional Intelligence on Job Performance. www.ijbssnet.com

Syathibi, al muwafaqat fi ushul al Syari'ah, Dar al Politik al 'ilmiyah: Beirut, 2003, Juz I.

Wahab, A. (n.d.). Implementasi Maqashid Syariah dalam Operasional Audit Syariah pada Lembaga Keuangan Syariah.

Zainab, N. (2020). Rekonstruksi Kurikulum Pendidikan Agama Islam: Analisis Model

Kurikulum Rahmatan lil Alamin. TADRIS: Jurnal Pendidikan Islam, 15(2), 168–183.
<https://doi.org/10.19105/tjpi.v15i2.4022>

Zarkasyi, A., Mu'amalah, P., Miftahul, S., & Lumajang, U. (n.d.). INTEGRASI PERAN IQ, EQ DAN SQ DALAM REGULASI HUKUM ISLAM.
<https://jurnalpamel.wordpress.com/politik-Islam/dinamika-kompilasi-hukum->