ENHANCING EMOTIONAL QUOTIENT THROUGH PAI LEARNING BASED ON THE MERDEKA CURRICULUM AT SMP MUHAMMADIYAH 03 NGAWI

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FACULTY OF TARBIYAH

UNIVERSITY OF DARUSSALAM GONTOR

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ENHANCING EMOTIONAL QUOTIENT THROUGH PAI LEARNING BASED ON THE MERDEKA CURRICULUM AT SMP MUHAMMADIYAH 03 NGAWI

A THESIS

Presented
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Department of Islamic Education
Faculty of Tarbiyah

By:

Muthi'ah Khansa

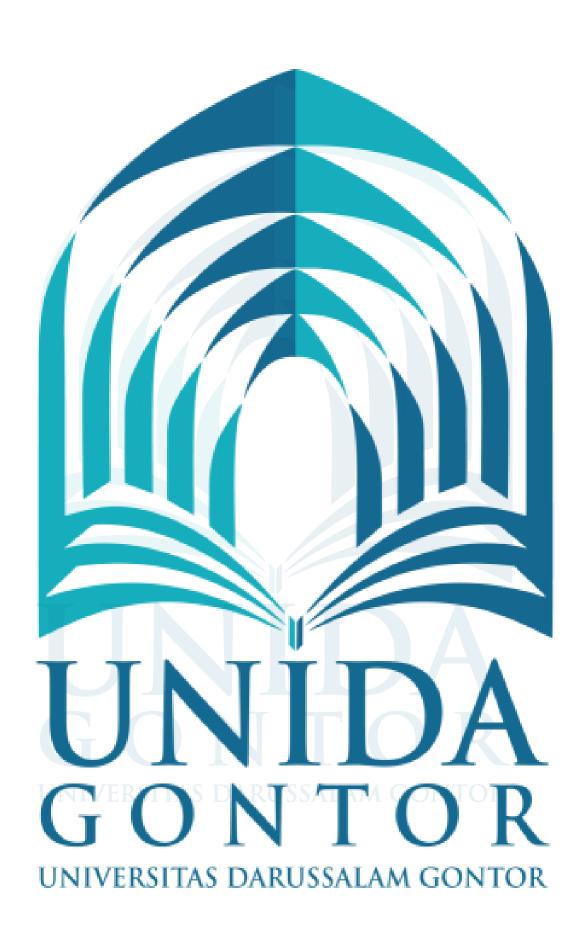NIM: 42.2021.1.1.3169

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ABSTRAK

PENINGKATAN KECERDASAN EMOSIONAL MELALUI PEMBELAJARAN PAI BERBASIS KURIKULUM MERDEKA DI SMP MUHAMMADIYAH 03 NGAWI

MUTHI'AH KHANSA

42.2021.1.1.3169

Di era modern ini, kecerdasan emosional menjadi aspek penting dalam perkembangan individu, terutama bagi peserta didik. Kurangnya pengelolaan emosi yang baik dapat menyebabkan berbagai permasalahan sosial, seperti rendahnya empati, kesulitan dalam bersosialisasi, dan peningkatan konflik di lingkungan sekolah. Pendidikan Agama Islam (PAI) memiliki peran strategis dalam membentuk kecerdasan emosional peserta didik, terutama dalam konteks Kurikulum Merdeka yang menekankan pada pembelajaran holistik dan berbasis karakter. Oleh karena itu, penelitian ini berjudul "Peningkatan Kecerdasan Emosional dengan Pembelajaran PAI Berbasis Kurikulum Merdeka"

Penelitian ini bertujuan untuk:(1) mengetahui bagaimana perumusan pembelajaran PAI berbasis Kurikulum Merdeka dalam meningkatkan kecerdasan emosional peserta didik, serta (2) mengetahui cara pembelajaran PAI berbasis kurikulum merdeka terhadap perkembangan kecerdasan emosional mereka. (3) mengetahui strategi yang digunakan dalam pembelajaran PAI untuk peningkatan kecerdasan emosioal berbasis kurikulum merdeka.

Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi di salah satu sekolah yang menerapkan Kurikulum Merdeka. Teknik analisis data menggunakan model Miles dan Huberman yang meliputi reduksi data, penyajian data, serta penarikan kesimpulan dan verifikasi.

Hasil penelitian menunjukkan bahwa: (1) pembelajaran PAI berbasis Kurikulum Merdeka menekankan metode reflektif, diskusi, dan pendekatan berbasis proyek yang memungkinkan peserta didik lebih memahami dan mengelola emosi mereka dengan baik, (2) penerapan pembelajaran ini berdampak positif terhadap kecerdasan emosional peserta didik, terutama dalam aspek pengelolaan emosi, empati, motivasi diri serta keterampilan sosial mereka. (3) strategi pembelajaran yang efektif dalam meningkatkan kecerdasan emosional mencakup pendekatan berbasis pengalaman (*experiential learning*), integrasi nilai-nilai agama dalam aktivitas sehari-hari, serta pembelajaran kolaboratif yang mendorong interaksi sosial dan refleksi mendalam. Strategi ini memungkinkan peserta didik tidak hanya memahami konsep agama secara kognitif, tetapi juga menginternalisasikan nilai-nilai emosional dan sosial dalam kehidupan mereka.

Peneliti merekomendasikan beberapa hal, yaitu: (1) bagi pendidik, agar lebih mengoptimalkan strategi pembelajaran yang berbasis pengalaman dan diskusi reflektif untuk meningkatkan kecerdasan emosional peserta didik, (2) bagi sekolah, agar terus mendukung implementasi Kurikulum Merdeka dalam PAI dengan menyediakan lingkungan belajar yang kondusif bagi pengembangan kecerdasan emosional, dan (3) bagi peserta didik, diharapkan dapat lebih aktif dalam menerapkan nilai-nilai PAI dalam kehidupan sehari-hari untuk meningkatkan kecerdasan emosional mereka.

Kata Kunci: Kecerdasan Emosional, Pembelajaran PAI, Kurikulum Merdeka.

ABSTRACT

ENHANCING EMOTIONAL QUOTIENT THROUGH PAI LEARNING BASED ON THE MERDEKA CURRICULUM AT SMP MUHAMMADIYAH 03 NGAWI

MUTHI'AH KHANSA

42.2021.11.3169

In this modern era, Emotional Quotient is an important aspect in individual development, especially for students. Lack of good emotional management can lead to various social problems, such as low empathy, difficulty in sociality, and increased conflict in the school environment. Islamic Religious Education (PAI) has a strategic role in shaping students' Emotional Quotient, especially in the context of the Merdeka Curriculum which emphasizes holistic and character-based learning. Therefore, this study is entitled "Increasing Emotional Quotient with PAI Learning Based on the Merdeka Curriculum".

This study aims to: (1) find out how the formulation of PAI learning based on the Merdeka Curriculum in Enhancing students' Emotional Quotient, and (2) find out how PAI learning based on the Merdeka Curriculum on the development of their Emotional Quotient. (3) knowing the strategies used in PAI learning to increase Emotional Quotient based on the Merdeka Curriculum.

This research uses a qualitative approach with descriptive methods. Data were collected through observation, interviews, and documentation in one of the schools implementing the Merdeka Curriculum. The data analysis technique uses the Miles and Huberman model which includes data reduction, data presentation, and conclusion drawing and verification.

The results showed that: (1) PAI learning based on the Merdeka Curriculum emphasizes reflective methods, discussions, and project-based approaches that allow students it better to know and manage their emotions, (2) the application of this learning has a positive impact on students' Emotional Quotient, especially in the aspects of emotional management, empathy, self-motivation and social skills. (3) Effective learning strategies in enhancing Emotional Quotient include experiential learning approaches, the integration of religious values into daily activities, and collaborative learning that encourages social interaction and deep reflection. These strategies enable students not only to understand religious concepts cognitively but also to internalize emotional and social values in their lives.

Researchers recommend several things, namely: (1) for educators, To further improve experiential learning strategies and reflective discussions to improve students' Emotional Quotient, (2) for schools, to continue to support the implementation of Merdeka Curriculum in PAI by providing a conducive learning environment for the development of Emotional Quotient, and (3) for students, to be more active in applying PAI values in daily life to improve their Emotional Quotient .

Keywords: Emotional Quotient, PAI Learning, Merdeka Curriculum.

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APPROVAL OF SUPERVISOR

Honorable,

Dean of Faculty of Tarbiyah

University of Darussalam Gontor

Bismillahirrahmanirrahim,

Assalamu'alaikum *Wr. Wb.*

It is my honour to present the thesis written by:

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Student Number : 41.2021.1.1.3169

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The Title   :**"ENHANCING EMOTIONAL QUOTIENT THROUGH PAI LERANING BASED ON THE MERDEKA CURRICULUM AT SMP MUHAMMADIYAH 03 NGAWI"**

I declare that this thesis has been processed and corrected to fulfill the requirement for the degree of Licentiate in the Faculty of Tarbiyah. Therefore, I request that the thesis could be examined soon.

Wassalamu'alaikum wr. wb.

Mantingan, February 22, 2025 AD

Sya'ban 23, 1446 AH

Supervisor,

Assoc. Dr. Abu Darda, M.Ag.

Faculty of Tarbiyah
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CERTIFICATION

Bismillahirrahmanirrahim,

Assalamu'alaikum *Wr. Wb.*

The Faculty of Tarbiyah, University of Darussalam Gontor, Ponorogo Indonesia has received a thesis written by:

Name : Muthi'ah Khansa

Student Number : 41.2021.1.1.3169

The Title : **Enhancing Emotional Quotient through PAI Learning Based on the Merdeka Curriculum at SMP Muhammadiyah 03 Ngawi**

In Partial fulfillment of the requirement for the degree of Licentiate in Islamic Education in the Faculty of Tarbiyah, academic year 1444-1445/2023-2024.

Wassalamu'alaikum wr. wb.

Gontor, February 27, 2025 AD

Sya'ban 28, 1446 AH

Dean of Faculty of Tarbiyah,

Dr. Agus Budiman, M.Pd.

DECISION OF TEAM

The committee of thesis examination in partial fulfilment of the requiment for the degree of Licentiate in Islamic Education in the Faculty of Tarbiyah, University of Darussalam Gontor Indonesia, declared that the thesis written by:

Name   : Muthi'ah Khansa

Student Number : 41.2021.1.1.3169

The Title   : **Enhancing Emotional Quotient through PAI Learning Based on the Merdeka Curriculum at SMP Muhammadiyah 03 Ngawi**

The board of examiners has decided to grant her passed in thesis examination. Hence, she is eligible to be awarded the degree of licentiate in Islamic Education in the Faculty of Tarbiyah.

Gontor, March 11, 2025 AD

 Ramadhan 11, 1446 AH

Chairman,

Assoc. Dr. Abu Darda, M.Ag

1. **Mr. Dr. Cecep Sobar Rochmat, S.Th.I., M.Pd.I**

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STATEMENT OF ORIGINALTY

Hereby,

Name : Muthi'ah Khansa

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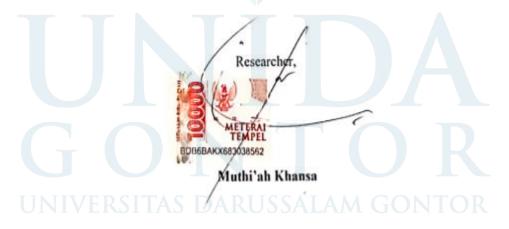The Title : **Enhancing Emotional Quotient through PAI Learning Based on the Merdeka Curriculum at SMP Muhammadiyah 03 Ngawi**

I declare with sincerity that thesis originally belongs to my own work and does not belong to other researchers for different degrees. Furthermore, this thesis is not work published before, expect for some part with their original references.

Otherwise, if it is found that this thesis contains plagiarism, I'm ready to be terminated academically.

Gontor, February 27, 2025 AD

Sya'ban 28, 1445 AH

Researcher,

Muthi'ah Khansa

MOTTO

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

الَّذِيْنَ اٰمَنُوْا وَتَطْمَئِنُّ قُلُوْبُهُمْ بِذِكْرِ اللهِ ۗ اَلَا بِذِكْرِ اللهِ تَطْمَئِنُّ الْقُلُوْبُ ۝

Meaning: (Namely) those who believe and whose hearts find peace in the remembrance of Allah. Remember, that only by remembering Allah will the heart always be at peace.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

لَا يُكَلِّفُ اللهُ نَفْسًا اِلَّا وُسْعَهَاۗ

Meaning: Allah does not burden a soul beyond its capacity.

DEDICATION SHEET

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ

I dedicate this worthy thesis to them for their unwavening support in finishing this thesis. First of all, to Allah, The Almighty, The Most Merciful, The Most Compassionate, The King, The Powerful, The Most Gentle, and The Gracious. My Prophet Muhammad, The Light of Humanity, Most Believable, Most Trusthworthy, Most Intelligence, and The Noblest to become rahmatan lil-'alamin.

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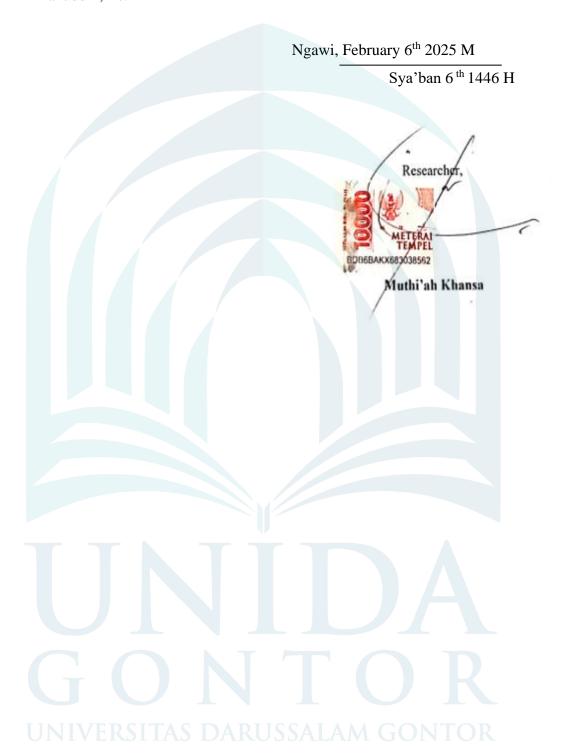
Ngawi, February 6th 2025 M

Sya'ban 6 th 1446 H

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TABLE OF CONTENTS

LIST OF FIGURES

LIST OF TABLES

LIST OF APPENDICES

CHAPTER I

INTRODUCTION

A. Background Research of Study

Emotional Quotient is a person's ability to use and understand emotions (both others' emotions and their own) With the goal of Enhancing physical and mental health. Someone with good Emotional Quotient can control their emotions when angry, be sensitive to the feelings of others, and so on. In work success, Intellectual Quotient only contributes 35%. Innate academic ability, test scores, and higher education graduation cannot predict how well someone's performance or success will be. Conversely, specific skills such as empathy, discipline, and initiative can influence work success. Emotional Quotient determines how well someone can use the skills they possess, including intellectual skills.[1] Meanwhile, Emotional Quotient according to Goleman is the ability to recognize one's Control one's own feelings and the feelings of others, the ability to motivate oneself, and the ability to manage emotions well in oneself and communication is key in relationships with others. Meanwhile, Emotional Quotient according to Goleman is the ability to understand one's own feelings and the feelings of others, the ability to motivate oneself, and the ability to handle emotions well in oneself and in relationships with others.

Here is a more thorough and clear explanation for each facet of Emotional Quotient according to Daniel Goleman:

1. **Self-awareness**

   The ability to identify and comprehend one's own emotions as well as how those feelings impact one's thoughts, actions, and relationships with others is known as self-awareness. High self-awareness individuals can recognize their emotions, comprehend the reasons behind them, and grasp how their responses may affect particular circumstances. Self-awareness also includes the ability to objectively

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[1] Hasan Basri, *Landasan Pendidikan*, Pustaka Setia, Bandung, p. 13-16.

2. **Self-Regulation**

Self-management is the ability to control and manage Emotional Quotient helps individuals regulate their emotions in a healthy and constructive manner This includes the ability to come oneself when angry or stressed, avoid impulsive actions, and remain calm in high-pressure situations. Individuals who have good self-management are able to adapt to changes, are not easily swayed by negative emotions, and can think clearly before acting. Self-management is also related to self-discipline and the ability to delay impulsive gratification to achieve long-term goals.[2]

3. **Motivation (Motivation)**

Motivation in the context of Emotional Quotient is the internal drive that keeps someone striving and persevering in achieving their goals, even when facing challenges or failures. People with high motivation tend to be more enthusiastic, have clear goals, and are oriented towards achievement and self-improvement. They do not easily give up and are able to see failure as part of the learning process. In addition, motivation also includes an optimistic attitude and a commitment to continuous improvement.

4. **Empathy**

Empathy is the ability to understand, feel, and respond to the emotions of others accurately. Individuals with high empathy can read others' feelings through facial expressions, tone of voice, or body language. Empathy also involves the ability to put oneself in someone else's shoes and know their perspective, thereby building better and more harmonious relationships. In a social context, empathy helps someone to be more sensitive to the needs, concerns, and emotional states of others.

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[2] Daniel Goleman, *Emotional Qountient*, Mengapa EI Lebih Penting daripada IQ, Jakarta, Gramedia, 2002, Cet. XX, p.7.

5. **Social Skills**

Social skills encompass a person's ability to build and maintain good relationships with others. This includes various aspects such as effective communication, teamwork, conflict resolution skills, and the ability to positively influence and lead others Individuals with good social skills are able to interact effectively with various kinds of people, understand social dynamics, and create a harmonious environment in both personal and professional life.

By understanding and developing the five aspects of Emotional Quotient mentioned above, one can improve the quality of their personal an social life achieve greater success in various fields, including education, career, and interpersonal relationships.[3]

Emotional Quotient is One of the key aspects in the development of students, especially in shaping mature character and personality. According of Daniel Golemen (1995), Emotional Quotient encompasses self-awareness, emotion management, motivation, empathy, and social skills. High Emotional Quotient allows a person to manage their emotions well, build positive social relationships, and make wise decisions in daily life. In the context independent Emotional Quotient becomes an inseparable part of holistic learning, including in Islamic Religious Education (Islamic Education).

Islamic Religious Education plays a strategic role in shaping students' character in accordance with Islamic values. Through Islamic Education learning, students are not only with cognitive aspects in the form of religious knowledge but also with affective and psychomotor aspects related to the formation of morals and Emotional Quotient. With the implementation of the Merdeka Curriculum, Islamic Education learning is expected to be more flexible and adaptive in meeting the

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[3] Daniel Goleman, *Emotional Qountient*, *Mengapa EI Lebih Penting daripada IQ*, Jakarta, Gramedia, 2002, Cet. XX, p.7.

needs of students, especially in enhancing their Emotional Quotient, with the implementation of the Merdeka Curriculum, Islamic Education learning is expected to be more flexible and adaptive in meeting the needs of students, especially in enhancing their Emotional Quotient.[4]

Islamic Religious Education is a conscious and planned effort to prepare students to recognize, understand, believe in, be pious, have noble character, and practice the teachings of Islam from its primary sources, the holy Quran and Hadith, through guidance, teaching, training, and the use of experience.[5] So, Islamic Education learning is an interactive process that takes place between educators and students to acquire knowledge and to believe in, internalize, and practice the teachings of Islam.[6]

Education in Indonesia also reflects local values and culture, continuously integrating global aspects into the curriculum and teaching practices. Education is a human necessity. Education always undergoes changes, developments, and improvements in accordance with advancements in all areas of life. Changes and improvements in the field of education encompass various components involved in it, whether it be the implementers of education in the field (teacher competence and quality of educators), the quality of education, curriculum devices, educational facilities and infrastructure, and the quality of educational management, including changes in more innovative teaching methods and strategies.

The curriculum is a written plan about the learning process that includes objectives, content, teaching materials, and the method used as guidelines for organizing learning activities to achieve specific educational goals. In general, the curriculum has four basic

[4] Kunandar, *Guru Professional Implementasi Kurikulum tingkat satuan Pendidikan* (*KTSP) dan Sukses dalam Sertifikasi Guru*, Rajawali Pers, Jakarta, 2011, p. 233.
[5] Prof. Dr. Ramayulis, *Metodologi Pendidikan Agama Islam*, Jakarta, Kalam Mulia, 2005, p. 21
[6] Ramayulis, *metodologi Pendidikan Agama Islam*, (Jakarta: Kalam Mulia, 2005), p.21.

components: objectives, content, methods, and evaluation. These four components for an independent that will continue.[7]

In the independent Curriculum, project based learning is one of the main approaches in the Merdeka curriculum amid at developing students' competencies holistically. Projects in this curriculum are designed so that students can explore real issues relevant to their lives, such as environmental sustainability, culture, and entrepreneurship. Through project-based learning, students not only acquire academic knowledge but also hone critical thinking, collaboration, and creativity skills.[8] This approach is in line with the Pancasila Student Profile, which emphasizes character, independence, and reflective thinking skills.   In addition, projects in the Merdeka Curriculum provide flexibility for schools and teachers to tailor learning Students' needs and potential, thereby creating more meaningful and contextual learning experiences. Thus, project-based learning in the Merdeka Curriculum is not only about academic results but also about shaping students' character essential 21st-century skills.

Currently, Indonesian education uses the Merdeka Curriculum as a reference or guideline in learning. The Merdeka Curriculum learning is no longer centered on the teacher who is more active in explaining, but focuses on innovative or student-centered learning. Student-centered learning is a learning process that focuses on providing students with opportunities to participate in self-directed learning and peer-mediation instruction actively. Therefore, teachers play an important role in the development of students. Teachers not only graduate students, but also train, motivate, guide, and nurture them. Context: Because teachers are

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[7] Subandijah, *Pengembangan dan Inovasi Kurikulum*, Raja Grafindo Persada, Jakarta, 1996, p. 25.
    [8] Ibid, p. 27.

not only graduate students, but also train, motivate, guide, and nurture them.[9]

The Merdeka Curriculum refers to values, norms, and attitudes explicitly taught in the formal curriculum but conveyed indirectly through the school environment, social interactions, and daily experiences inside and outside the classroom. These can include social norms, ethics, attitudes towards cooperation, knowledge of non-verbal communication rules, and attitudes towards diversity, conflict, and authority.

The Merdeka Curriculum indirectly influences the formation of students' attitudes, values, and behaviors. Although not formally structured, the Merdeka Curriculum significantly shapes students' social identity, social skills, and ethical understanding.[10] The Merdeka Curriculum plays an important role in shaping an inclusive learning environment, reinforcing positive norms, and preparing students to interact in a broader society.

In the Indonesian Dictionary (KBBI), the term "schedule" means a subject that must be taught (studied) for elementary or secondary schools according to Redja Mudyaharjo education is all life experiences in any environment throughout a person's life journey. Meanwhile, Islamic Religious Education means a process of attitude transformation based on the values of faith in Islam. Islamic Religious Education (Islamic Education) according to Ramayulis is a conscious and planned effort to prepare students to recognize, understand, believe in, be pious, have noble character, and practice the teachings of Islam from its primary sources, the holy book of the Qur'an and Hadith, through guidance, teaching, training, and the use of experience.[11]

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[9] Subandijah, *Pengembangan dan Inovasi Kurikulum*, Raja Grafindo Persada, Jakarta, 1996, p.30.

[10] Daniel Goleman, *Emotional Qountient, Mengapa EI Lebih Penting daripada IQ*, Jakarta, Gramedia, 2002, Cet. XX, p.7.

[11] KBBI Daring, https//kbbi.kemendikbud.go.id/entri/mata pelajaran diakses tanggal 17 oktober 2024

The rapid development of the times, which we can no longer deny, is advancing very quickly on this planet with all its aspects and various colors accompanying it, causing humanity to face various new challenges in this era of globalization. It is not uncommon to find children as young as toddlers confronted with various electronic devices, including smartphones, which have an extraordinary impact on their users. Learning today has also undergone rapid changes through various generations, and until now, the government has established the Merdeka Curriculum as a reference for education in this country.

In this curriculum, many factors affect both the students and the teachers, causing learning to be more condensed within the school area and no learning is brought home, giving students very little time to absorb their knowledge. They are often faced with their gadgets, affecting their Emotional Quotient. People will behave and respond to situations based on their experiences, so it is not uncommon to find young children already daring to refuse their parents' commands or argue with their peers. However, it is not uncommon for some students to be unable to control their emotions at this stage, causing them to feel down and even lose direction in self-control. Children's Emotional Quotient involves recognizing understanding, managing, and expressing emotions accurately. This includes self-awareness, emotional regulation, motivation, empathy, and social skills.[12]

However, some current facts contradict the expectations of implementing Emotional Quotient in the Merdeka Curriculum. And the lack of students' understanding of moral values in daily life. Based on the reality on the ground, some of the issues that arise include:[13]

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[12] Chan, D. A., & Nurmawati, N. (2023). *Analisis Penilaian Islamic Education terhadap Multiple Intelligence Siswa Berbasis Kurikulum Independent*. Jurnal Pendidikan Indonesia, 4(04), 405-411.

[13] Firdausi Daud, *Pengaruh Kecerdasan Emosional (EQ) dan Motivasi Belajar terhadap Hasil Belajar Biologi Siswa SMA 3 Negeri Kota Palopo*. (2019). (Universitas Muhammadiyah, Makasar). P. 58

1. The Low Self-Awareness Among Teenagers

    Fact: Many teenagers today have difficulty recognizing and understanding their own emotions. They tend to have difficulty controlling feelings such as anger, anxiety, or stress, which then leads to impulsive behaviors, such as exploding emotions on social media or venting anger in unhealthy ways.

2. Lack of Self-Regulation Skills Due to SocialMedia[14]

    Fact: Many students today are experiencing dependence on social media and technology, which makes it difficult for them to manage themselves in studying and activities. Furthermore, the phenomenon of "cyberbullying" and the spread of hate speech indicate that many people are unable to control their emotions and reactions in a healthy manner.

3. The Decline in Students' Learning Motivation

    Fact: Many students have lost motivation to study, especially after the COVID-19 pandemic, which changed the education system. Many are more interested in digital entertainment than in developing skills or knowledge. The phenomenon of "learning loss" has become a major challenge in today's education world.

4. Lack of Empathy in Society

    Fact: Cases of bullying in schools and online continue to rise. Many people find it easier to judge others without understanding their feelings and circumstances. Moreover, society often lacks concern for people experiencing difficulties or differences.

5. The Decline of Social Skills Due to Technology

    Fact: Many children and teenagers are more comfortable communicating through digital devices than interacting face-to-face. As a result, they have difficulty building social relationships,

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[14] Firdausi Daud, *Pengaruh Kecerdasan Emosional (EQ) dan Motivasi Belajar terhadap Hasil Belajar Biologi Siswa SMA 3 Negeri Kota Palopo*. (2019). (Universitas Muhammadiyah, Makasar). P. 58

understanding facial expressions and body language, and communicating well in real-life situations.

Students' Emotional Quotient is still a problem in education, as evidenced by the actual situation. Many students behave aggressively or independently, struggle with emotional regulation, and lack empathy for others. The absence of a character-based approach to education leads pupils to prioritize cognitive rather than emotional growth, according to a study by Yusuf Suhirman. Additionally, many institutions continue to use traditional teaching techniques without allowing pupils to learn about and express their own emotions.[15] This situation shows that additional work must be done to improve Emotional Quotient in Islamic Education learning, particularly when implementing the Merdeka Curriculum Thus, it is crucial to carry out this study to examine how Merdeka Curriculum-based Islamic Education learning can enhance students' Emotional Quotient. A more adaptable and experience-based approach can make Islamic Education learning a powerful tool for developing students' character, ensuring that they achieve academic success and high Emotional Quotient. this study's results should help clarify how well the Merdeka Curriculum works to develop children's Emotional Quotient by teaching them values, sharia, and faith. Furthermore, this study seeks to determine the best teaching methods to improve students' comprehension and Emotional Quotient to develop into people of Islamic character and preserve a healthy balance between their intellectual and emotional selves.

With everything happening around us and various phenomena present, the researchers conducted qualitative research

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[15] Yusuf suhirman, *The Effect of Problem-Based Learning with Character Emphasis toward Students' Higher-Order Thinking Skills and Characters*. Universitas Islam Negeri Mataram, Mataram, Indonesia (2020).

aimed at understanding the issues and reviews and providing appropriate solutions to the existing problems with the title **"Enhancing Emotional Quotient through PAI Learning Based on the Merdeka Curriculum at SMP Muhammadiyah 03 Ngawi."**

B. Problems Formulation

1. How to formulate Islamic Education learning objectives based on the Merdeka Curriculum to enhance Emotional Quotient at SMP Muhammadiyah 03 Ngawi?

2. How is the Islamic Education learning material taught to enhance Emotional Quotient based on the Merdeka Curriculum at SMP Muhammadiyah 03 Ngawi?

3. How is the Islamic Education learning strategy as a Pancasila Student Profile Strengthening Project (P5) to enhance students' Emotional Quotient at SMP Muhammadiyah 03 Ngawi?

C. Research Objectives

1. Knowing the formulation of Islamic Education learning objectives based on the Merdeka Curriculum to enhance Emotional Quotient at SMP Muhammadiyah 03 Ngawi.

2. Knowing the teaching of Islamic Education learning materials to enhance Emotional Quotient according to the Merdeka Curriculum at SMP Muhammadiyah 03 Ngawi.

3. Knowing the Islamic Education learning strategies as the Pancasila Student Profile Strengthening Project (P5) to enhance students' Emotional Quotient at SMP Muhammadiyah 03 Ngawi.

D. Research Benefits

1. Theoretical Benefits

The research is expected to provide benefits for the development of knowledge regarding the Merdeka Curriculum in the cultivating of Emotional Quotient in Islamic religious education subjects. And to add

academic references that are expected to serve as input and motivate subsequent researchers to continue developing research in the field of Islamic Religious Education, particularly regarding the cultivation of Emotional Quotient in children. [16]

2. Academic Benefits

This research is expected to enhance knowledge and serve as reference material for scientific writing titled implementation of the Merdeka Curriculum in Instilling Emotional Quotient in Islamic Education Subjects at SMP 03 Ngawi.

3. Practical Benefits

This research is expected to raise educators' awareness in enhancing the Merdeka Curriculum and he cultivation of Emotional Quotient in Islamic Education subjects for students and to be smart in selecting appropriate learning media to cultivate students's Emotional Quotient .[17]

E. Research Systematics

The structure of this thesis writing is divided into 3 main parts. The three main parts are:

1. Front matter This section consists of the cover page, title page, advisor's note page, approval page, declaration page, motto page, preface page, table of contents, and table of tables.

2. Content section

   Chapter I: Introduction, which includes the reasons for title selection, clarification of teams problem formulation, objectives of the thesis writing, methods of thesis writing, and the systematics of thesis writing.[18]

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[16] Hergenhan B.R, Olson M.H, "*Theories Of Learning*," *(Jakarta: Kencana PrenadaMedia)*, Cetakan III (2010)., p. 57

[17] Ibid, p. 58

[18] Hergenhan B.R, Olson M.H, "*Theories Of Learning*," *(Jakarta: Kencana PrenadaMedia)*, Cetakan III (2010)., p. 61

Chapter II: Merdeka Curriculum, Emotional Quotient, Islamic Religious Education material at SMP Muhammadiyah 03 Ngawi, the definition of Merdeka Curriculum, the objectives of Merdeka Curriculum, the scope of Merdeka Curriculum, Islamic Religious Education material, Islamic Religious Education methods, Islamic Religious Education evaluation. Then the process of the Merdeka Curriculum in instilling Emotional Quotient in students through Islamic Religious Education subjects, the factors influencing Emotional Quotient through Islamic Religious Education subjects at SMP Muhammadiyah 03 Ngawi and discussion on previous research.

Chapter III: Contains the research methods covering the approach and type of research, the presence of the researcher, as well as the research location, data and data sources, data collection techniques, data analysis techniques, and data validity checks regarding the general condition of SMP Muhammadiyah 03 Ngawi, the Islamic Religious Education learning process at SMP Muhammadiyah 03 Ngawi. In this chapter, the author presents an overview of SMP Muhammadiyah 03 Ngawi, which includes a historical review, geographical location, vision, mission, objectives, school identity, data on teachers, students, and staff, as well as facilities and infrastructure. Then the implementation of Islamic Religious Education material in the Merdeka Curriculum foster student's emotional intelegence at SMP Muhammadiyah 03 Ngawi.

Chapter IV: Analysis of Data on implementing Islamic Religious Education Learning Process at SMP Muhammadiyah 03 Ngawi.

Chapter V: The conclusion is the final part of the thesis that includes the conclusion and recommendations.

The final section of this conclusion consists of a bibliography, appendices, and a curriculum vitae.[19]

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[19] Hergenhan B.R, Olson M.H, "*Theories Of Learning*," *(Jakarta: Kencana PrenadaMedia)*, Cetakan III (2010)., p. 64