



The story of the Ulul Azmi Prophets in the Qur'an and its relationship with Emotional Intelligence

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ABSTRACT

The Ulul Azmi prophets in the Qur'an—Nuh, Ibrahim, Musa, Isa, and Muhammad SAW—faced deep psychological conflicts amid severe trials from their communities. This study explores their inner struggles and the moral and psychological lessons (*ibrah*) relevant to developing emotional intelligence today. Using qualitative thematic interpretation and interdisciplinary analysis combining tafsir and psychology, it reveals unique emotional challenges for each prophet: Nuh's frustration from rejection, Ibrahim's dilemma over sacrificing his son, Musa's trauma and guilt, Isa's social pressures, and Muhammad's burden of leadership and rejection. Their responses demonstrated core emotional intelligence traits like regulation, patience, empathy, and resilience. The prophetic narratives thus provide valuable lessons for emotional and spiritual resilience in modern life. The Ulul Azmi prophets in the Qur'an—Nuh, Ibrahim, Musa, Isa, and Muhammad SAW—faced deep psychological conflicts amid severe trials from their communities. This study explores their inner struggles and the moral and psychological lessons (*ibrah*) relevant to developing emotional intelligence today. Using qualitative thematic interpretation and interdisciplinary analysis combining tafsir and psychology, it reveals unique emotional challenges for each prophet: Nuh's frustration from rejection, Ibrahim's dilemma over sacrificing his son, Musa's trauma and guilt, Isa's social pressures, and Muhammad's burden of leadership and rejection. Their responses demonstrated core emotional intelligence traits like regulation, patience, empathy, and resilience. The prophetic narratives thus provide valuable lessons for emotional and spiritual resilience in modern life.

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1. INTRODUCTION

The Qur'an, as a guide for the lives of Muslims, contains various universal teachings, encompassing theological, social, moral, and psychological aspects. One of the educational methods in the Qur'an is through stories (*qashash*), which does not only function as entertainment or history, but as a means of deep learning. Allah said: "*Laqad kâna fî qashashihim 'ibrah li ulil albâb*" (QS. Yusuf: 111), which shows that in the stories of the prophets there are valuable lessons for people who think (Al-Qur'an, 2022). Among these stories, there are figures of five great prophets who were given the title of Ulul Azmi because of their steadfastness, steadfastness, and

fighting spirit in carrying out their prophetic mission. They are the Prophets Noah, Abraham, Moses, Jesus, and Muhammad SAW.

The name Ulul Azmi itself comes from the word *al-'azm* which means strong determination, steadfastness, and fortitude in the face of trials. These prophets not only carried out their missionary work amidst the rejection and denial of their people, but also experienced intense psychological pressures: from sadness, fear, disappointment, to spiritual crisis. Yet, through all of this, they were able to maintain emotional integrity and stability. This reality indicates that they possessed high emotional intelligence, namely the ability to recognize and manage one's own emotions, and interact positively with those around them. Although the prophets were chosen people whose faith was guarded, the Qur'an does not conceal the fact that they also experienced inner struggles that reflected their humanity (Shihab, 2002). In these inner struggles, the prophets demonstrated extraordinary qualities in managing their emotions, dealing with pressure, and resolving conflicts wisely and calmly.

This phenomenon opens up an interesting area of study from an Islamic psychology perspective, especially when linked to the theory of emotional intelligence. In the realm of modern psychology, the concept of emotional intelligence (*emotional intelligence*) has received significant attention since its introduction by Daniel Goleman in 1995. According to him, emotional intelligence is a person's ability to recognize their own emotions, manage them appropriately, motivate themselves, feel empathy for others, and establish healthy social relationships (Goleman, 1995). Goleman stated that a person's success in life is more influenced by emotional intelligence than by intellectual intelligence (IQ). Interestingly, the five elements of emotional intelligence have long been reflected in the behavior and emotional responses of the prophets as recorded in the Qur'an. This shows that Islam has truly paid great attention to human mental and emotional development long before the concept was discussed in the world of modern psychology (Darajat, 1990).

Previous studies have emphasized the importance of the Prophet's exemplary behavior in the context of psychology and character education. In this work, *Quranic Psychology* Quraish Shihab (2002) explains that the stories of the prophets are not merely historical narratives, but rather effective psychological educational media, capable of developing mental resilience and emotional stability in Muslims. According to Shihab, these stories provide concrete examples of how to deal with stress, manage emotions, and maintain spiritual integrity amidst life's challenges (Shihab, 2002). Similarly, Zakiah Daradjat (1990) in *Psychology* He emphasized that the emotional dimension in Islam is closely related to the depth of one's faith. Strong faith, he argued, serves as the primary control in maintaining the balance of the soul's structure, enabling individuals to better cope with psychological shocks without losing their direction in life (Darajat, 1990).

The prophetic stories in the Qur'an are not merely historical narratives; many studies confirm their function as effective psychological and moral educational media. Quraish Shihab and other contemporary interpreters do highlight the pedagogical dimension of the prophetic stories, but modern empirical studies linking the discourse of interpretation with contemporary psychological concepts are increasingly emerging (Shihab, 2002). In this perspective, a number of contemporary studies emphasize that the Qur'anic values related to self-control, patience, empathy, and steadfastness can be treated as components of emotional intelligence that are relevant for modern character development (Sukring, 2022).

More specifically, studies linking Qur'anic texts with the concept of emotional intelligence have identified several key themes: first, self-regulation, namely managing emotions in the face of social pressure (for example, the story of Noah as a case of long-term resistance); second, empathy, namely the ability to understand the suffering of others (for example, the prophetic response to a people who reject); and third, motivation and perseverance, namely the internal drive that strengthens the mission of da'wah even when faced with rejection. Theoretical and empirical studies in the realm of Islamic education show that these elements can be taught and internalized through a character curriculum based on prophetic stories (Kistoro, 2014; Sarnoto & Rahmawati, 2020).

Several local empirical studies reinforce this relevance. For example, an analysis examining the emotional-spiritual intelligence construct from verses and hadiths shows a direct relationship between spiritual values (*tawakkul*, *sabr*, *istiqamah*) and contemporary indicators of emotional intelligence (self-awareness, impulse control, empathy). Another study examining the interpretation of moral verses in the realm of religious learning suggests that prophetic narratives are effective as practical models in character-building programs and faith-based counseling services. These findings support the premise that the stories of Ulul Azmi (Noah, Abraham, Moses, Jesus, and Muhammad) hold pedagogical potential for teaching the emotional skills needed by modern society (Murni, 2016; Sukring, 2022).

A more focused case study is also relevant to this research. Studies on the psychological aspects of Noah's da'wah highlight the long-term emotional distress and coping strategies practiced in the Qur'anic narrative, thus Noah's story is often used as a reference for studies of psychological resilience in the context of da'wah (e.g.,

managing disappointment and remaining committed). These findings align closely with Goleman's emotional intelligence framework, which states that emotional resilience and the ability to manage emotions are crucial factors in social and leadership effectiveness. Therefore, examining Ulul Azmi's psychological conflict through a combination of thematic interpretation and EQ theory is not only relevant but also urgent as an applicable scientific contribution (Hasibuan & Fadly, 2021; Murni, 2016). Although there are many studies that show the relationship between Qur'anic values and emotional competence, a research gap remains: there are still limited studies that systematically examine the inner conflicts of Ulul Azmi figures, identify the types of psychological conflicts (e.g., guilt, trauma, moral dilemma, grief), map their emotional responses, and synthesize these findings into Goleman's dimensions (self-awareness, self-regulation, motivation, empathy, social skills) (Sarnoto & Rahmawati, 2020; Sukring, 2022).

This study aims to analyze the psychological conflicts faced by the Ulul Azmi prophets in the Qur'an and to explore moral and psychological lessons that can be applied in the context of strengthening emotional intelligence in the modern era. This study attempts to reread the stories of the prophets through a thematic (maudhu'i) interpretation approach, focusing on verses that describe their inner turmoil, emotional stress, and psychological responses in carrying out the mandate of da'wah. To enrich the analysis, this interpretation approach is complemented by an analysis of Islamic psychology and Daniel Goleman's theory of emotional intelligence, thus obtaining a complete synthesis between the Islamic approach and the modern psychological approach (Rakhmat, 1999).

Methodologically, this research uses an interdisciplinary qualitative-descriptive approach. The main data in this research are verses from the Qur'an relating to the stories of the Prophets Nuh, Ibrahim, Musa, Isa, and Muhammad SAW, which were analyzed through classical tafsir such as Tafsir Ibn Kathir and Tafsir al-Thabari, as well as contemporary tafsir such as Tafsir al-Misbah by Quraish Shihab and Tafsir al-Maraghi (Shihab, 2002). To examine the emotional dimensions of these stories, Daniel Goleman's theory of emotional intelligence is used as a psychological analysis tool (Goleman, 1995).

The analysis steps were carried out systematically, starting from the identification of verses, classification of forms of psychological conflict, analysis of the context and emotional responses of the prophets, and interpretation of emotional-spiritual values relevant to contemporary life. Data validity was strengthened by triangulation of sources between the text of the Qur'an, interpretations, and Islamic psychology literature, as well as through a critical reading of contemporary reality. From this approach, this study is expected to be able to provide scientific contributions in two dimensions simultaneously: first, broadening the horizon of Qur'anic interpretation with a psychological approach; and second, enriching the literature on emotional intelligence based on Islamic spiritual values. In modern life full of stress and uncertainty, emulating the emotions of the Ulul Azmi prophets not only forms religious character, but also builds a mature, resilient, and wise personality in dealing with various forms of emotional conflict.

2. RESULTS AND DISCUSSION

2.1 Prophet Ulul Azmi in the Qur'an

The term Ulul Azmi comes from the Arabic *أُولُوا الْأَعْزَمِ* which is the plural of *أُولُوا*, meaning "those who possess," and *الأعزم*, meaning "strong determination," "steadfastness," or "steadfastness." Thus, Ulul Azmi etymologically means "those who have steadfastness and firm determination." In the context of the Qur'an, this term is explicitly mentioned in Surah Al-Ahqaf [46]: 35: "So be patient (Muhammad) as the messengers who have steadfastness were patient..." (Al-Qur'an, 2022). Al-Tabari, in his *Jami' al-Bayan fi Ta'wil al-Qur'an*, interprets this verse as a command to the Prophet Muhammad (peace be upon him) to emulate the patience of the previous apostles who possessed 'azm or strong determination in the face of rejection of their da'wah and severe trials. Al-Tabari states that what is meant by "Ulul Azmi" is the five great prophets: Noah, Abraham, Moses, Jesus, and Muhammad (peace be upon him). These five prophets stand out for their steadfastness, consistent da'wah, and patience in dealing with their rebellious followers (Al-Tabari, 2000).

The Prophets of Ulul Azmi, namely Noah, Ibrahim, Moses, Jesus, and Muhammad SAW, is a prominent exemplary figure in prophetic history. They are gifted with extraordinary tenacity in delivering God's message in the midst of heavy social, political, and psychological pressure. One of their main characteristics is their unwavering patience in the face of trials and rejection. For example, Prophet Noah preached for nine and a half centuries tirelessly, although only a few followers believed in him. This patience is not only a spiritual manifestation, but also shows high emotional endurance or emotional endurance in the frame of monotheism (Kathir, 2003). In addition to patience, they also show determination (*'amin*) which is unusual. Surah Al-Ahqaf [46]: 35 mentions the Ulul Azmi apostles as examples of patience and steadfastness, which shows that their commitment to the truth did not waver even when faced with various pressures (Al-Qur'an, 2022). Al-Tabari (2000) interprets the term *ulul azmi* as those

who possess steadfastness stemming from complete faith in Allah's promises and help. This character makes them consistent in conveying revelations even when faced with threats and betrayal (Al-Tabari, 2000).

Self-sacrifice is also a characteristic of the Ulul Azmi prophets. Prophet Ibrahim, for example, willingly left his son in a barren valley to carry out Allah's command. This attitude reflects spiritual maturity and a high capacity for self-control, a form of trust in divine wisdom rarely possessed by ordinary humans (Ar-Razi, 2004). On the other hand, they also demonstrate extraordinary spiritual leadership. They are not only bearers of revelation, but also leaders of the community who guide society in morality, law, and justice. From a modern psychological perspective, this character indicates high social skills and moral leadership, as explained by Goleman (2006) in his theory of emotional intelligence (Goleman, 2006). Emotional stability is another important aspect of the character of the Ulul Azmi Prophets. They are able to manage anger, disappointment, and even fear in a constructive manner. The Prophet Moses, for example, remained calm when faced with the defiance of the Children of Israel and pressure from Pharaoh. Although at times his emotions ran high, he was still able to control them. This reflects a strong ability to regulate emotions, as emphasized in the theory of emotional intelligence (Shihab, 2002).

Moreover, empathy and compassion are also prominent characteristics in them. Prophet Jesus showed love and forgiveness even towards those who opposed him, as his prayer recorded in QS. Al-Mā'idah [5]: 118: "If You punish them, then indeed they are Your servants..." (Al-Qur'an, 2022). This prayer demonstrates deep empathy, which is a key indicator of emotional intelligence. According to Goleman (1995), all of these characteristics indicate that the Ulul Azmi prophets were not only spiritually superior but also emotionally and psychologically mature (Goleman, 1995). They are eternal examples in building self-integrity, inner resilience, and social intelligence for humanity throughout the ages (Nasr, 2002).

2.2 Emotional Intelligence

Emotional intelligence is a person's ability to recognize, understand, manage, and express emotions in a healthy manner, both toward themselves and others. This concept was first popularized by Daniel Goleman in 1995, who stated that a person's success in life is determined more by emotional intelligence than by intellectual intelligence (IQ) (Goleman, 1995). In his model, Goleman divides emotional intelligence into five main dimensions: self-awareness, self-regulation, motivation, empathy, and social skills. Each of these components interacts to create personal integrity and healthy social relationships.

Self-awareness is the ability to understand one's own feelings, values, and impulses and their impact on others. This is the foundation for emotionally healthy decision-making. Self-control is the ability to manage negative emotions such as anger, envy, or anxiety so that they do not damage interpersonal relationships or the decisions made. Meanwhile, internal motivation drives a person to achieve goals without relying on external recognition. Empathy relates to the ability to understand the feelings of others, and social skills include the ability to build relationships, communicate, and collaborate effectively. In Islam, although the term "emotional intelligence" is not explicitly found in the Qur'an or the Hadith, its values and principles are highly relevant and aligned. For example, the concepts of *sabr* (patience), *hilm* (calmness), and *'afw* (forgiveness) are concrete forms of healthy emotional management. The Qur'an explicitly praises those who are able to control their anger and forgive, as mentioned in the Qur'an. Āli 'Imrān [3]: 134, "...and those who restrain their anger and pardon people. Allah loves those who do good." This verse describes two important aspects of emotional intelligence, namely self-control and social empathy (Al-Qur'an, 2022).

Furthermore, the Prophet Muhammad (peace be upon him), as the prime role model in Islam, demonstrated the concrete practice of emotional intelligence. He was known as a person who was able to control his emotions in various situations, even towards those who were hostile to him. For example, during the Conquest of Mecca, the Prophet forgave his enemies with open arms, an act that demonstrated a high level of empathy and self-control. Psychologically, emotional intelligence helps individuals cope with stress, strengthen social relationships, build self-confidence, and develop leadership skills. In the context of education and character development, emotional intelligence plays a crucial role in shaping students who are not only academically intelligent but also mentally and socially mature (Mayer et al., 2004).

In developing an Islamic personality, emotional intelligence also serves as the foundation for the formation of noble morals. Self-awareness encourages self-reflection (*muhasabah*), self-control leads to piety, empathy fosters compassion and brotherhood, and social skills strengthen relationships. Thus, emotional intelligence is not only a psychological need but also a religious imperative for perfecting morals. Daniel Goleman (1995), a psychologist and scientific journalist, popularized the concept of emotional intelligence as an ability that is as important as, if not more important than, intellectual intelligence (IQ) in determining a person's success in life, both personally and professionally. According to Goleman, emotional intelligence is "the ability to recognize one's own

feelings and those of others, to motivate oneself, and to manage emotions effectively within oneself and in social relationships." (Goleman, 1995).

Goleman classifies emotional intelligence into five main domains: first, self-awareness: The ability to recognize and understand one's own moods, emotions, and impulses, and their impact on others. Individuals with good self-awareness know when they are angry, anxious, or happy, and are able to manage their responses to these feelings in a healthy manner. Second, self-regulation: The ability to manage or direct negative emotions, such as anger or anxiety, and the ability to think before acting. This also includes trust, integrity, and adaptability.

Third, self-motivation: The internal drive to achieve goals, not because of external rewards, but because of a commitment to personal values and vision. Highly motivated individuals possess passion, resilience, and initiative in facing challenges. Fourth, empathy: The ability to understand and feel what others feel. This is the foundation of healthy social relationships and is essential for leadership, service, and educating and mentoring others. Fifth, social skills: The ability to build social relationships, communicate effectively, lead, influence, collaborate, and handle conflict constructively.

Goleman emphasizes that emotional intelligence is not innate, but rather a skill that can be learned and developed over time through practice and self-reflection. He also links emotional intelligence with spiritual and moral maturity, which, from an Islamic perspective, aligns with values such as patience, sincerity, mercy, and trust in God. In further research, Goleman (2006) stated that emotional intelligence is the foundation of leadership effectiveness. A leader with high emotional intelligence can create a positive work climate, build trust, and inspire his or her team. In a religious context, this is very relevant to the prophetic qualities such as those possessed by the Ulul Azmi prophets, who demonstrated emotional steadfastness, empathy, and self-control in facing the trials of preaching and psychological conflict (Goleman, 2006).

Several studies have shown a close connection between Qur'anic values and the modern concept of emotional intelligence. Sukring (2022) emphasized that the Qur'an and Hadith contain guidelines for managing emotions and developing spiritual intelligence, where values such as al-'aql, qalb, and ruh serve as important foundations for the development of a balanced personality (Sukring, 2022). Kistoro (2014) also stated that a person's success in life is determined more by emotional intelligence than IQ, and Islamic education has great potential to form emotional harmony through religious narratives and monotheistic values (Kistoro, 2014).

In addition, Sarnoto and Rahmawati (2020) found that the Qur'an teaches social skills and emotional control that are in line with the function of emotional intelligence, especially in building harmonious interpersonal relationships and resolving conflicts constructively (Sarnoto & Rahmawati, 2020). Sarnoto and Rahmawati (2020) also emphasized that the Qur'an had described signs of emotional intelligence long before the modern concept was introduced, including self-awareness, self-control, motivation, empathy, and social skills, all of which can be trained through the examples of the prophets and strengthening of faith (Sarnoto & Rahmawati, 2020). The integration between emotional intelligence and spiritual intelligence in Islamic education is also emphasized by the ESQ (Emotional and Spiritual Quotient) model developed by Ary Ginanjar Agustian.

This model combines the values of ihsan, iman, and good deeds to form a perfect human being (insan kamil) who is both emotionally mature and spiritually strong. This approach aligns with the character of the Ulul Azmi prophets, who demonstrated emotional fortitude, empathy, and self-control in the face of trials of preaching and psychological conflict (Hakim, 2018). Thus, emotional intelligence from an Islamic perspective is not merely a modern psychological concept, but rather a life principle long embedded in Quranic teachings and prophetic examples. Strengthening emotional intelligence based on Islamic values not only shapes resilient individuals but also strengthens noble morals, fosters harmonious social relationships, and prepares individuals to become wise and virtuous leaders amidst the challenges of modern life (Kistoro, 2014; Sarnoto & Rahmawati, 2020; Sukring, 2022).

2.3 Psychological Conflicts of the Ulul Azmi Prophets in the Qur'an

The Ulul Azmi Prophets, Noah, Abraham, Moses, Jesus, and Muhammad (peace be upon them) are exemplary figures who not only faced external challenges in their preaching, but also experienced complex psychological conflicts. These conflicts reflect human inner turmoil, such as fear, disappointment, doubt, sadness, and moral pressure, but they were handled with high emotional and spiritual intelligence. Prophet Noah (peace be upon him) faced strong rejection from his people for centuries, who rejected the call to monotheism and mocked his preaching. In Surah Nuh [71]: 5–7, he complained to Allah that whenever he preached, his people closed their ears and covered themselves with their clothes (Al-Qur'an, 2022). This describes the great mental pressure due to feelings of helplessness and deep sadness towards his loved ones. Ibn Kathir's interpretation explains that the rejection was not only physical, but also a form of deep inner resistance from his people, causing great emotional

pressure for Prophet Noah (Kathir, 2003). However, he demonstrates strong determination and self-control, an important aspect of self-regulation in emotional intelligence (Goleman, 2006).

Prophet Ibrahim (peace be upon him) experienced a profound psychological conflict when he had to leave his family in a barren valley and when he was ordered to slaughter his son, Ishmael. This decision was not only a test of faith, but also an emotional test as a father. The interpretation of Al-Misbah explains that this dream was no ordinary fantasy, but a revelation demanding complete obedience (Al-Misbah, 2002). The inner conflict between love for his son and absolute obedience to Allah culminated in his extraordinary display of spiritual integrity and emotional control. Prophet Musa (peace be upon him) experienced great fear after killing a Qibthi man. He felt guilty and feared being persecuted, leading him to flee to Madyan. Furthermore, he also experienced psychological pressure upon receiving the prophetic mission to confront Pharaoh, a tyrant he greatly feared. In Surah Taha [20]: 25–28, Musa begged Allah for steadfastness and eloquence, demonstrating his social anxiety and need for emotional support in facing this great challenge (Al-Qur'an, 2022).

Prophet Jesus (peace be upon him) experienced emotional distress due to the rejection of his people and the slander that claimed he was God. In QS. Al-Maidah [5]: 116–117, Jesus explicitly rejected these claims and demonstrated his steadfastness in upholding the purity of the teachings of monotheism (Al-Qur'an, 2022). This inner conflict was exacerbated by the stigma against his mother, Maryam, who was accused of adultery. As a child who witnessed his mother's honor being violated, Jesus experienced emotional conflict from childhood, but remained calm and submissive. The Prophet Muhammad (peace be upon him) also faced a very serious psychological conflict. He experienced rejection, intimidation, and even persecution from the Quraysh. In QS. Al-Kahf [18]: 6, Allah comforted the Prophet so that he would not be too sad because the polytheists did not believe, as if he would destroy himself because of his deep sorrow (Al-Qur'an, 2022). Tafsir Al-Misbah explains that this verse shows the depth of the Prophet's empathy for his people, to the point of almost causing mental exhaustion (Shihab, 2001).

The year of sorrow ('āmul ḥuzn) also witnessed extraordinary emotional distress following the deaths of two of his closest associates: Khadijah and Abu Talib. However, the Prophet demonstrated emotional fortitude and an extraordinary ability to manage the pressure while continuing to preach with compassion and empathy, in accordance with the pillars of emotional intelligence according to the Prophet Muhammad (peace be upon him) (Goleman, 2006). These prophets demonstrated diverse psychological responses in the face of emotional trials. They were not free from human feelings, but they demonstrated that feelings such as fear, sadness, or disappointment can be managed through self-awareness, self-regulation, and spiritual closeness to God. This aligns with Daniel Goleman's theory of emotional intelligence, where recognizing and managing emotions is fundamental to developing an emotionally mature personality.

Contemporary studies offer a framework for understanding the psychospiritual dimensions of these prophets. For example, Khairi et al. (2025) explored the story of the Prophet Yusuf (peace be upon him) in the Qur'an, mapping psychospiritual resilience based on a five-factor resilience framework: personal competence, self-control, intuitive trust, adaptability, and spiritual conviction. These findings affirm spirituality as a center of emotional and mental strength that provides a solid foundation for facing significant trials (Khairi et al., 2025). Fatimah Abdullah (2023) also explored the emotional and spiritual intelligence of the Prophet Muhammad (peace be upon him), encompassing keen intrapersonal and interpersonal awareness and the ability to manage emotions effectively. This concept differs from modern EQ because it is contextualized within the prophetic character, which is imbued with the spiritual values of faith (Abdullah, 2022).

The prophetic intelligence framework developed by Sultoni et al. (2020) also provides an important foundation for combining emotional, intellectual, and spiritual intelligence into a single, coherent construct. This demonstrates that the prophet's historical steadfastness and integrity can be formalized as a psychological competency that can be studied and quantitatively tested (Sultoni et al., 2020). More practically, the story of Prophet Noah illustrates the extraordinary psychological pressure when facing mass rejection. In QS Nuh [71]: 5–7, he laments the harsh rejection from his people who covered their ears and covered themselves with clothing, symbols of humiliation and denial (Al-Qur'an, 2022). However, classical interpretations see that Noah did not give up in faith; instead, he continued to uphold self-control and patience, demonstrating strong self-regulation.

Prophet Ibrahim faced a dramatic inner dilemma when ordered to slaughter his son, Ishmael. The conflict between paternal love and absolute obedience to Allah required extraordinary emotional control and spiritual integrity. Tafsir Al-Misbah explains that Ibrahim's understanding of the dream as a revelation, not a hallucination, demonstrates a high level of psychological maturity in responding to the test (Shihab, 2002). The Prophets Moses and Isa also display a typical form of inner conflict: Moses struggles with guilt and social anxiety after killing a man, and in QS Thaha [20]: 25–28, he pleads for steadfastness and eloquence. Prophet Isa, accused of shirk and facing

stigma against his mother, remained calm and steadfast in maintaining the teachings of tawhid, a mature form of self-regulation and self-awareness (Al-Qur'an, 2022).

Meanwhile, the Prophet Muhammad (peace be upon him) faced a year of sorrow ('amu al-huzn) after being abandoned by Khadijah and Abu Talib in one year. In Surah Al-Kahf [18]: 6, Allah consoled him so that he would not be too sad over the rejection of his people. As mentioned in the spiritual-psychology narrative, this was an authentic act of self-awareness and emotional resilience, not just spiritual fortitude. All of these narratives illustrate that the prophet's emotions were not weaknesses, but rather a part of life that was understood, managed, and used as a source of strength. Through the combination of emotional intelligence and spiritual strength, they successfully passed the major test in an integrative model that is relevant as material for learning Islamic psychology and modern character education.

2.4 Resolution of Psychological Conflicts Experienced by the Ulul Azmi Prophets

Prophet Noah (peace be upon him) faced intense psychological pressure due to hundreds of years of rejection by his people. This rejection was not only verbal, but also included social isolation and constant ridicule. In the face of this, Prophet Noah demonstrated a very strong sense of emotional self-regulation. He did not lose his temper, did not lose hope, and remained committed to his mission. The key to Prophet Noah's conflict resolution was patience and steadfastness born of strong internal motivation. He remained consistent in his preaching despite not seeing immediate results, demonstrating that persistence and healthy emotional control are essential components of emotional intelligence. (Goleman, 1995).

Prophet Ibrahim (peace be upon him) faced a profound inner conflict when he was ordered to sacrifice his son. The situation was emotionally draining for him as a father, yet he did not react impulsively. Instead, he chose to engage in dialogue with his son and calmly explain the command. This action demonstrated a high level of self-awareness and empathy, fostering honest and loving communication. Prophet Ibrahim's conflict resolution occurred through the integration of spiritual beliefs and mature emotional management. He remained rational and did not become overwhelmed by extreme emotions, reflecting emotional intelligence in decision-making under high pressure (Goleman, 1995).

Prophet Musa (peace be upon him) once experienced severe psychological conflict due to guilt after killing a man from the Qibti people. This guilt caused Musa to experience fear, anxiety, and escape. However, he did not wallow in regret. He immediately self-reflects, asked for forgiveness, and changed the course of his life. Upon receiving the prophetic mission, Musa demonstrated humility by acknowledging his limitations and asking for help from Allah. This process illustrates conflict resolution through emotional repair, the ability to improve psychological conditions after an emotional crisis. He was able to transform trauma into strength, demonstrating that self-awareness and self-acceptance are key to managing mental stress (Goleman, 1995).

Prophet Jesus (peace be upon him) faced immense pressure due to the slander that he was God, as well as the social stigma against his mother, Mary. In these circumstances, Jesus remained calm and did not become emotionally defensive. He did not respond with anger, but instead firmly and measuredly adhered to the principles of his faith. Jesus' ability to overcome slander and social pressure demonstrated maturity in managing emotions and self-confidence. Jesus' resolution of psychological conflict demonstrates that individuals with high emotional intelligence are able to remain calm in the face of social distortions that threaten their identity, choosing a non-reactive but dignified response (Goleman, 1995).

The Prophet Muhammad (peace be upon him) faced various forms of psychological conflict, ranging from rejection of his preaching and slander to social pressure and the loss of loved ones. In every phase of crisis, he displayed patience, self-control, and compassion for his people. He never responded with hatred, but instead continued to build social relationships through dialogue, empathy, and role modelling. The Prophet Muhammad's conflict resolution demonstrated the integration of all components of emotional intelligence: he was aware of his emotions (self-awareness), able to regulate his responses (self-regulation), possessed a strong spiritual drive and mission (motivation), understood the feelings of others (empathy), and managed social relationships well (social skills). This exemplary behavior made him a figure who was both emotionally and spiritually mature (Goleman, 1995).

Modern academic studies show that psychological conflict resolution from an Islamic perspective is inseparable from the combination of emotional intelligence (EQ) and spiritual strength. Yasien Mohamed (2020), through research at the Yaqeen Institute for Islamic Research, emphasized that the Qur'an offers a comprehensive self-healing framework. This process includes ethical transformation, reorientation of life goals, and the establishment of a healthy relationship with God. In the context of the Ulul Azmi prophets, this concept explains why the steadfastness of Prophet Noah or the serenity of Prophet Jesus were not merely the result of self-control, but also the fruit of a full orientation to the prophetic mission and trust in God. In other words, their emotional

management was holistic: regulating inner responses while strengthening the spiritual values that served as their foundation (Mohamed, 2020).

Meanwhile, popular studies summarized from various sources of sirah show that the Prophet Muhammad (peace be upon him) applied four highly effective elements of emotional intelligence in his daily life: (1) mental resilience that enabled him to survive under political and social pressure, (2) balance between worship and physical needs, (3) the ability to share and empathize with others, and (4) the habit of spreading happiness through smiles, gentleness, and simple delivery of messages. These practices, as explained by Halimah Kasim (2021), show that the Prophet Muhammad's resolution of inner conflict was carried out with a consistent and sustainable strategy, not just reacting to certain situations (Kasim, 2021).

Furthermore, Suleiman (2022) in *Walk with Muhammad* provides concrete illustrations of the Prophet Muhammad's application of emotional intelligence in everyday interactions. For example, when he heard a child crying in the mosque, he accelerated his prayer to ease the mother's burden; during the sermon, he embraced his grandson without severing the emotional connection with the congregation; and when faced with others' mistakes, he preferred gentle advice to harsh rebuke. These actions are not merely social behaviors, but micro-conflict resolution strategies that cumulatively create a social environment full of empathy and compassion (Suleiman, 2022).

2.5 Ibrah from the Psychological Conflicts of the Ulul Azmi Prophets on Emotional Intelligence

The emotional intelligence displayed by the Ulul Azmi prophets provides profound lessons for modern life, particularly regarding resilience in the face of mental stress, social crises, and spiritual trials. These five prophets—Noah, Abraham, Moses, Jesus, and Muhammad—serve as perfect models for implementing the key aspects of emotional intelligence, which, according to Goleman's (1995) theory, encompasses self-awareness, self-regulation, motivation, empathy, and social skills (Goleman, 1995). Dari Nabi Nuh, We learn about the power of self-regulation in the face of long-term rejection. In a modern world filled with criticism, quick judgment, and social pressure, self-control is a crucial skill. Noah's perseverance teaches us that those who can manage their emotions stably can stay focused on their life goals without getting caught in a cycle of despair or destructive emotional outbursts (Goleman, 1995).

Prophet Abraham demonstrated that strong self-awareness and spiritual confidence can guide one through difficult decisions and emotional conflicts, such as the case of child sacrifice. In today's world, many individuals are easily swayed when faced with dilemmas. However, the ability to recognize one's emotions and weigh them clearly, as Prophet Abraham did, is key to making wise decisions, even in highly emotional situations. The lessons of Prophet Moses highlight the importance of emotional repair, the ability to recover from traumatic experiences. After accidentally killing an Egyptian, Moses experienced deep guilt. However, he did not let that feeling destroy him. He reflected, repented, and rose to assume greater responsibilities. This serves as a crucial lesson for anyone struggling with past mistakes: emotional and spiritual growth is possible if one is willing to make peace with oneself.

Prophet Jesus demonstrated that empathy and composure in the face of stigma and social distortion are high forms of emotional intelligence. He did not respond to slander with anger, but remained firm and calm. In today's society, rife with public perception, media pressure, and the tendency to respond impulsively, the example of Prophet Jesus teaches us the importance of a unified self-identity and non-reactive assertiveness. Prophet Muhammad (peace be upon him) demonstrated the perfect integration of all aspects of emotional intelligence. He was able to recognize his emotions, regulate his reactions, be motivated by his prophetic mission, empathize with those who even hurt him, and build strong relationships with his followers.

In the context of modern leadership, the figures of the Ulul Azmi prophets, especially the Prophet Muhammad SAW, reflect a transformational leadership style that is not only oriented towards achieving goals, but also building deep emotional and spiritual connections with followers. The theory of transformative leadership popularized by Bass (1990) emphasizes four important elements: idealized influence (moral role model), inspirational motivation (inspiring a shared vision), intellectual stimulation (encouraging critical thinking and innovation), and individualized consideration (personal attention to followers) (Bass & Riggio, 2006). These four elements can be found in the leadership of the Prophet, who combined emotional control with spiritual intelligence to guide his people effectively.

In relation to emotional intelligence, research by Goleman (1995) and Salovey & Mayer (1990) shows that leaders who are able to manage emotions and build empathy with their followers have higher leadership effectiveness and a strong level of trust in the organization or community (Goleman, 1995; Salovey & Mayer, 1990). In practice, the leadership of the prophets was not based on coercive authority, but rather on moral strength, a clear vision, and a genuine concern for the well-being of their followers. Overall, the stories of the Ulul Azmi prophets demonstrate that emotional intelligence is not a new concept, but rather prophetic values that were

implemented long before modern psychology introduced it. This aligns with research by Sarnoto & Rahmawati (2020), which asserts that the concept of emotional intelligence in Islam encompasses integrated spiritual, moral, and social dimensions, thus serving as an important foundation for the formation of a complete personality (Sarnoto & Rahmawati, 2020).

In character education, the exemplary behavior of the prophets can serve as a model for affective learning that emphasizes self-awareness, self-control, empathy, and social skills. A study by Taufik et al. (2021) found that internalizing Ulul Azmi values in the Islamic education curriculum can improve students' emotional resilience, social adaptability, and moral fortitude (Taufik et al., 2021). From a mental health perspective, emulating the emotional management of the prophets provides positive coping strategies for dealing with stress and trauma. Research by Mohamed (2020) shows that spiritual practices such as patience, trust in God, and gratitude exemplified by the prophets have a significant effect on reducing anxiety levels and improving individual well-being (Mohamed, 2020). Thus, developing emotional intelligence based on the exemplary behavior of the Ulul Azmi prophets not only creates individuals who excel intellectually but also who are emotionally and spiritually mature. This model is highly relevant for spiritual leadership, character education, and Islamic psychological therapy in the modern era, which is full of emotional and social challenges.

2.6 Analysis of Classical and Contemporary Tafsir of the Story of the Prophet Ulul Azmi

The classical interpretation of the term Ulul Azmi as a prophet who had strong determination was discussed in depth by commentators such as al-Ṭabari, Ibn Kathir, and Fakhr al-Razi. According to Tafsir al-Ṭabari, this term refers to the main prophets (Nuh, Ibrahim, Musa, Isa, Muhammad SAW) who "had steadfastness", and were role models of patience and steadfastness in their message. (Mubarak et al., 2023). Ibn Kathir reinforces this in his commentary, highlighting their determination and commitment to da'wah even in the face of rejection and slander (Kathir, 2003). Fakhr al-Razi in Tafsir al-Kabir (Mafatih al-Ghayb) explains the concept of 'azm as patience, firmness and fortitude in facing great trials (Ar-Razi, 2004).

Tafsir Jalalayn and Tafsir al-Azhar add that Ulul Azmi are prophets of extraordinary status who were tested through tremendous hardships, and the instruction to be patient was followed as a transcendental example (Mubarak et al., 2023). In modern literature, figures such as Quraish Shihab emphasize the emotional aspect in their interpretations. Riani and Rahmi (2024) analyze anger control (ghadhab) in Shihab's interpretation, exploring values such as patience, trust in God, forgiveness, and good deeds as key assets in facing trials and emotional conflicts in the story of the Prophet (Riani & Rahmi, 2024).

Classical interpretations place Ulul Azmi within a framework of moral and spiritual character, emphasizing the steadfastness of patience, consistency in preaching, and steadfastness of faith. This model of interpretation provides a foundation for understanding how the Prophet is presented as a leader who understands and is able to withstand emotional turmoil, a depiction of EQ practices within a classical spiritual context. Contemporary interpretations, such as those by Shihab and other researchers, expand the focus to the psychological dimension: how the Prophet managed strong emotions such as anger, sadness, or anxiety and turned them into strengths for collective learning. Wisdom such as patience, trust in God, and forgiveness are considered emotional and spiritual strategies for maintaining inner balance and exemplary preaching.

2.7 The Relevance of the Story of the Prophet Ulul Azmi for Modern Leadership

The stories of the Ulul Azmi prophets—Noah, Abraham, Moses, Jesus, and Muhammad—reflect a model of transformational and empathy-based leadership that is highly relevant to modern leadership practices in organizations, education, and government. The theory of transformative leadership formulated by Bass and Riggio (2006) encompasses four main components: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. The Ulul Azmi prophets demonstrated all of these components. They led not through formal authority, but through moral example (idealized influence) and a transcendent vision (inspirational motivation) that moved people to achieve collective and spiritual good. (Bass & Riggio, 2006).

Contemporary studies have found a similar model in the context of Islamic education. Santoso (2024) in Islamic Leadership: Prophet Muhammad as a Role Model of Charismatic, Transformational, and Servant Leader states that the Prophet Muhammad (peace be upon him) was a transformative leadership figure who inspired his followers through a vision of justice and faith, while also serving them personally as a servant leader (Santoso, 2024). Prophetic leadership also places a strong emphasis on empathy and compassion for others. Prophet Jesus, for example, prayed that his people would be forgiven even though they opposed him (QS Al-Ma'idah [5]: 118), reflecting compassion and a firm moral identity in extreme conditions. (Al-Qur'an, 2022) In modern literature,

empathy-based leadership is considered crucial in building trust and group cohesion, in line with the actions exemplified by the prophets.

In the context of modern organizations, Masduki & Rochimah (2021) found that the combination of transformational leadership and integrity increases the effectiveness of teaching and the performance of educational institutions (Ahmad & Rochimah, 2021). In addition, studies of Islamic schools and Islamic banking in Indonesia show that leadership styles that emphasize Islamic values, including emotional intelligence, increase loyalty and organizational citizenship (Bass & Riggio, 2006). In the realm of government, the concept of servant leadership and transformational leadership is often found in the history of the Prophet Muhammad. His leadership is reflected in studies that describe him as a charismatic, transformative leader who also served the community personally (Santoso, 2024).

This model has proven highly relevant for contemporary leaders who are required to prioritize public welfare and moral integrity. More broadly, the leadership of the Prophet Ulul Azmi teaches several key values that can be adopted in today's leadership: first, moral steadfastness (consistency in principle), as Prophet Noah and Abraham remained steadfast despite severe trials. Second, a transformational vision, like that of Prophet Moses in liberating the Children of Israel, is relevant for today's leaders in facing social challenges. Third, empathy as the Basis of Legitimacy, seen in Prophet Jesus and Prophet Muhammad who built emotional connections with their followers. Fourth, service as the Essence of Leadership, not just formal power, a principle highly relevant in modern welfare-oriented governance.

2.8 Strategies for Strengthening Emotional Intelligence Based on the Example of the Prophet Ulul Azmi

Developing emotional intelligence (EQ) in an Islamic context can be achieved through a practical model that emulates the behavior of the Prophet Ulul Azmi. This prophetic values-based strategy integrates modern EQ principles with the spiritual and moral core born of the patience, steadfastness, empathy, and wisdom of the prophets. The first step is to help individuals recognize their emotions through reflection on the Prophet's values. For example, the Prophet Moses recognized his guilt and asked for forgiveness (Quran 28:15–21). (Al-Qur'an, 2022). This reflective learning can be applied through journaling with the theme of inner conflict and formulating feelings of gratitude similar to the "Self-Awareness and Purification" module in the EI Prophetic Way course which combines spiritual and emotional reflection (Javed, 2021).

Patience and perseverance are key characteristics of Islamic EQ. Prophet Noah preached for hundreds of years without giving up despite rejection. This model can be adapted into emotional endurance training, through breath control, prayer, and dhikr as methods for managing stress. This aligns with the emphasis on the value of sabr as a form of self-control in Islamic leadership (Bawany, 2022). The Prophet Moses demonstrated the mechanisms of emotional healing after experiencing trauma. In character education curricula, simulations such as role-plays of apologizing or processing guilt through gratitude and compassion can help students build emotional repair.

Empathy is the foundation of EQ, as is the prayer of the Prophet Jesus for those who deny him (QS. Al-Mā'idah [5]:118). Interactive dialogue-based modules that task students with writing letters of empathy or emulating the Prophet's strategies, such as embracing the weak and gently forgiving when mistakes occur, are very helpful in internalizing empathy in the modern context (Ansari, 2024). This integrative model strengthens EQ through spiritual intelligence (SQ) values. Research on Islamic spiritual intelligence shows that qualities such as *sidiq* and *fatanah* (honesty and wisdom) as characteristics of the Prophet enhance the emotional well-being of his followers (Hastuti, 2016). Combining EQ and SQ in leadership training, for example, through the prophet's exemplary leadership module, forms individuals who are emotionally and spiritually mature.

In the context of Islamic education (PAI), learning strategies are not only cognitive but also emotional and spiritual. Integrating EQ values such as patience, compassion, and tolerance through the story of the Prophet Ulul Azmi into the PAI curriculum has been shown to improve students' social skills and character (Susanti & Nukman, 2024). Facilitators (teachers, religious teachers) need to be models of emotional regulation in daily interactions, creating a safe and understanding environment.

3. CONCLUSION

The stories of the Ulul Azmi prophets in the Qur'an not only present historical narratives of faith and steadfastness in carrying out the message, but also describe in depth the psychological dynamics and emotional intelligence they demonstrated in facing conflicts and life's trials. Through an examination of the spiritual and psychological struggles of Prophets Noah, Abraham, Moses, Jesus, and Muhammad (peace be upon him), it was discovered that each prophet possessed conflict resolution strategies that reflected a high level of emotional

intelligence, such as self-awareness (self-awareness), emotional control (self-regulation), empathy, and strong spiritual motivation. Their emotional intelligence is not static, but develops through life experiences filled with challenges, rejection, social pressure, and even physical threats. This demonstrates that emotional intelligence can be honed through a process of inner reflection, strengthening spiritual values, and learning from meaningful life experiences. In the contemporary context, these values are highly relevant for application in character development, emotional education, conflict management, and leadership development based on morals and integrity.

This research demonstrates that the integration of divine values and modern psychological theory, particularly within the emotional intelligence approach, yields comprehensive insights into the importance of mental health and emotional stability in carrying out one's social and spiritual roles. Therefore, the stories of the Ulul Azmi prophets serve not only as lessons of faith but also as a reference in developing a concept of emotional intelligence based on divine values. Furthermore, this research encourages the importance of an interdisciplinary approach between Islamic studies and psychology in understanding the complexity of the human psyche. Further studies are expected to further examine the relationship between the stories of other prophets in the Qur'an and contemporary psychological aspects, including their relevance in Islamic psychotherapy, character education, and the development of modern spirituality.

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