

Teacher's Emotional Intelligence Based on Morality in Surah Yusuf

Mastura Bohari

Akademi Tamadun Islam, Fakulti Sains Sosial dan Kemanusiaan, Universiti Teknologi
Malaysia, 81310 Skudai, Johor.

Farahwahida Mohd Yusof

Center of Research for Fiqh Science & Technology (CFIRST), Ibnu Sina Institute for Scientific
& Industrial Research (ISI-SIR), Universiti Teknologi Malaysia, 81310 Skudai, Johor.

Azlina Mohd Kosnin

Sekolah Pendidikan, Fakulti Sains Sosial dan Kemanusiaan, Universiti Teknologi Malaysia,
81310 Skudai, Johor

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Abstract

Studies linked to teacher emotional intelligence have attained reputation among researchers since Mayer and Salovey proposed the concept in the 90s. Theories and models of emotional intelligence have been established as a survey study based on Western and modern theories of emotional intelligence and even adapted by Islamic researchers in satisfying the needs of growing the emotional intelligence of Muslims. Islam offers a spiritual approach in handling human emotional intelligence through the commands and prohibitions of Allah, including the mediation of the methods of storytelling and narration instituted in the Qur'an. The aspect of emotional intelligence submitted by Western psychologists has also been expressed in the Qur'an since the beginning of human creation with the term *akhlak al-karimah*. Hence, this research intended to analyse the elements of emotional intelligence found in Surah Yusuf from *akhlak* (morality) point of view to be adopted as a guide for the construction of emotional intelligence of Muslim teachers. Following the application of qualitative methods, data collection was done through content analysis and literature review. The data of the study concluded that the five elements of emotional intelligence based on morality in Surah Yusuf, specifically avoiding jealousy, practising patience, staying calm in the face of criticism, being compassionate and offering forgiveness, and praying for goodness, should be nurtured among Muslim teachers to boost their emotional intelligence. This study could guide various parties that administer training programs to encourage and fathom emotional intelligence, mainly Muslim teachers.

Keywords: Emotional Intelligence, Teachers, Surah Yusuf, Morality

Introduction

Emotional intelligence has garnered more recognition in the study due to mental health predicaments increasingly confirming substantial increment yearly. The World Bank expected that by 2020, 340 million of the world's population would suffer from depression (Soraya, 2020).

Readings in multiple countries validated that the teaching profession is the career with the highest level of stress that many decide to retire early from the teaching profession (Stoeber & Rennert, 2007; Mérida-López, et al., 2020). The incapacity to cope with stress causes nearly eight to fifty per cent of teachers to quit their jobs within the first five years of serving in the profession (Kelly et al., 2019). According to Naghieh et al. (2015), an investigation attended in 2012 discovered that teachers experience twice the rate of anxiety, depression, and stress than regular employees.

Emotional problems hugely influence the psychology of teachers, prompting them to feel irritated easily, lose focus in work and lead to aggressive responses (Hasan, 2017). The incompetence of teachers to deal with conflicts and challenges in this field of work would lead to disappointment, avoidance and indifference to work. An inferior work atmosphere contributes to stress factors and, in turn, leads to an intention to leave the teaching job. (Kyriacou & Sutcliffe, 1978b). Whereas according to Kaiser & Polczynski (1982), the failure of teachers to address obstacles in their career could also lead to impediment, hostile nature, tension, restraint, development in the level of absenteeism and decreased performance during their tenure.

Therefore, emotional intelligence needs to be developed in every teacher to provide job satisfaction (Chiva, & Alegre, 2008; Kassim, Bambale, & Jakada, 2016; Chitra, 2020), improve performance (Hen & Sharabi-Nov, 2014; Dolev, 2016; Ayash, 2019; Soanes & Sungoh, 2019; Supramaniam et al., 2020; Supramaniam & Singaravelloo, 2021) and ensure the sustainability of their contributions in the domain of education.

Emotional intelligence is defined as a person's capacity to realise one's emotions and others to maintain emotions and motivate oneself while forming healthy relationships with those around (Cherniss & Goleman, 2001). As a psychologist who was one of the pioneers of emotional intelligence, Goleman (1995; 1999) coined a concept of emotional intelligence that includes this essential domain as a scale measuring a person's failure or success in career management and personal life.

Most resolutions to the need for the value of emotional intelligence nowadays concentrate more on Western and modern theoretical approaches. Mayer and Salovey's theory of emotional intelligence (Arsenijevic et al., 2012; Curci et al., 2014), as well as Goleman's (1995); Bar-On's (2000) models of emotional intelligence, have been slightly modified by most psychologists as well as Muslims scholars to establish Muslims' emotional intelligence. Therefore, the use of inventory and management of Islamic-based emotional intelligence is still inadequate and has not been much developed by experts.

Najati (2005) mentioned that considerations associated with human psychology should examine the spiritual and religious components because they form the basis of the creation of every human being. The parts of spirit, mind, heart and soul become the crucial details deciding excellent or destructive deeds that form their inner reflection. Thus, the lack of a religious approach in psychology by centring on the spiritual aspects of human beings as an alternative to psychiatric treatment (Che, 2013) creates a chasm that necessitates being addressed by Islamic scholars (Yatimah, 2005).

Interestingly, the aspect of emotional intelligence proposed by Western psychologists has been revealed in the Qur'an since 1400 years ago with the term *akhlaq al-karimah* (Stephani, 2017). The Qur'an promotes human beings to recognise themselves, acknowledge their emotions and know their feelings so that they are always informed of what is needed in life and how they behave to things occurring around them (Alghamdi, 2006).

The Qur'an also motivates humans to regulate emotions by always staying calm and patient in every circumstance (al-Qaradhawi, 2013). When experiencing anxiety and disturbances, they should not be carried away by their emotions and immediately seek solutions through the guidance of Allah written in the Qur'an. Executing moral values and *mahmudah* features is the culmination of happiness in life because they could help one avoid the destructive qualities that prompt various dilemmas (Ghani & Mansor, 2006).

Thus, the morality elements found in the Qur'an should be the quintessential reference of Islamic scholars in building an inventory of solutions to the emotional intelligence of Muslims. One should highlight *tafsir* as the most accurate psychological method in considering the elements of the soul and humanity as this research has been implemented by Islamic scholars consisting of *mufassirin*, *muhaddithin* and Islamic philosophical figures and *tasawwuf* (Faridah, 2017).

The document analysis approach based on the primary sources of Qur'an and al-Sunnah in addition to the research results of previous scholars should also be used as a basis for research. At the same time, modern psychological methods can be used as a field study associated with the human personality to encourage further research (Sham, 2016).

Studies correlated to aspects of emotional intelligence viewed from the point of view of character and personality are appropriate because each character's behaviour in facing life conflict would clearly show their level of emotional intelligence (Norlidza, 2015). Through the story method, the background of events and conflicts experienced by the character would leave an impression on the reader who truly appreciates and learns *ibrah* (wisdom) from the accounts read and could transform their lives (al-Khalidi, 2004).

The course of the story of Prophet Yusuf (AS) is filled with psychological struggles and difficulties (Maimunah, 2016). It is then coupled with the features of this surah which are loaded with emotional and psychic elements (Rida, 2004), and the moral values of Prophet Yusuf (AS) through his synergies and actions, when faced provocation and pressure, are germane to be used as a solution for the problem of emotional intelligence of Muslims.

The success of Prophet Yusuf (AS) in handling all the difficulties in his life certainly requires high values of emotional intelligence to be used as a guide. When one examines it in-depth, it can be used as a guide to building teachers' emotional intelligence to form positive self-emotions and guided and intelligent behaviour. This step is critical to help them deal with every problem and difficulty ahead while securing a constant contribution to the excellence of educational quality (Hashim et al., 2007).

Therefore, studies related to emotional intelligence based on morality found in Surah Yusuf should focus on changing Muslims' thought patterns and attitudes (Najati, 2005), mainly Muslim teachers, when faced with numerous challenges in life.

Objective

The objective of this research, in particular, was to

1. Identify the elements of emotional intelligence based on morality that teachers can practice based on Surah Yusuf.

Methodology

This study employed a content analysis approach to collect information qualitatively related to the elements of emotional intelligence based on morality found in Surah Yusuf. The primary data collection was done through reference to the Surah Yusuf, which contains 111 verses in Qur'an. In comparison, the secondary data was obtained based on the study of *tafsir* and hadith's books, *muktabar*, books, articles and journals, and some authenticated library sources as supporting data for the study. The focus was given to verses that contain elements of morality-based emotional intelligence to be grouped into the principal argument of the study.

Quraish (2013) stated that the method of *tafsir maudhu'i* is a technique that concentrates the debate of the Qur'an on a specific theme by collecting all the verses that discuss that theme. The verses were interpreted and read in-depth from various aspects such as *asbab nuzul ayat*, correlation or *munasabah al-ayat* with the surah before or following it, by comparing the general verses with the specific ones, combining the *muthlak* verses with *muqayyad*, taking all forms of teaching and the ruling contained within. The scholars of *tafsir maudhu'i* will also usually enrich the discussion of the verse with applicable hadiths before concluding it as a theme elaborated in a comprehensive view.

For this study, the researcher employed *tafsir maudhu'i* based on surah in Qur'an, surah Yusuf, by analysing the elements of emotional intelligence from the morality point of view identified in this surah. The *tafsir maudhu'i* entails two central measures: collecting verses that discuss a *maudhu'* and preparing a detailed study of the verse by identifying the relationship or *munasabat* (relevance) of the verse with other verses in discussing the topic discussed. Next, based on the clues of the verses, the researcher made a specific conclusion as a reflection of the Qur'an's answer to the *maudhu'* of the study reviewed, which is the element of teacher's emotional intelligence in Surah Yusuf based on morality.

Significance of the Selection of Surah Yusuf

The morality values included in Surah Yusuf were chosen as a guide for constructing the emotional intelligence of Muslim teachers based on several views of scholars. Qutb (2009)

asserted that Surah Yusuf is an *ahsan al qasas* that foregrounds the joys and sorrows of a prophet's life starting from childhood. He faced various tests and became more severe as he got old. It is a lesson for human beings in the struggle of life because the key and secret of the success of Prophet Yusuf (AS) in facing the trials of his life was piety and patience until finally he was endowed with a high position in society (Hamka, 1965).

Rida (2004) defined the content of this surah as packed with psychic lessons such as the weight of forgiveness, the purity of the heart, the harm of envy, psychic bonding, eternal love, delicacy and high ethics, counting the value of love that is appropriate guide one in dealing with multiple circumstances and challenges of life.

Allah narrated the story of Prophet Yusuf (AS) to be an example for everyone to accept the trials of life, misery and misfortunes as well as ultimately provide the best solution in handling every problem, as the tenacity of Prophet Yusuf (AS) (al-Tabari, 2005). Even in perverse situations, he rose to become the leader of the *ummah* (al-Qarni, 2006).

Thus, the researchers realised the gravity for Islamic scholars and psychologists to refer to the Qur'an in building a powerful formula to solve the problem of the emotional intelligence of Muslims. It has become a necessity for contemporary scholars to examine how Islamic values and concepts from the Qur'an and Hadith could drive Muslims through spiritual and emotional experiences when working together in a particular environment (Anwar et al., 2020).

Human life regularly faces various tests and problems that call for guidance that work as a manual. Moreover, the reality of teachers' lives, which are full of challenges, pressures, and provocations, desperately necessitates high spiritual strength. This surah is loaded with morality values and operates as a psychological guide that fits with various situations and challenges of life (Rida, 2004). Allah narrated the story of Prophet Yusuf (AS) to be an example for everyone to accept the trials of life, quandaries and hardships and eventually provide the best solution in facing every problem based on the morals and perseverance of Prophet Yusuf (AS) (al-Tabari 2005).

Hence, based on all the problems and suggestions, the researchers presented this paper as a guide for specific parties associated with rehabilitation programs to build behaviour and emotional response based on Qur'anic morality when encountering pressure so that the tribulations and tests faced could be experienced positively and serve as a catalyst to a more flourishing and distinguished life.

Elements of Teacher Emotional Intelligence in Surah Yusuf Based on Morality

Virtuous morality is the result of the strong faith, which is the dividing line between the *munafiq* (hypocrite) and the man who obeys the commandments of Allah. According to al-Ghazali (1980), morality is a condition in the human soul that will compose action spontaneously without assessing or researching. If the resulting action is excellent and praiseworthy, then it is termed noble morality. On the contrary, if it is inferior, it is known as dishonourable morality.

Al-Ghazali (1980) placed the intellect and the Shari'ah as the basis for good or bad morals. Noble morality, according to him, is a manifestation of obedience and a close relationship with Allah. It reflects the faith rooted in the soul and thus becomes a substantial ground for the value of one's faith. Therefore, every Muslim must follow noble moral values in life. Noble morality also implies abandoning all reprehensible deeds as outlined in Islam, then familiarising oneself with good deeds and habits so that a sense of love arises to continue to commit to it at all times (Rahmawati, n.d.).

Morality in Islam is an imperative aspect in forming an exemplary human character (Ahmad, 1995). A person with noble morality could check his emotions from reprehensible behaviours and actions (Marzuki, 2009), while a person who does not own noble morality would be easily swept away by his emotions, struggle to control himself, and be tempted to do harmful and dishonourable actions (Hanif, 2002). Thus, it is clear that noble morality affects wisdom in recognising and monitoring emotions, which contributes to the emotional intelligence of a human being.

To accomplish noble morality, Muslims need to learn the *Sirah* of the prophets to be used as an example and follow (Suraiya, 2011). Consequently, moral intelligence based on morality in this study refers to the wisdom in recognising and controlling one's emotions based on awareness of the importance of adhering to virtue and noble morality in life. While the moral elements found in Surah Yusuf can be used as a guide in building emotional intelligence, especially for Muslim teachers. Among the elements are:

Avoiding Jealousy

In the teaching profession, there are times when teachers face various challenges and difficulties to the point of feeling jealous of seeing the favours and successes that others have. This feeling was also felt by the brothers of Prophet Yusuf (AS). It caused Prophet Ya'qub (AS) to forbid him from telling the story of his dream to his brothers to save them from any harm. Allah stated it in Surah Yusuf:

Meaning: He said, "O my son, do not relate your vision to your brothers, or they will contrive against you a plan. Indeed, Satan, to man, is a manifest enemy. (Surah Yusuf 12:5)

The prohibition was to protect Prophet Yusuf (AS) from becoming a victim of the jealousy of his brothers. From the knowledge he possessed, Prophet Ya'qub (AS) found that the dream meant the glorification and respect of his brothers towards Prophet Yusuf (AS). As a father, he was worried about the jealousy and envy in their hearts that would end with an accident. As the enemy of humankind, the devil would always attempt to damage in various ways, including triggering discord and resentment that would harm the harmony of relationships and love (al-Zuhaily, 1991).

Therefore, in his book *ihya 'ulumuddin*, al-Ghazali advised Muslims not to show off their luxuries to others to avoid human jealousy with their pleasures. He also forbade the nature of self-pride in conversation by mentioning self-privilege as one of the characteristics of manners in communication.

In the reality of a person's life, jealousy ordinarily stems from feelings of inclination of the world, position, wealth and praise (al-Ghazali, 1980). Therefore, teachers need to avoid these traits by getting to know themselves and staying away from everything that causes

jealousy. If they are concerned about people's adverse reactions and prejudice, they should be *tawadhu'*, not displaying the favours they have to be watched by many (al-Tantawi, 2008).

Teachers also need to perform *mujahadah* by keeping themselves busy with worship, good deeds, and social activities. Connecting oneself with various groups of society can facilitate understanding human habits and characters to finally accept their strengths and weaknesses with an open heart. Thus, the advice of Prophet Ya^cqub (AS) to Prophet Yusuf (AS) is to instil the value of emotional intelligence for his son to behave appropriately by controlling one's emotions while being careful in action to avoid danger and harm.

Practicing Patience

Muslims are taught to continually cultivate patience when faced with multiple tests, either through life challenges or provocations from those around them. A patient person owns resilience in facing any pressure, difficulties and problems around him. In a situation like this, one would not rush to make a decision (Khadijah n.d). Patience will also prevent a person from committing negative actions such as hitting, rebelling, insulting, swearing or uttering harsh and abusive words.

This is evident based on the reaction of the Prophet Ya^cqub (AS) when tested with the detention of his son Bunyamin on charges of stealing. Despite being frustrated by grief because it was a great test after the loss of Prophet Yusuf (AS), he continued to be patient while his heart never gave up, hoping for help from Allah so that his son returned to him.

Meaning: And they brought upon his shirt false blood.¹ [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. And Allah is the one sought for help against that which you describe." (Surah Yusuf 12:18).

The verse proved the effect of patience demonstrated by the Prophet Ya^cqub (AS) that he did not scold or curse his children, who had committed two similar mistakes when they were young and during adulthood. He still loved them and kept the suffering he faced alone (Hamka 1965).

When a patient person is tested with calamity, he would immediately remember Allah (al-Mawardi, n.d). They calmly thought about how to face the distress following Allah's guidance while prostrating and asking for forgiveness for the sins they had committed. Their souls would not revolt and never blame Allah for the catastrophe that befell them. Therefore, practising patience reflects no anxiety and apprehension over what befell (al-Jazairi, 1998).

Thus, the sign of patience in a teacher is apparent through the awareness of monotheism, which is the belief that they belong to Allah SWT. This belief would raise the spirit and strength to undergo every test that comes with excellence. They are always optimistic with the belief that no matter how big the test they face, there will be a way out with the help of Allah SWT (Hamdani, 2009).

Prophet Ya^cqub's (AS) patience in the face of the negative attitude of his children can also be used as a lesson for teachers in building emotional intelligence when handling student misconduct at school. Teachers should always be patient in serving the attitude of students by considering their misdeeds as a test of Allah that will be faced by everyone who is in the

teaching profession. Therefore, they should not reprimand, swear, utter abusive words and take hasty action (Lucas & Bernstein, 2005) to vent anger.

Teachers could call students who commit offences to discuss, seek clarification and provide advice and reminders about the impact of such acts on themselves and their future (Tamuri et al., 2012). The impact of such patience would form the character of a teacher who possesses a stable and noble personality, is sophisticated and open-minded, has balanced emotions, can use common sense in making decisions, is calm-minded and thus avoiding various disturbances and anxiety (Najati, 1985).

Staying Calm in the Face of Criticism

Al-Aziz's wife garnered intense criticism from women included the wives of Egyptian dignitaries and court officials. She was deemed to have lost her sanity for seducing and begging her adopted son to submit himself and serve her lustful desires (al-Mubarakfuri, 2000). Later, she arranged a special banquet to defend herself as well as respond to their criticism:

Meaning: So when she heard of their scheming, she sent for them and prepared for them a banquet and gave each one of them a knife and said [to Joseph], "Come out before them." And when they saw him, they greatly admired him and cut their hands¹ and said, "Perfect is Allah!² This is not a man; this is none but a noble angel." (Surah Yusuf 12: 31).

Al-Syaukani (1996) explained after hearing the ridicule of Egyptian women about herself, the action of al-Aziz's wife was to invite them to see for themselves the handsomeness of the Prophet Yusuf (AS) as it is a form of ploy done by al-Aziz's wife to show her truth and retaliate all their insults subtly (Ibn Kathir, 1970). The woman did not show any anger at the words of accusation expressed by the wives of the Egyptian dignitaries. She wanted them to see for themselves the circumstances that compelled her to behave in such a manner (al-Maraghi, 1974).

The actions of al-Aziz's wife clearly showed her wisdom in dealing with criticism and insults (Hamka, 1965). Besides, it also revealed the emotional intelligence possessed in dealing with provocations and negative perceptions. Sapora et al (2014) revealed that avoiding being negative and pessimistic is essential in self-control when dealing with people who like to stir conflict. Everyone needs to be wise to control themselves by not letting the attitudes of others impact their spirits and cause them stress.

Therefore, al-Ghazali set some guidelines that teachers could use to cure frustration when experiencing criticism or insults from someone. If the insult contains elements of goodness and advice, teachers should accept the matter with an open heart while improving themselves from the bad things said. Nevertheless, if the insult hurts and highlights their weakness, they should also accept it with open arms without opposing or retaliating.

Teachers can also view the insult positively by considering it as expiation for all sins committed. This action can calm the soul, avoid conflict, and grow teachers' emotional intelligence in the face of conflict and stress. Teachers also need to apply *al-syajaah*, which is to be brave to uphold the truth with wisdom like the wisdom of al-Aziz's wife when faced with criticism.

Being Compassion

Prophet Yusuf (AS) asked the responsibility of looking after all the treasuries and economic resources of the country. The purpose was to systematise the country's wealth relatively, which should be spent and which should be saved for future benefit (Hamka, 1965). Allah wrote this

Meaning: [Joseph] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian." (Surah Yusuf 12: 55).

Hamka (1965) explained that Prophet Yusuf's (AS) request to take care of the storage warehouse of property and food of the Egyptian was made on the belief that he could carry out the task with complete trust and never commit treason. The opportunity could also be used entirely to preach to the people of Egypt to believe in Allah and abandon idolatry (al-Syawkani, 1996).

The actions of Prophet Yusuf (AS) presented his kindness, who was willing to present devotion for the benefit of the ummah by working for the good of Egyptians and its surrounding area. He did all this voluntarily without asking to be paid or the reward of worldly pleasures (Hamka, 1965). This situation confirmed the purity of the heart and emotional intelligence of Prophet Yusuf (AS). Although he had just been released from prison due to persecution, he never held a grudge.

The significant compassion nature of Prophet Yusuf (AS) is apt to be used as an example in building a teacher's personality and emotional intelligence. A teacher needs to be compassionate towards his students, loving and caring for them just as a parent loves his child (al-Ghazali, 1980). A compassionate teacher continually strives to do good through knowledge, wealth and soul. The nature of compassion in themselves encourages them to fulfil the rights of fellow human beings and not oppress them at all (al-Uthaymeen, 1997). At the same time, the nature of generosity based on faith in Allah (Afriansyah, 2018) lets them be charitable and donate money for students in need.

A compassionate teacher also constantly holds a high fighting spirit, does not get tired of trying, does not give in, let alone feels lazy. They are dynamic and ceaselessly strive to carry out their roles efficiently and creatively. They are willing to bear the losses and hardships of the world (al-Ghazali, 1980) for the victory and distinction of the students.

The nature of compassion can also purify the heart from bitterness and malice even when persecuted or faced with oppression. As the purity of the heart of Prophet Yusuf (AS), being in a high position in the country's administration allowed him to take revenge for the misery of being in prison, but he did not think in that way at all. His compassionate nature led to the desire to help the country's administration in times of difficulty and even established a pure intention to profit the people of Egypt and the surrounding population.

Offering Forgiveness, Praying for Goodness

Surah Yusuf proved the personal weight and dignity of the heart that can be emulated through the willingness of Prophet Yusuf (AS) to forgive and forget all the evils that his

brothers have committed. Moreover, he also prayed that Allah SWT would forgive all the mistakes they had made:

Yusuf said: He said, "No blame will there be upon you today. May Allah forgives you, and He is the most merciful of the merciful. (Surah Yusuf 12:92).

The weight of the morality, beauty and purity of the heart of Prophet Yusuf (AS) was evident through his character towards his brothers. He greeted them warmly as if no bitter incident had ever happened between them (Hamka 1965). His sincerity was displayed through the request to his brothers to forget all the mistakes they had committed (al-Hanbali, 1998).

He did not portray hostility and resentment or condemn them for the suffering he had suffered all this time. There were no insults or sarcasm. Prophet Yusuf (AS) treated them with dignity. He also advised them to repent and even prayed for Allah to accept their repentance while entrusting the spirit and confidence in them about Allah the Most Merciful forgiveness.

Prophet Yusuf (AS) actions revealed his determination to protect the honour of his brothers. The mistakes of his brothers were not highlighted so that they would not feel humiliated. One could observe how beautiful forgiveness is from a soul that can control and hide anger because of one's love for God (Al-Mawajidah, 2014).

One can learn from this event that conflict can be resolved by forgiving wrongdoing and rendering constructive messages to awaken the negligent soul. There should not be revenge and desiring something evil to happen to the offender in return for the deeds that have been done.

Positive advice or criticism using kind words, coupled with praise and proper speech, can soften a person's heart to admit his mistakes and regret the evil deeds that have been done. Guidance, encouragement and support can also motivate and boost his confidence to be on the right path. It is the best example of the elements of emotional intelligence of Prophet Yusuf (AS), which can be emulated by everyone, especially teachers, in the face of conflicts and events that challenge patience.

As *murabbi*, it is the responsibility of teachers to guide their students towards the path of truth and goodness. Teachers should present compassion to students by recognising that they are immature in decision making. They still cannot reason correctly and accurately distinguish the good and bad of action and the consequences of negligence or mistakes made. Teachers need to realise that it is their responsibility to advise them on their mistakes, guide them with love and show them the right path before embarking on a teaching career (Lucas & Bernstein, 2005).

The Prophet Ya'qub's (AS) morality towards his son who had committed an offence is an element of emotional intelligence that teachers can practice in dealing with students who violate rules or discipline. Prudent reprimands and advice to educate are the best techniques, and not giving up praying that they are blessed with guidance by Allah SWT to change. These mischievous students should also be given more attention as a sign of the teacher's concern for themselves (Tamuri et al., 2012). Students should also be given opportunities to better themselves. Sentencing is the last step teachers should take to fix their mistakes. When they show remorse, it should be accepted with forgiveness (al-Ghazali, 1980).

Then, at the end of this verse, Prophet Ya^cqub's (AS) also emphasised the nature of Allah the Most Forgiving and the Most Merciful to remind them of the greatness and love of Allah SWT. Whoever wants to repent to Him, indeed Allah will accept their repentance and forgive them (Ishaq, 1994). This reminder contains an ingredient of constant training that teachers can apply in dealing with problems posed by students. The value of *tarbiyah* should continue to be applied to students in line with the forgiveness given.

Hence, the elements of emotional intelligence based on morality in Surah Yusuf can be concluded based on the following table:

Table 1.4:

Elements of Teacher's Emotional Intelligence in Surah Yusuf from a Morality Perspective

Moral Elements in Surah Yusuf	Verse	The Application of Morality Elements as Teachers' Emotional Intelligence	Source
Avoiding Jealousy	5	Practices <i>tawadhu'</i> , does not display one's favours, not proud of oneself, does not communicate one's privilege in front of others Do self-reflection, be active with worship and social activities	Al-Ghazali (1980), al-Tantawi(2008)
Practising Patience	18	<ul style="list-style-type: none"> · always patiently serving student attitudes, taking student mischievous as a test. · Do not scold, swear, utter abusive words and take hasty action. · Call on students to discuss seeking clarification. Provide advice and warnings about the effects of student mischievous on self and future. 	Al-Ghazali (1980), Hamka (1965), Lucas & Bernstein(2005), Tamuri et. al (2012)
Staying Calm in the face of Criticism	31	<ul style="list-style-type: none"> · Not showing anger, trying to uphold the truth · Accept criticism with an open heart · Try to improve oneself · Consider humiliation as atonement for sin · Maintain an open heart, not retaliating or resisting 	Al-Syaukani (1996), al-Maraghi (1974), hamka (1965), Sapora et al (2014), al-Ghazali (1980)
Being Compassion	55	<ul style="list-style-type: none"> · Nurture the habit to do good in oneself · Treat students as their children, care about their problems, put students' rights first, and not oppress them. · Protect the heart from revenge · Cultivate a fighting spirit, do not give up easily and eliminate laziness in oneself. 	Hamka (1965), Ibn Asyur (1997), al-Syaukani (1996), al-Ghazali (1980), al-Utsaimin (1997)
Offering Forgiveness and Praying for Goodness	98	<ul style="list-style-type: none"> · Humbly forgives mistakes, does not highlight people's mistakes · Treat people who commit wrong deeds well · Purify oneself, consider students as immature children · Cultivate compassion for others · Recognise the responsibility to correct student mistakes and advise with love · Practices open heart, rebuke mistakes wisely, give a chance to correct mistakes 	al-Hanbali (1998), Hamka (1965), al-Muwajadah (2014),

Conclusion

As educational representatives who play an indispensable role in advancing education, teachers should be aware of the gravity of emotional intelligence in their careers. With a high level of emotional intelligence, teachers could control emotions, show more empathy, adapt to the problems faced and provide good emotional education to students. Therefore, building emotional intelligence skills need to be applied to teachers not to act aggressively and fail when faced with problems and stress.

Emphasis on morality values can build a calm, dynamic and consistent identity in carrying out the entrusted responsibility even in the face of complex and challenging situations. Teachers who implement the value of emotional intelligence based on this *mahmudah* morality will also not face emotional issues and negative actions to vent their feelings. The morality values possessed could free teachers from practices contradictory to the norms of life and the ethical limitations of a human being.

Among the morality values in Surah Yusuf that can be applied to teachers in the guidance of the construction of emotional intelligence is the emphasis on avoiding jealousy. They need to be reminded to constantly reflect on themselves with fear of Allah's oversight over every act of His creatures. Teachers are also advised to strive for *mujahadah* by always thinking positive and growing worship to eliminate envious hearts.

Surah Yusuf also highlights the correct methodology to teachers on how to react to provocation and pressure. Among them is to stay calm in the face of criticism. Nonetheless, teachers are reminded to be brave in upholding the truth by trying to correct the negative perceptions of others prudently so as not to be affected by disappointment and sorrow.

Surah Yusuf guides morality values through its lesson on practising patience, a measure of personal value and the nobility of a human being. Teachers need to strive against the power of *al-ghadab* (anger) in themselves by considering the intellect and the Shari'ah before taking any action or making a decision. Patience delivered of the values of monotheism and faith in Allah will prevent teachers from failing when faced with negative stir either from parents, students or peers.

Furthermore, offering forgiveness and praying for goodness can calm the soul and contribute to harmony in relationships. Teachers are also taught to be compassionate to fellow students and colleagues, always willing to put their interests above personal interests. Ergo, the framework of emotional intelligence based on morality in Surah Yusuf could be summarised through the following diagram:

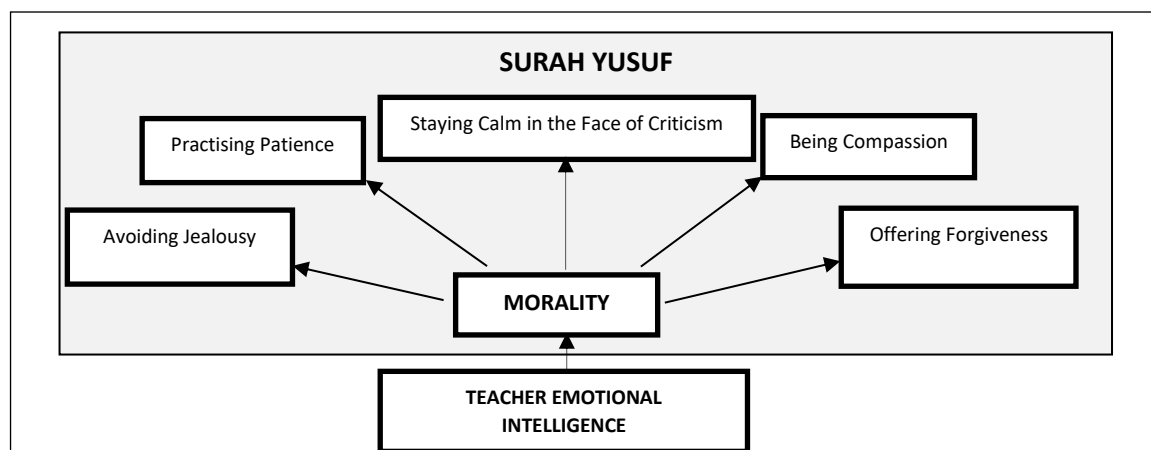


Figure 1.6: Teacher's Emotional Intelligence Framework Based on Surah Yusuf from a Morality Perspective

The researchers hope this paper could motivate endeavours to establish a formula to produce teachers with high emotional intelligence, and wise by practising noble values and morality in every behaviour and action.

Corresponding Author

Mastura binti Bohari

Akademi Tamadun Islam Fakulti Sains Sosial dan Kemanusiaan, Universiti Teknologi Malaysia, Skudai, Johor.

Email: wardatulkhama@gmail.com

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