

Regulation of Emotions in the Context of Islamic Religious Education and Modern Psychology

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Abstract: Emotion regulation plays a vital role in students' academic success and character development. This study examines emotion regulation strategies from the perspectives of Islamic education and modern psychology, aiming to identify their similarities, differences, and implications for intervention programs. Using qualitative analysis, the research reveals that while both approaches share the objective of enhancing individual well-being, they differ in methods and theoretical foundations. The integration of emotion regulation into educational practices through structured training and intervention programs has been shown to strengthen students' ability to manage their emotions, positively influencing their academic performance and character growth. The findings emphasize the significance of combining Islamic educational values with effective psychological strategies, as well as the necessity of community support in the emotion regulation process. This study offers recommendations for a comprehensive intervention program that not only enriches students' learning experiences but also equips them to navigate life's challenges more effectively. Ultimately, it contributes to a deeper understanding of emotion regulation in education and paves the way for further research in this field.

Keywords: emotional regulation, islamic education, modern psychology.

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INTRODUCTION

Emotion regulation is an essential cognitive and affective skill in supporting the success of education holistically, both in the academic, social, and spiritual realms. In the development of contemporary educational psychology, the ability of individuals to understand, manage, and express emotions adaptively has been identified as one of the key indicators of psychological well-being and learning success. Research in the field of psychology shows that effective emotion regulation can reduce stress tendencies, improve self-efficacy, and strengthen students' interpersonal relationships in the school environment.

Emotion regulation is an essential cognitive and affective skill in supporting the success of education holistically, both in the academic, social, and spiritual realms.¹ In the development of contemporary educational psychology, the ability of individuals to understand, manage, and express emotions adaptively has been identified as one of the key indicators of psychological well-being and learning success. Research in the field of psychology shows that effective emotion regulation can reduce stress tendencies, improve self-efficacy, and strengthen students' interpersonal relationships in the school environment.

In the context of Islamic religious education, values such as *sabr* (patience), *gratitude* (gratitude), and *tawakkal* (dependence on God) are spiritual components that not only direct the moral behavior of students, but also have great potential in forming emotional intelligence and soul resilience. Therefore, from a theoretical and practical point of view, the urgency to examine the regulation of emotions is not only relevant but also crucial in the educational framework that seeks to shape the whole human being—intellectually intelligent, emotionally healthy, and spiritually strong.²

However, the reality of educational practices in the field shows that the regulation of emotions often does not get an adequate portion in the learning system, especially in Islamic religious education which tends to focus more on mastering doctrinal knowledge and memorizing religious materials. On the other hand, emotion regulation strategies in modern psychology have developed rapidly with evidence-based approaches, such as cognitive reappraisal, mindfulness-based therapy, and acceptance and commitment therapy, which have been shown to improve individuals' ability to manage negative emotions and improve mental health.

Unfortunately, these approaches are still not widely contextualized in Islamic education, both in terms of curriculum development and implementation in learning practices in madrasahs and religion-based schools. Meanwhile, spiritual values in Islam that teach self-control and inner peace through worship and *dhikr* are still rarely understood as concrete forms of emotion regulation strategies, and have not been framed within the framework of systematic psychological interventions. This shows the inequality between the richness of Islamic spiritual values and the scientific approach of modern psychology in managing emotions.

These conditions create scientific gaps that are important to bridge. On the one hand, modern psychology has offered various intervention approaches that are empirically tested, but

¹ Cynthia Stifter and Mairin Augustine, "Emotion Regulation," *Handbook of Emotional Development*, 2019, 405–30.

² Muhammad Zuhdi, "Pengembangan Kurikulum Pendidikan Agama Islam Pada Sekolah Yang Menggunakan Kurikulum Cambridge International (Studi Di SMA Madania Bogor)" (Sekolah Pasca Sarjana UIN Syarif Hidayatullah Jakarta, n.d.).

they are often secular and do not consider the religious aspects of students, especially in the context of Indonesian culture where the majority of Muslims are religious.

On the other hand, Islamic religious education is rich in spiritual and moral values that can form natural and contextual emotional regulation, but it has not been widely used as a theoretical and practical basis in the development of Islamic-based emotion regulation programs. This gap is an important starting point in this research, namely how to formulate an integrative approach that combines the strength of Islamic spiritual values with scientific strategies in modern psychology, in order to produce a more complete and adaptive educational model to the emotional needs of students,

Based on this background, this study aims to examine and compare emotion regulation strategies in the perspective of Islamic education and modern psychology in depth, as well as identify common points between the two that can be used as a basis for the development of comprehensive educational intervention programs. This research is not only intended to make a theoretical contribution to the development of Islamic psychology and education, but also to formulate practical steps that can be applied by educators, counselors, and policy makers in designing curricula and interventions that are more sensitive to the emotional needs of students. With a comparative and qualitative approach, this study is expected to be able to enrich the discourse on integration between psychology and Islamic values in the increasingly complex context of modern education.

METHOD

This research is a qualitative research with a library research approach. This type of research was chosen because the focus of the study is on tracing ideas and thoughts contained in various scientific literature related to the regulation of emotions in the perspective of Islamic education and modern psychology. According to Zed, literature research is an activity that is carried out by collecting data or information sourced from literature, either in the form of books, scientific articles, or other documents relevant to the topic of study, without conducting direct observations in the field.³

The data sources in this study consist of two main categories, namely primary sources and secondary sources. Primary sources are scientific journal articles that directly discuss concepts, theories, and interventions related to emotion regulation, both in the realm of modern psychology and Islamic education. Secondary sources, including reference books, proceedings, dissertations, and other scientific works that support the context and framework of the research.

Some examples of real forms of data used in this study are articles from journals such as *Guidena*, *Jurnal Empati*, *International Journal of Environmental Research and Public Health*, and *Psychocentrum Review*. These sources were chosen because they have a strong relevance to the research focus and have gone through a rigorous scientific review process.

The data collection technique is carried out through literature studies, namely by identifying, reading, and evaluating scientific documents that are relevant to the focus of the research. Sugiyono explained that in qualitative research, data collection techniques can be

³ Mestika Zed, *Metode Penelitian Kepustakaan* (Yayasan Pustaka Obor Indonesia, 2008).

carried out through documentation or literature studies, especially if the researcher is not directly involved in interaction with the subject.⁴ In addition, Bowen stated that documentation is an important technique in qualitative research because it allows researchers to understand phenomena through the analysis of written documents.⁵

The data analysis in this study was carried out using an inductive content analysis method. Content analysis is used to identify, categorize, and interpret the meaning of the content of the text found in various documents. According to Krippendorff, content analysis is a research technique used to draw replicable and valid inferences from text data against its context.⁶ In this study, the analysis process begins with reading thoroughly, coding important themes such as the concept of emotion regulation, intervention strategies, the foundation of Islamic values, and psychological approaches, then compiling findings in the form of logical and structured narratives. The inductive approach allows researchers to dig deep into meaning without having to limit themselves to a specific theoretical framework from the outset.⁷

Thus, the methodology of this research provides a solid basis for exploring the phenomenon of emotion regulation conceptually and contextually. The results provide not only a theoretical contribution, but also a practical direction for the development of intervention programs in education based on the integration of Islamic values and the principles of modern psychology.

RESULT AND DISCUSSION

1. Regulation of Emotions in Islamic Education: The Value of Spirituality and Character Building

Within the framework of Islamic education, the regulation of emotions is not only seen as a cognitive effort to control emotional responses, but is also part of worship and the development of noble morals. Emotions in Islam have an important position, as they are directly related to the quality of one's faith and spiritual maturity. Key values such as *sabr* (patience), *gratitude* (gratitude), and *tawakkal* (leaving matters to Allah) become key instruments in helping individuals navigate inner stress and emotional disturbances in daily life. These values are taught through the Qur'an, hadith, and religious practices in formal education in *madrassas* and *pesantren*.

Patience, for example, is not just the ability to endure anger or disappointment, but also the ability to remain calm and productive in the face of life's trials. In Surah Al-Baqarah verse 153, Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

⁴ Sugiyono Sugiyono, "Metodologi Penelitian Kualitatif Kuantitatif Dan R&D," Bandung: Cv. Alfabeta, 2019.

⁵ Glenn A Bowen, "Document Analysis as a Qualitative Research Method," *Qualitative Research Journal* 9, no. 2 (2009): 27–40.

⁶ Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology* (Sage publications, 2018).

⁷ Molly Engle, "Book Review: Qualitative Data Analysis: A Methods Sourcebook: The Coding Manual for Qualitative Researchers" (SAGE Publications Sage CA: Los Angeles, CA, 2015).

It means: "O you who believe, ask for help with patience and prayer. Indeed, Allah is with those who are patient".

This verse shows that patience is a fundamental element in managing emotions spiritually. When a person has high patience, he or she tends to be better able to manage impulses, avoid interpersonal conflicts, and develop self-control in social and academic environments.⁸

Similarly, gratitude can bring about a sense of self-sufficiency and inner satisfaction, which contributes to emotional stability. Grateful individuals are less likely to experience anxiety, frustration, or depression because they are able to interpret difficult situations as part of the Divine will. This value is important to be instilled early in Islamic education because it acts as a psychological shield against social pressure. Fitriani stated that emotional regulation training associated with Islamic religiosity values has been proven to increase inner peace and decrease emotional reactivity of students at the secondary level.⁹

Islamic education also emphasizes the importance of tazkiyatun nafs (purification of the soul) as the basis for emotional regulation. This concept encourages individuals to cleanse their hearts from diseases such as envy, excessive anger, and arrogance through regular worship such as prayer, dhikr, and recitation of the Qur'an. This routine is not only ritualistic, but also therapeutic in stabilizing the emotional and spiritual state of the learner. In practice, religious teachers and madrasah environments have an important role in guiding students to not only learn cognitively, but also experience spiritual transformations that have an impact on character formation.

Research by Ferawati and Rahmandani also found that students who have a good understanding of religion tend to have higher emotional regulation skills, especially in the face of social conflicts and academic pressures.¹⁰ This indicates that Islamic education makes a significant contribution to strengthening emotional intelligence with a reflective, contemplative, and spiritual approach.

Thus, the regulation of emotions in Islamic education is inseparable from the process of forming integral characters that combine affective, cognitive, and spiritual dimensions. Characters such as humility, empathy, patience, and gratitude are formed through habituation of values in daily life in an Islamic-based educational environment. This is different from modern psychological approaches that emphasize more on cognitive and behavioral strategies alone. Therefore, the value of spirituality in Islam is not only complementary in education, but the main foundation in forming students who are emotionally mature and have noble character.

2. Regulation of Emotions in Modern Psychology: Strategies and Scientific Approaches

In modern psychology, emotion regulation is defined as an internal process by individuals to monitor, evaluate, and alter emotional experiences and expressions in order to achieve optimal

⁸ Nurul Hafizah, "Emotion Regulation Difficulties as a Mediator in Islamic Religious Coping for Problematic Internet Use," *Journal An-Nafs Kajian Penelitian Psikologi*, 2023, <https://doi.org/10.33367/psi.v8i2.4310>.

⁹ Yulia Fitriani, "Validasi Modul Pelatihan Regulasi Emosi Untuk Siswa SMP," *Jurnal Bimbingan Dan Konseling Ar-Rahman*, 2024, <https://doi.org/10.31602/jbkr.v10i1.14699>.

¹⁰ Ferawati Ferawati and Amalia Rahmandani, "Hubungan Antara Pemaafan Diri Dengan Regulasi Emosi Pada Anak Didik Lembaga Pembinaan Khusus Anak (Lpka) Kelas I Kutoarjo Dan Kelas Ii Yogyakarta," *Jurnal Empati*, 2020, <https://doi.org/10.14710/empati.2019.26498>.

adaptation to the environment. Emotion regulation strategies are considered an important competency in supporting mental health, social relationships, as well as academic and work performance. Gross distinguishes two main strategies in emotion regulation: cognitive reappraisal and expressive suppression. Cognitive reappraisal refers to a change in the way of thinking about an event that causes emotions to become more adaptive, while expressive suppression is an effort to suppress emotional expressions that arise.¹¹ Studies show that reappraisal strategies are more effective than suppression, as they are associated with higher psychological well-being and a reduced risk of emotional disorders such as depression and anxiety.¹²

In addition, the mindfulness approach has received widespread attention as an emotion regulation strategy that is based on full attention to the present moment without judgment. Mindfulness not only helps individuals accept emerging emotions, but also improves self-awareness, psychological flexibility, and impulse control.¹³ Fluja-Contreras et al. found that mindfulness-based interventions and psychological flexibility training have a positive effect on reducing emotional reactivity and strengthening individual psychological resilience, including in the context of parenting and education.¹⁴

Within the framework of interventions, modern psychology uses therapeutic approaches such as Cognitive Behavioral Therapy (CBT) and Acceptance and Commitment Therapy (ACT) to help individuals manage negative emotions, particularly those related to stress, trauma, or anxiety disorders. CBT focuses on identifying negative thought patterns that cause dysfunctional emotions, then replacing them with more rational and healthy thinking. While ACT emphasizes acceptance of difficult emotions and commitment to actions that are in accordance with the individual's life values. Research by Anandiva shows that CBT-based interventions significantly improve adolescents' ability to manage anger through structured emotion regulation strategies.¹⁵

Psychology also highlights the role of environmental and social factors in shaping the ability to regulate emotions. Positive social support from family, peers, and teachers has been shown to strengthen the capacity for emotional regulation, on the contrary, low emotional validation actually increases susceptibility to psychological problems.¹⁶ Thus, the regulation of

¹¹ James J Gross, "The Emerging Field of Emotion Regulation: An Integrative Review," *Review of General Psychology* 2, no. 3 (1998): 271–99.

¹² Brandon K Hayes et al., "Emotion Regulation Reduces Negativity Bias and Enhances Mnemonic Discrimination in Depression," 2022, <https://doi.org/10.31234/osf.io/6jn5w>.

¹³ John Carlo Maturan et al., "Assessing Student Satisfaction with Student Leaders' Performance," *Journal of Educational Research and Practice* 2, no. 3 (November 4, 2024): 217–36, <https://doi.org/10.70376/jerp.v2i3.204>.

¹⁴ Juan M Fluja-Contreras, Azucena García-Palacios, and Inmaculada Gómez, "Parenting Intervention for Psychological Flexibility and Emotion Regulation: Clinical Protocol and an Evidence-Based Case Study," *International Journal of Environmental Research and Public Health*, 2022, <https://doi.org/10.3390/ijerph19095014>.

¹⁵ Nisrina Putri Anandiva, "Intervensi Regulasi Emosi Marah Berbasis Cognitive Behavioral Therapy Untuk Meningkatkan Keterampilan Regulasi Emosi Marah Pada Anak," *Guidena Jurnal Ilmu Pendidikan Psikologi Bimbingan Dan Konseling*, 2023, <https://doi.org/10.24127/gdn.v13i2.7139>; Stamatios Papadakis, "The Use of Computer Games in Classroom Environment," *International Journal of Teaching and Case Studies* 9, no. 1 (2018): 1, <https://doi.org/10.1504/IJTCS.2018.090191>.

¹⁶ Alana Siegel and Yael Lahav, "Emotion Regulation and Distress During the COVID-19 Pandemic: The Role of Childhood Abuse," *Journal of Interpersonal Violence*, 2021, <https://doi.org/10.1177/08862605211021968>.

emotions is not only an intrapersonal process, but is also greatly influenced by social context and interpersonal relationships.

In the context of education, emotion regulation strategies have been widely implemented through school-based intervention programs such as emotional awareness training, social-emotional learning (SEL), and individualized counseling. Annisa showed that students who were systematically trained in emotion regulation showed increased concentration, impulse control, and decreased aggressive behavior in the school environment. This shows that the application of the right psychological strategy has a direct impact on the learning process and the development of students' personalities.¹⁷

With an evidence-based scientific approach and the support of both quantitative and qualitative methodologies, modern psychology has developed a strong conceptual and practical framework for understanding and improving the regulation of emotions. However, this approach is generally secular and does not pay attention to the spiritual and moral aspects of the process of emotion regulation, so at this point integration with religious perspectives becomes very important for the educational context in religious countries such as Indonesia.

3. Similarities and Differences in Emotion Regulation in Islamic Religious Education and Modern Psychology

The approach to emotion regulation in Islamic education and modern psychology has significant similarities and differences, reflecting the way in which each discipline understands and deals with emotions.

3.1 Equation

- a. **Goal of Improving Well-Being:** Both Islamic education and modern psychology have the same goal, which is to improve the well-being of individuals. Both strive to help individuals manage their emotions in a positive way, so as to achieve a more balanced and fulfilling life.¹⁸ In Islamic education, well-being is not only seen from the psychological aspect, but also from the spiritual and moral dimensions, which include the individual's relationship with God and others.
- b. **The Importance of Emotional Awareness:** Both approaches emphasize the importance of emotional awareness as an initial step in the regulation of emotions. In modern psychology, emotional awareness helps individuals to recognize and understand the emotions they are experiencing, whereas in Islamic education, this awareness also includes understanding the moral and spiritual values underlying those emotions. This awareness becomes the basis for individuals to take appropriate action in managing their emotions.
- c. **Influence of Social Environment:** Both recognize that the social environment plays an important role in the regulation of emotions. In modern psychology, social support is considered a factor that can strengthen an individual's ability to manage

¹⁷ Aulia Annisa, "Pelatihan Regulasi Emosi: Mengembangkan Intervensi Untuk Meningkatkan Regulasi Emosi Pada Anak," *Tin Terapan Informatika Nusantara*, 2023, <https://doi.org/10.47065/tin.v4i3.4214>.

¹⁸ Mahisha Rifdatia Prasetya, "Pelatihan Regulasi Emosi Sebagai Strategi Meningkatkan Kemampuan Remaja Dalam Mengelola Emosi Negatif," *Jiip - Jurnal Ilmiah Ilmu Pendidikan*, 2023, <https://doi.org/10.54371/jiip.v6i12.2432>.

emotions. Meanwhile, Islamic education emphasizes the importance of good social interaction and harmonious relationships within the community as part of character and moral development.

3.2 Difference

- a. Theoretical Approach: Modern psychology tends to use empirical and research-based approaches to develop emotion regulation techniques, such as cognitive reappraisal and mindfulness. In contrast, Islamic education emphasizes more on moral and spiritual principles enshrined in the Qur'an and Hadith, such as patience (sabr) and gratitude (shukur), as a way to manage emotions.¹⁹ This approach creates a more holistic framework in Islamic education, which integrates psychological and spiritual aspects.
- b. Focus on Emotion Control: In modern psychology, emotion regulation often focuses on controlling and managing negative emotions to improve psychological well-being. On the other hand, Islamic education focuses not only on the control of negative emotions, but also on the development of positive emotions through spiritual and moral practices, which aim to form the character of the individual.²⁰ Thus, Islamic education teaches individuals not only to manage emotions, but also to develop positive emotions that can strengthen social and spiritual relationships.
- c. Intervention Methods: Modern psychology uses a variety of evidence-based intervention methods, such as cognitive behavioral therapy (CBT) and emotion regulation training, designed to improve an individual's emotion regulation skills. Meanwhile, Islamic education relies more on an educational approach that integrates religious teachings with daily practice, such as teaching moral and spiritual principles in the context of daily activities.²¹ This creates a more integrated and comprehensive approach to Islamic education.

Overall, despite similarities in goals and some basic principles, the approach to emotion regulation in Islamic education and modern psychology has striking differences in terms of theory, focus, and intervention methods. Understanding these two approaches can provide deeper insights into how individuals can manage their emotions effectively and holistically.

4. Education Implications: Integration Opportunities and Implementation Strategies

Findings from the study of emotion regulation in the perspective of Islamic education and modern psychology show that the integration of these two approaches provides a great opportunity in designing a more holistic and transformative educational model. Both offer strengths of their own: modern psychology provides an evidence-based and objectively measurable strategy for emotion regulation, while Islamic education offers spiritual and moral values that form the foundation of students' ethics and character. Therefore, the integration of the two can create a complete approach to emotion regulation, combining cognitive, affective, and spiritual aspects, which is highly relevant for education in a religious and multicultural Indonesia.

¹⁹ Norhafizah Maarof, "Hubungan Antara Regulasi Emosi Dan Penglibatan Murid Di Dalam Kelas," *Malaysian Journal of Social Sciences and Humanities (Mjssh)*, 2023, <https://doi.org/10.47405/mjssh.v8i7.2401>.

²⁰ Annisa Putri Dimas, "Hubungan Kelekatan Orang Dewasa Dengan Regulasi Emosi Pada Masa Dewasa Awal," *Peshum*, 2023, <https://doi.org/10.56799/peshum.v2i6.2388>.

²¹ Fitriani, "Validasi Modul Pelatihan Regulasi Emosi Untuk Siswa SMP."

One of the real implications is the development of a values-based and scientific curriculum, where character education materials not only include moral norms or religious teachings, but are also complemented by psychological emotion management strategies, such as cognitive reappraisal, mindfulness, and self-awareness training. For example, in Islamic Religious Education (PAI) learning, teachers can associate the concept of patience with breathing exercises or self-reflection which is also known in psychology as a relaxation technique or emotion labeling. Annisa showed that school-based emotion regulation training that combines religious values and psychological techniques has a positive impact on students' emotional balance and reduces interpersonal conflicts in the classroom.²²

Furthermore, training for teachers and counselors is a key implementation strategy in this integration. Teachers not only play the role of delivering teaching materials, but also as role models in regulating emotions. For this reason, they need to be equipped with an understanding of emotion regulation techniques derived from modern psychology as well as the skills to align them with Islamic teachings. This training can be provided through workshops based on emotional and spiritual competence, as was done in a study by Lutfianawati, who found that teachers who are equipped with emotional regulation training are more effective at guiding students emotionally and spiritually.²³

Another implication is the importance of involving the role of families and communities in implementation strategies. In Islamic education, the family is the first madrasah, and values such as patience, gratitude, and manners in socializing are instilled from an early age at home. Effective educational interventions need to strengthen communication between schools and families so that emotion regulation practices can run consistently. Programs such as spiritual- and psychology-based parenting seminars can be a bridge to strengthening these values. Bowen emphasized that the success of emotion regulation depends heavily on synergy between the individual and his or her environment, including social support from the family and community.²⁴

In addition, the use of educational technology can also support the implementation process. The development of interactive digital media that teaches emotion regulation techniques with a religious-spiritual approach can reach more students, especially in the post-pandemic period. Technology can be a means of strengthening distance learning that still pays attention to the affective and spiritual aspects of students. Salsabila et al. mentioned that the involvement of technology in PAI learning can increase motivation and learning effectiveness, including in the development of emotional intelligence.²⁵

Finally, a continuous evaluation of these integrative programs is indispensable to ensure their effectiveness and relevance in real-world contexts. Further research can be directed at the development of school-based intervention models that measure the impact of spiritual-

²² Annisa, "Pelatihan Regulasi Emosi: Mengembangkan Intervensi Untuk Meningkatkan Regulasi Emosi Pada Anak."

²³ Dewi Lutfianawati, "Pelatihan Regulasi Emosi Pada Mahasiswa Baru," *Jurnal Kreativitas Pengabdian Kepada Masyarakat (Pkm)*, 2023, <https://doi.org/10.33024/jkpm.v6i9.10857>.

²⁴ Bowen, "Document Analysis as a Qualitative Research Method."

²⁵ Unik Hanifah Salsabila et al., "Analysis of Technology Involvement in Islamic Religious Education Learning," *Borneo Educational Journal (Borju)*, 2023, <https://doi.org/10.24903/bej.v5i1.1167>.

psychological integration on students' emotional well-being and academic performance. With a structured and systematic approach, education is not only a means of knowledge transfer, but also a means of forming a mature soul emotionally, morally, and spiritually.

CONCLUSION

This study concludes that emotion regulation is an essential skill in education that has a direct impact on psychological well-being, academic performance, and character formation of students. A comparative study of Islamic education and modern psychology reveals that both have a similar goal, namely to improve the individual's ability to manage emotions in a healthy and adaptive manner, but differ fundamentally in theoretical approaches, intervention strategies, and value orientation.

Islamic education integrates spiritual values such as patience, gratitude, and tawakkal as the foundation for transcendental and moral-based regulation of emotions. In contrast, modern psychology relies on evidence-based techniques such as cognitive reappraisal, mindfulness, and cognitive behavioral therapy that are empirical and individualistic. This difference actually opens up significant integration opportunities in the development of more holistic and contextual educational strategies.

The practical implication of these findings is the need to develop integrative-based emotion regulation intervention programs, which not only integrate modern psychological strategies, but also instill Islamic spiritual values as the foundation of character. Teachers and counselors need to be provided with training that aligns scientific and religious approaches, and involves the active role of families and communities as supporters of the emotional education ecosystem. In addition, the use of technology in emotion-based learning can expand the reach of emotional education with spiritual nuances.

Thus, the integration of Islamic education and modern psychology in the management of emotions not only answers the needs of students in facing the psychological challenges of modern times, but also strengthens their spiritual and moral dimensions. This study recommends the development of integrative emotion regulation models in modern Islamic education curricula, as well as follow-up studies to test the effectiveness of the implementation of such strategies in various educational settings.

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