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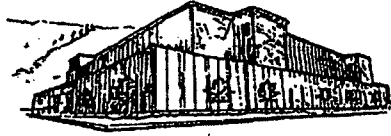
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THE ROLE OF ISLAMIC EDUCATIONAL VALUES IN DEVELOPING
EMOTIONAL INTELLIGENCE SKILLS

by

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Presented in partial fulfillment of requirements

for the degree of

Master of Education

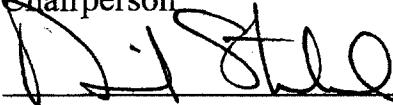
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Curriculum and Instruction

The Role of Islamic Educational Values in Developing Emotional Intelligence Skills

Chairperson: Darrell Stolle 

This research discussed Emotional Intelligence components in Islamic education philosophy which is based on the Qur'an and the Sunnah and the possibility for implications of Emotional Intelligence theory in the curriculum. Emotional Intelligence components are identified in the Qur'an and the Sunnah with justifications on their use in curriculum that is based upon Islamic teachings. The researcher found out a strong support of Emotional Intelligence skills in the Islamic sources which indicates the possibility to integrate Emotional Intelligence theory into educational system.

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Chapter 1

Emotional Intelligence

Emotional Intelligence is the process of learning to understand our own emotions (self-awareness), learning to understand the emotions of others (empathy), gaining proficiency in positive emotional responses in oneself and the ability to motivate oneself rather than waiting on direction or discipline from others (self-management), and recognizing and accepting the emotional responses of others (social awareness and relationship management). Salovey and Meyer, (1990) summarized these four components as:

1. Self - Awareness: Observing yourself and recognizing a feeling as it happens.
2. Self-Management: Handling feelings so that they are appropriate; realizing what is behind a feeling; finding ways to handle fears and anxieties, anger, and sadness.
3. Empathy: Sensitivity to others' feelings and concerns and taking their perspective; appreciating the differences in how people feel about things.
4. Social Awareness and Relationship Management: Managing emotions in others; social competence and social skills.

The last decade witnessed a widespread use and recognition of Emotional Intelligence in the academic institutions, work places, journal articles, and media. In fact, Emotional Intelligence is a product of many researches beginning in the early 1990s that emphasize on emotions and intelligences. Goleman (1995) found that success in many areas of life

depends on emotional skills as much as on cognitive capacities, and this can be depicted as shown in figure 1.

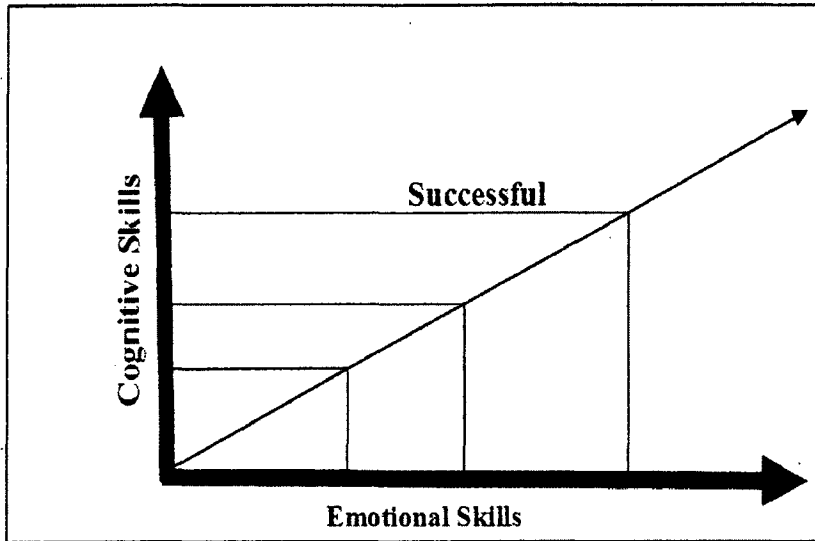


Figure 1

Goleman also described those who are emotionally intelligent as being more motivated, self-aware, self-confident, and socially skilled. In addition to self awareness and self control, Emotional Intelligence encourages the ability to get along well with others. Getting along with others implies an ability to listen, to communicate, to accept feedback, and to empathize with different points of view.

Emotional Intelligence use in Education:

Over the past several years, Emotional Intelligence has received much attention as a factor that is potentially useful in education and as a result, educators implemented Emotional Intelligence programs to create a more positive, engaging learning environment. The ability to listen, to communicate, to accept feedback, and to empathize with different points of view are factors in the heart of the learning process. Salovey and

Mayer (1990) linked these and other factors to initiate the term Emotional Intelligence in the United States academic textbooks. Salovey and Mayer (1997) brought attention to Emotional Intelligence in academic areas. Through relevant teaching and meaningful learning, we can help students gain insight into their own Emotional Intelligence which can help students learn to actually increase their levels of emotional understanding. Benefits of introducing Emotional Intelligence in academic curriculum result in higher academic performance, improved social skills, less school violence, and a greater sense of self-worth. The significance of an Emotional Intelligence curriculum appears to be more vital as we face nearly overwhelming problems of poverty, violence, racism, and selfishness. In order to grow and survive as a culture, our children have to learn to reach their full human potential. They need to be equipped with tools to grow strong in spite of the negativity that surrounds them. They need strategies to manage themselves and this can be achieved through Emotional Intelligence (Salovey & Mayer, 1997).

Islamic education and Emotional Intelligence

In general, religious beliefs and practice contribute substantially to the use and development of Emotional Intelligence. Religions focus on the capacity of their followers to be sensitive to others and express emotions wisely. This research focuses on Islamic education philosophy and highlights the common ground between Islamic values and Emotional Intelligence. Islamic principles have much to offer to the use and development of Emotional Intelligence. For example, in chapter 3, verses 133-134 of The Qur'an, there are references to empathy and self-control, "And march forth in the way (which

leads to) to forgiveness from your Lord, and for Paradise as wide as are the heavens, prepared for Al-Muttaqun.”; “Those who spend (freely), whether in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves Al-Muhsinun (the good-doers)”. Because Emotional Intelligence components are so present in The Qur’an, there is much to offer. Islamic countries that consider Islamic education philosophy their main source will benefit from this work by integrating Emotional Intelligence skills in their curriculum within an Islamic philosophy framework. In doing so, they will develop techniques that improve Emotional Intelligence skills in students to create a more positive, engaging learning environment. The Sunnah has ample resources that support Emotional Intelligence skills. For example, empathy can be seen in a statement by the Prophet Mohammad (PBUH) which states that: "None of you truly believes until he wishes for his brother (Muslims call each other brother/sister) what he wishes for himself." And in self-control and self-management, the prophet said: "Powerful is not he who knocks the other down, indeed powerful is he who controls himself in a fit of anger." (From the Hadith collections of Bukhari, Muslim, Tirmidhi and Bayhaqi.)

Significance of the Research / Utilizing EI in Islamic Education:

The sharing of this research is accomplished by the following:

- Inform the educational community in the Islamic world about the relationship between Emotional Intelligence and Islamic values which is not academically searched so far.
- Facilitate the inclusion of Emotional Intelligence skills in curriculum through The Qur’an and The Sunnah where Islamic educational philosophy is used by curriculum developers in Islamic countries.

Research Questions:

In order to assist educators to build a curriculum that improves students' learning and decreases conflict, the foundation for promoting Emotional Intelligence within Islamic philosophy will be explored. In the process, the following questions will be addressed:

- What examples aspects of Emotional Intelligence are supported by Islamic values from The Qur'an and The Sunnah?
- What teachings of The Qur'an and The Sunnah support empathy?
- What teachings of The Qur'an and The Sunnah support self -awareness?
- What teachings of The Qur'an and The Sunnah support self -management?
- What teachings of The Qur'an and The Sunnah support social awareness and relationship management?
- How can the curriculum reflect these findings?

Definition of terms:

Emotional Intelligence is being able to monitor our own and others' feelings and emotions, to discriminate among them, and to use this to guide our thinking and actions (Salovey & Mayer, 1990). An emotionally intelligent person is skilled in four areas: identifying, using, understanding, and regulating emotions (Salovey & Mayer, 1993). According to Goleman (1995) Emotional Intelligence consists of five components: knowing our emotions (self-awareness), managing them, motivating ourselves, recognizing emotions in others (empathy), and handling relationships.

Islamic Education is a comprehensive educational system to educate children based on the philosophy, rationales, goals, and methods of Islamic view. Islamic education goals can be summarized in three main goals: worshipping Allah (Arabic for God) alone, building a healthy human personality, and developing and attaining the best levels for society and teaching the individual a practical, behavioral education (Yaljan, 1991).

The Qur'an: (also known as Koran) is the Islamic holy book of Allah. Muslims believe that The Qur'an is the literal word of God, revealed to the Prophet Muhammad over a period of 23 years. The Qur'an consists of 114 suras (chapters) with a total of 6,236 ayats (verses). The Qur'an retells stories of many of the people and events of the Jewish and Christian Bibles, although it differs in many details. Well-known Biblical characters such as Adam, Noah, Abraham, Moses, Jesus, Mary, and John the Baptist are mentioned in The Qur'an as Prophets of Islam (Syed, 1998). The Qur'an is written in Arabic and is the principle source of information of every Muslim's faith and practice. It deals with all subjects that concern us as human beings including wisdom, doctrine, worship, and law. The Qur'an's basic theme is the relationship between Allah and His creatures. At the same time, the Qur'an provides guidelines for a just society, proper human conduct and equitable economic principles (Maudoodi, 1990).

The Sunnah (Hadith) is the sayings and acts of the Prophet Muhammad (PBUH). This is the second highest source of Islamic law, next to The Qur'an. The Sunnah is considered a practical translation of The Qur'an. Muslim believers abide by The Sunnah and consider it the essence of the religion that complement The Qur'an and not to be questioned. Early Muslim scholars documented the sayings of Prophet Mohammad

(PBUH) in many books (e.g., Sahih Al-Bukhari and Sahih Muslim and many others) based on precise standards to ensure the accuracy of transferring the Prophet's Hadith.

Methodology

A modified grounded theory using deductive content analyses process will be employed. The theory begins with a research situation. Within that situation, a general topic will be identified, followed by attempts to gather comprehension information about the topic. Once the core concept or concepts are identified and integrated, the key aspect of the theory is revealed. The intention is to implement this method which requires prolonged critical reading of the Islamic scriptures to examine them thoroughly in order to explain how the Qur'an and the Sunnah texts support Emotional Intelligence skills.

Data collection, note-taking, coding and memoing occur simultaneously by reviewing the resources of fundamentals of Islamic education encountered by the Holy Qur'an and the sayings of Prophet Mohammad (PBUH) as documented in The Sunnah, including Sahih Al-Bukhari and Sahih Muslim. The research method will involve collecting selected texts from the Qur'an and the Sunnah that contain Emotional Intelligence skills and then classifying them according to the categories and components of Emotional Intelligence.

CHAPTER 2

LITERATURE REVIEW

Background and Original Conceptualizations

The theory of Emotional Intelligence is a result of several studies in the area of intelligence. Many explorations in the area of intelligence established a foundation for the development of the Emotional Intelligence theory. In the early 1900s, the realm of education witnessed a widespread interest in the area of intelligence. During that time, several researches developed the idea that there was more to the realm of intelligence than academic ability. Educational theorists began to speculate that certain abilities other than academic intelligence contributed to the expected success in life.

One of the first theorists to introduce the idea of different types of intelligences was Thorndike (1920). Thorndike proposed that social intelligence-- the ability to understand others and act wisely in human relations was in itself an aspect of a person's Intelligence Quotient (IQ). IQ is a number expressing a person's score on a test measuring his/her intelligence.

Howard Gardner (1983), in his work on multiple intelligences, introduced the concept of personal intelligence. This concept declared that understanding oneself and others and the ability to use that understanding is needed to facilitate social interactions. Interpersonal and intrapersonal intelligence, according to Gardner, provide ways of knowing that are valuable life skills.

At the same time, Sternberg (1985) played the role of presenting a unified framework for the theory of intelligence. Sternberg's efforts were intended to encompass all of the conflicting and competing theories at that time, and to show the harmonizing nature of these theories in order to advance the field of intelligence. In his book, *Beyond IQ*, Sternberg concluded that social intelligence is both distinct from academic abilities and a key part of what makes people do well in the practicalities of life. For example, in workplaces, social intelligence enables the type of sensitivity that allows managers to pick up subtle messages. Accordingly, Thorndike and others supported the conception that there is more to intelligence than IQ continued to develop even when faced with firm opposition by the majority of intelligence theorists. (Goleman, 1995)

Also, there were other theories that facilitated development of Emotional Intelligence theory. Mayer (2001) justified the emergence of the Emotional Intelligence construct partially to the emergence and evolution of research in cognition and affect, which became popular in the late 1970s. Also, Mayer (2001) cited several key articles that brought emotions research to the attention of behavioral theorists. He mentioned the idea of Isen, Shalder, Clark, & Karp (1978) which proposed a cognitive loop that established relations between cognition and mood. Another conception by Ajzen and Fishbein (1974) informed that attitudes are produced from three factors: cognition, affect, and behavior. These factors interact to control how one will respond to various motivations.

Many theorists as well as Thorndike (1920), Gardner (1983), Sternberg (1985) cultivated the ideas from which Emotional Intelligence developed. Salovey and Mayer (1990) initiated the term Emotional Intelligence in the United States academic curricula.

First, they proposed Emotional Intelligence as “the subset of social intelligence that involves the ability to monitor one’s own and other’s feelings and emotions, to discriminate among them and to use this information to guide one’s thinking and actions” (p. 189). This definition incorporates the ideas of Thorndike, Gardner, and others into a consistent list of abilities that represent the Emotional Intelligence construct.

The conception of Emotional Intelligence theory enjoyed limited attention in the academic and professional literatures. Then, Daniel Goleman in 1995 published a well-known book called *Emotional Intelligence: Why it can matter more than IQ*. This was the first book on the subject that made the term Emotional Intelligence popular in the corporate field, as well as creating further interest in the area of academics. Goleman's book explained the concept of Emotional Intelligence based on Salovey and Mayer's (1990) original theory. Goleman's argues that emotional intelligence is equal to, if not more valuable, than IQ as an important sign of one's professional and life success.

Emotional Intelligence and Education:

The responsibility of educators was always to teach students and ensure they achieve the highest academic standards. Our assumption is that once students have mastered the curriculum, they will be successful in their life. However, in the light of the overwhelming societal dilemmas and behavior problems in schools, we are beginning to realize the importance of integrating certain skills that enable students to know themselves and others, empathize for others, and manage themselves and their social relationships. Emotional intelligence is made up of such skills, and most of these skills can be improved through education. (Salovey & Mayer, 1997)

The importance of teaching Emotional Intelligence can be summarized in the following major purposes: decrease of the degree of societal problems, increase of self-success, and development of one's emotional identity. Part of this research work is to deal with this issue by thoroughly identifying Emotional Intelligence components within Islamic philosophy and then follow with examples that integrate Emotional Intelligence in education.

Therefore, Emotional Intelligence with its many components forms a practical program and an essential solution for the societal problems as well as individual problems. Emotional Intelligence promotes higher social interaction, involvement and positive attitudes toward peers and partners. Integration of Emotional Intelligence skills is supported and logical for its high standard results such as decrease in degree of aggression and negative social and self attitudes and views. Teachers should become aware and professionally trained to apply Emotional Intelligence in their classrooms and grab students' attentions to these life-long skills. Self issues are also important as well as social issues in Emotional Intelligence and its integration in curriculum because the social view explodes out of one's self- perception.

Emotional Intelligence makes a difference in education and there is evidence that shows programs that promote social and emotional learning/ EI are effective. For example, Ciarrochi, Forgas, and Mayer (2001) provided the following exemplary programs where Emotional Intelligence is integrated successfully.

1. The Child Development Project (CDP) focuses on creating schools in which children feel part of a caring community of learners. In the classroom, children learn the skills of Emotional Intelligence, how to cooperate on academic tasks, and how to develop self-

control. This is complemented by schoolwide community-building activities to promote a sense of bonding and parent involvement activities to build family-school partnerships. Results from experimental studies over many years included program-related improvements in substance use, social skills, and the degree to which students felt their school was a community (Battistich, Schaps, Watson, Solomon & Lewis, 2000).

2. A program with similar emphases, the Seattle Social Development Project, not only found positive results in more than a decade of research in such factors as discipline and substance abuse, but also found that how involved teachers were in implementing the program could predict students' actual classroom involvement, reinforcement for involvement, and higher student bonding to their school (Abbott, O'Donnell, Hawkins, Hill, Kosterman & Catalano, 1998).

In conclusion, teaching Emotional Intelligence appears to be a key factor for major change to occur in our educational system. This change can only occur if school, society, parents, and government all realize the importance of the integration of Emotional Intelligence in schools and the valuable results and solutions it represents. Teaching Emotional Intelligence will result in higher academic achievement, mature social attitudes and efficient self-views.

CHAPTER 3

EMOTIONAL INTELLIGENCE AND ISLAMIC IDEALS IN THE QUR'AN AND THE SUNNAH

The holy Qur'an and the Sunnah included many verses and Hadiths that indicate and promote obviously for the four Emotional Intelligence skills: self-awareness, self-management and self-control, empathy, and social awareness and relationship management. In this chapter, selected the Qur'an verses and Hadiths that support combined or individual Emotional Intelligence components will be presented together with their respected interpretations.

Self-Awareness:

The Qur'an and the Sunnah included verses and Hadiths that encourage individuals to become aware of themselves, knowledgeable of their emotions, and to completely recognize their feelings. We select several verses that support self-awareness:

1. The holy Qur'an in chapter 51 verse 21 says: "and also in yourselves. Will you not then see." This means in Arabic a call for the individual to think deeply of himself and dive into his mind to explore the real creature beyond and to become aware of what he needs and how he feels toward other things. This recognition of emotions will then lead to the self-control and the control of emotions and their out-bursts.
2. In another verse in chapter 13 verse 11 the holy Qur'an emphasizes that change begins from within, "Verily! Allah will not change the good condition of a people as long as

they do not change their state of goodness themselves by committing sins and by being ungrateful and disobedient to Allah.”

In addition, Prophet Mohammad (PBUH) calls Muslims to understand their emotions. He encourages them to control their negative feelings, but to wisely express positive feelings. Below are selected supporting texts from the Sunnah that support Emotional Intelligence skills:

"Narrated by Anas bin Malik: a man was with Prophet Mohammad (PBUH) when another man passed by and the former said: O Messenger of Allah! I love this man. Allah's Messenger asked, "Have you informed him?" He said, "No." Allah's messenger then said, "Tell him that you love him." So he went up to the man and said to him, "I love you for the sake of Allah;" and the other replied "May Allah, for whose sake you love me, love you" (Ad-Dimashqi, 1998). This story revealed to us how the prophet of Islam teaches his followers the emotional literacy and how he calls them to recognize their emotions and to truly express them.

Self-Management/ Self-Control:

Self-management and self-control are essential components of Emotional Intelligence, and they require intensive training and practice for a long period of time in order to gain that ability. For example, Goleman (1996) emphasized anger controls one of the self-control functions that requires high degree of patience and deep exploration of one's Emotional Intelligence.

The Qur'an indicates on the importance of controlling anger in many places. For instance, the Qur'an says: "So whatever you have been given is but a passing enjoyment for this worldly life, but that which is with Allah (paradise) is better and more lasting for those who believe (in the Oneness of Allah Islamic Monotheism) and put their trust in their Lord (concerning all of their affairs). And those who avoid the greater sins, and Al-Fawahish (illegal sexual intercourse, etc.), and when they are angry, they forgive" (Chapter 42, verse 37). In this verse, the Qur'an favored those who forgive when they are angry and that is the highest degree of controlling anger which is facing anger rationally and patiently instead of quitting.

Also, the Qur'an says: "The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e., Allah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend" (Chapter 41, verse 34). Here the Qur'an teaches Muslims that whenever they are faced with one who treats them horribly or badly, they must treat him back with a better treatment that so he will become a very close friend as a result of that treatment.

In addition, the Qur'an says: " Those who spend [in Allah's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves Al-Muhsinun (the good doers)" (Chapter 2, verse 134). Here as well the Qur'an describes those who give charity, and repress their anger and forgive others as good doers that others learn from them. The Qur'an favored the self-controlled people for their ability to control. This is also a call to control anger and bursts that affect people negatively if not controlled and repressed.

In the Sunnah, "Narrated (Abu Huraira): Allah's Messenger (PBUH) said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger" (Hadith No. 2041). In this Hadith, the Prophet gives his followers a rule that being powerful and strong doesn't mean being a perfect person, but perfect and powerful are those who control their anger. This is another promotion for anger control and overall control of emotions.

And, "Narrated (Abu Huraira): A man said to the prophet (PBUH), "Advise me!" The Prophet (PBUH) said, "Do not become angry and furious." The man asked (the same) again and again, and the Prophet (PBUH) said in each case, "Do not become angry and furious" (Hadith No. 2042). In this Hadith, Prophet Mohammad (PBUH) advised his followers through advising this man not to become angry and furious. In all cases the Prophet encouraged his followers to become patient and to get rid of being angry, nervous, and furious.

Empathy:

The Qur'an and the Sunnah include many verses and sayings that focus on empathy and social awareness. For example, Prophet Mohammad (PBUH) says: "Narrated Numan bin Bashir: Allah's Messenger (PBUH) said, "The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs is afflicted, the whole body responds to it with wakefulness and fever" (Hadith No. 224). This Hadith says that Muslims are akin to a living person. When he feels pain in one of his eyes, for example, his entire body feels it. When he suffers from a headache,

he feels its pain throughout his body. So, this Hadith describes the normal situation that Muslims should be in, to care for one another and keep empathy between themselves.

Also, the Prophet says: "Narrated Anas: Allah's Messenger said: "No one is a true believer until he desires for his brother what he desires for himself." (Hadith No. 236) This Hadith deals more comprehensively with the subject discussed in the previous Hadith. When a Muslim likes the same thing for other Muslims which he does for himself, then he will be obviously entertaining goodwill for his fellow Muslims. When Muslims adopt this attitude at the community level, no Muslim will be an enemy of the other. In fact, each Muslim would then be a well-wisher and helper of other Muslims. So, this Hadith encourages the feelings of society and empathy for others into Muslims attitudes.

Here is a story in Sahih Al-Bukhari "Narrated Jabir bin Abdullah: A funeral procession passed in front of us and the Prophet (PBUH) stood up and we too stood up. We said, "O Allah's Messenger, this is the funeral procession of a Jew." He said, "Whenever you see a funeral procession. You should stand up." (Hadith No. 667) and in another version of this Hadith the Prophet said: "Isn't it a soul!" and this is an exclamation question to ensure respect of others from whatever religion they might be. This story indicates obviously how the Prophet of Islam teaches his followers empathy for others even if they belong to another race, religion, or faith. He clarified for them what empathy means because they were thinking that empathy was only with ones that belong to Islam, but he ensured that respect is for all funerals. Here is a logical question, if one is required to show this much empathy even for the dead, what about the living! It

is a clear message to build human relationships that respect the common bonds between all cultures.

Social-Awareness and Relationship Management:

The Qur'an says: "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)" (Chapter 49, verse 13). In this verse, The Qur'an explained for its believers that people were created from male and female (Adam and Eve) and created many different colors, races, and faiths from them for a purpose. This purpose is to get to know each other and live along with each other. Also, it makes a clear rule that the best to Allah is the most righteous, so the judgment was by their deeds not colors or races which encourages Muslims to have relationships with all human beings.

In The Sunnah, The Prophet says: "Narrated Al-Bara bin Azib: Allah's messenger (PBUH) commanded us to do seven things and forbade us seven. He ordered us to visit the sick; to follow funeral processions; to respond to a sneezer with Yarhamuka-Allah (May Allah has mercy on you) when he says Al-hamdulillah (Praise be to Allah), to help the oppressed and to help others to fulfill their oaths, to accept invitation and to give currency to the salutations..." (Hadith No. 239) In this Hadith is a call to many deeds that support social awareness, empathy and relationship management. To visit sick people is to have empathy for others, and to follow funeral procession is to be socially aware and also empathetic, and to respond to a sneezer, help the oppressed and help others fulfill

their oaths are all social responsibilities that teach people all social skills. Also, accept invitations and give currency to the salutations are all social responsibilities that Muslims are required to take care of.

The Qur'an, in addition, says: "Those who join together those things which Allah hath commanded to be joined hold their Lord in awe, and fear the terrible reckoning." (Chapter 13, verse 21) This verse calls for contacting others and keep in touch through asking, empathy and relationship management.

The Prophet also says: "Narrated Abdullah bin Amr: A man asked the Prophet (PBUH): "Whose Islam is good or what sort of deeds (or what qualities) of Islam are good." The Prophet replied, "To feed (others) and to greet those whom you know and those whom you do not know." (Hadith No. 12) In this Hadith Prophet tells that a perfect Muslim is that who feed others (invite them) and greet others (call, congratulate and greet in occasions and salute passers by) whether one knows or not. This is another call to become outgoing and friendly person who knows how to relate to others.

Chapter 4

How can curriculum reflect Emotional Intelligence through the Qur'an and the Sunnah - The Model

The challenge is: How do those Islamic ideals get translated into action? As part of our work to infuse Emotional Intelligence, into comprehensive school reform throughout the use of Islamic education, we have identified several practices. These practices are based on The Qur'an and The Sunnah and they can be used by an individual teacher, by an administrator, or ideally by all the stakeholders in the school.

Tools that assist schools to implement Emotional Intelligence to create a more positive, engaging learning environment to help schools meet their social, emotional, and academic goals can be either through:

- Proven curriculum to teach social and emotional skills, or
- By implementing instructional design that engages students intellectually and emotionally regardless of the topic studied whether science, language, math, etc.

Sample lessons for teaching selected components of Emotional Intelligence as an independent topic follow.

A. Overview

- Lesson Title Social-Awareness in the Qur'an and the Sunnah.
- Subject Social Science
- Grade Level 6th
- Lesson Developer Abdullah Al-Ghamdi

Standards—Indicators

The Saudi Arabian educational system in term 21 indicates that "support and promote for social awareness among students and cooperation, brotherhood and love in society."

Saudi Social Science Standard 1: Students will acquire the knowledge, attitudes, and interpersonal skills to help them understand and respect self and others.

Student will be able to

Indicator A. Develop a positive attitude toward self as a unique and worthy person

Indicator B. Identify and express feelings

Indicator E. Understand the need for self-control and how to practice it

Indicator K. Recognize, accept, respect, and appreciate individual differences

Indicator L. Recognize, accept, and appreciate ethnic and cultural diversity

Saudi Social Science Standard: Students will make decisions, set goals, and take necessary action to achieve goals.

Indicator A. Demonstrate a respect and appreciation for individual and cultural differences

Indicator D. Know how to apply conflict resolution skills

Summary:

In this lesson, students will be introduced to the concept of social awareness through

verses from The Qur'an and The Sunnah to help them understand and respect self and others. In addition, students will learn how to make decisions, set goals, and take necessary action to achieve goals by gaining the necessary skills to resolve conflicts. Students will be asked to work in groups in a performance task that uses social awareness as a main pillar to their success at work.

Learning Goals:

1. Development of student's social-awareness and sense of making inferences of others' feelings.
2. Achievement of proficiency in social relationships, social involvement and social thinking.
3. Gaining knowledge of social awareness vocabulary and definitions of feelings of others.
4. Ability to be productive, cooperative, empathetic, and socially sensitive.

Students' Prior Knowledge

Basic knowledge about the main components of Emotional Intelligence. Rules and requirements of how to efficiently accomplish a certain task as a team.

B. Evidence of Desired Learning

Performance Assessments

To ensure that students can identify and express feelings, they will be given a performance task that is like activities includes some pictures of faces that are showing

various feelings and The instructions of task and its rubrics will be designed by the teacher of the class.

Construct a performance task project which may reflect the following situation:

You are an employee in a company where your superior assigned you a partner to work in a project. Your partner has a habit where he prefers to work on his own. How can you use social awareness to build trust and engage your partner to work together as a team to finish the task.

Tests, Quizzes and other forms

Summative assessment:

Ask students to write a reflection paragraph about their insights, experience, and events when they offered to help, cooperate with others and how they felt.

Students will be asked to match certain indicators of social awareness that can be found in The Qur'an and The Sunnah and then compare them.

Students will be given a quiz over the meaning of social awareness and then identify certain verses from The Qur'an and sayings from The Sunnah that support the definition and can be used to improve social relations in their future workplace.

C. Procedure

Knowledge:

Declarative Knowledge: Self awareness, positive attitude toward self, ethnic and cultural diversity and differences.

Procedural Knowledge: Learn the skill of how to express feelings, and how to apply

conflict resolution skills. Group skills will be emphasized by agreeing on a goal, justifying arguments, and taking responsibility.

Engage:

Ask students the following question: How can social awareness influence your life? Brain storm students' ideas and factors that can be utilized to answer the question and reflect on their answer by including verses from The Qur'an and The Sunnah that encourage believers of Islam to practice social awareness. Here we include two incidents where social awareness plays an important role in Islam.

"God has no mercy on one who has no mercy for others." (Sahih Muslim, Hadith No. 4283). "None of you truly believes until he wishes for his brother what he wishes for himself." (Sahih Muslim, Hadith No. 64).

Interpret these Prophet's says and ask students to reflect on that.

Explore:

Ask students to read a story that illustrates the concept of social awareness. Then have them give a definition of the concept.

Here is a story in Sahih Al-Bukhari "Narrated Jabir bin Abdullah: A funeral procession passed in front of us and the Prophet (PBUH) stood up and we too stood up. We said, "O Allah's Messenger, this is the funeral procession of a Jew." He said, "Whenever you see a funeral procession. You should stand up." (Hadith No. 667) and in another version of this Hadith the Prophet said: "Isn't it a soul!" and this is an exclamation question to ensure respect of others from whatever religion they might be. This story indicates obviously how the Prophet of Islam teaches his followers empathy for others even if they belong to another race, religion, or faith. He clarified for them

what empathy means because they were thinking that empathy was only with ones that belong to Islam, but he ensured that respect is for all funerals. Here is a logical question, this is empathy with even the dead; what about alive ones! It is a clear message to build human relationships that respect the common bonds between all cultures.

Explain:

State the definition of social awareness “Managing emotions in others; social competence and social skills” Give related facts from literature that support the definition and link it with success in daily life.

Elaborate by identifying main ideas in the definition. Then state verses from The Qur’an and The Sunnah that match those stated in the definition.

The Qur’an says: "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)" (Chapter 49, verse 13). In this verse, The Qur’an explained for its believers that people were created from male and female (Adam and Eve) and created many different colors, races, and faiths from them for a purpose. This purpose is to get to know each other and live along with each other. Also, it makes a clear rule that the best to Allah is the most righteous, so the judgment was by their deeds not colors or races which encourages Muslims to have relationships with all human beings.

In The Sunnah, The Prophet says: "Narrated Al-Bara bin Azib: Allah's messenger (PBUH) commanded us to do seven things and forbade us seven. He ordered

us to visit the sick; to follow funeral processions; to respond to a sneezer with Yarhamuka-Allah (May Allah has mercy on you)' when he says 'Al-hamdulillah (Praise be to Allah),' to help the oppressed and to help others to fulfill their oaths, to accept invitation and to give currency to the salutations..." (Hadith No. 239). In this Hadith is a call to perform many deeds that support social awareness, empathy, and relationship management. To visit sick people is to have empathy for others, and to follow a funeral procession is to be socially aware and also empathetic, and to respond to a sneezer, help the oppressed and help others fulfill their oaths are social responsibilities that teach people social skills. Also, accept invitations and give currency to the salutations are social responsibilities that Muslims are required to take care of.

Question: Ask Students to come up with different verses, stories, or Prophet's sayings that can support the definition. You may also ask students to read the Hadiths that talk about empathy and social relationships development mentioned within the Hadiths.

Extending Knowledge:

Extend: Construct a performance task project which may reflect the following situation:

You are an employee in a company where your superior assigned you to work with a partner in a project. Your partner prefers to work on his own. How can you use social awareness to build trust and engage your partner to work together as a team to finish the task.

Using Knowledge Meaningfully

Application:

Examples of situations in which it might be beneficial to respond appropriately to

others' feelings and level of knowledge:

When you are trying to express an opinion, others are more likely to listen if you assess and respond appropriately to their feelings and level of knowledge.

Even if you have a different perspective on an issue (e.g., the environment, political candidates, or health care), responding with empathy when people are expressing their opinions may improve the situation, especially if they seem troubled or stressed.

Responding appropriately to others' feelings and levels of knowledge can increase the chances of successful communication with people from different cultures or backgrounds.

Examples of strategies recommended by people who exhibit the habit of responding appropriately to others' feelings and level of knowledge. In a group situation, people often are reluctant to share their feelings or level of knowledge. There are communication strategies you can use to find out what people are feeling or thinking without making them feel cornered or uncomfortable. One strategy for inviting others into conversation is to ask, "Have you ever had that kind of experience?" or "What have you found?"

When an interaction is not going well and you find yourself feeling frustrated, stop and think about whether you are reading the situation carefully and responding appropriately. Taking a break or going for a walk can give you time to think over a situation. You can then come back to it feeling more empathetic and understanding.

Body language and gestures are an important part of communication.

However, people from different cultures can interpret a gesture in very different ways.

Educating yourself on the nuances and conventions of diverse cultures will help to

enhance communication and increase your ability to accurately assess others' feelings and level of knowledge.

Try to put yourself in the other person's shoes. How might you feel if you were in his or her situation?

CASE STUDY

Case Study Objectives:

- 1- Students recognize feelings and emotions and describe them.
- 2- Students identify Emotional Intelligence Components that they should develop.
- 3- Students identify Emotional Intelligence reinforcement within the Qur'an and the Sunnah.

A fifth grade teacher divided students in Makkah Elementary School into two soccer teams, team (A) and team (B) each team consists of ten players. The game began normally, but after ten minutes all players were excited and zealous to win the game. However, the first half ended and neither teams made goals. The second half was different whereas Mohammad in team (A) made a goal in the first minute, but after five minutes Khalid in team (B) made a goal as well. That didn't last very long because Khalid in team (B) made a goal which made team (B) very happy. The game went well until Mohammad in team (A) made another goal in the last two minutes. Mohammad was excited enough to run in the field and scream happily with his team. In the other hand, team (B) felt sad and bitter. Khalid was angry that he banged Mohammad on his head. Teachers were trying to stop the fight and ended the trouble. In the next day, Mohammad and Khalid met in school but they do not talk to each other the whole week although their friends knew about it.

Teacher should thread class into groups that consist of 3-5 students to discuss this problem. Each group should present proper solutions for the problem to the whole class.

Helping Question to solve the problem:

- 1- What feelings are Mohammad and Khalid felt?
- 2- Why did Khaled behave that way, and what should he have done?
- 3- What are the skills that a person need to avoid such troubles?
- 4- What is your solution for this problem using supporting texts from The Qur'an and The Sunnah?

P.S A rubric is provided for evaluation on this activity.

Evaluation Rubric: GROUP CASE STUDY

Emotional Intelligence Skills

	LEVEL 4	LEVEL 3	LEVEL 2	LEVEL 1
Identification of the components of Emotional Intelligence	Identifies & understands all of the components of Emotional Intelligence	Identifies and understands most of the components of Emotional Intelligence	Identifies and understands some of the components of Emotional Intelligence	Identifies and understands few of the components of Emotional Intelligence
Analysis of the feelings and emotions	Insightful and thorough analysis of all the feelings and emotions	Thorough analysis of most of the feelings and emotions	Superficial analysis of some of the feelings and emotions	Incomplete analysis of the feelings and emotions
Comments on effective solutions/strategies	Well documented, reasoned and pedagogically appropriate comments on solutions, or proposals for solutions, to all issues in the case study	Appropriate, well thought out comments about solutions, or proposals for solutions, to most of the issues in the case study	Superficial and/or inappropriate solutions to some of the issues in the case study	Little or no action suggested, and/or inappropriate solutions to all of the issues in the case study
Links to the Qur'an and the Sunnah.	Excellent examples and clearly documented links to the Qur'an and the Sunnah	Good examples and clearly documented links to the Qur'an and the Sunnah	Limited examples and clearly documented links to the Qur'an and the Sunnah	Incomplete examples and clearly documented links to the Qur'an and the Sunnah
Response to Class Queries	Excellent response to student comments and discussion with appropriate content supported by the Qur'an and the Sunnah	Good response to class questions and discussion with some connection made to the Qur'an and the Sunnah	Satisfactory response to class questions and discussion with limited reference to the Qur'an and the Sunnah	Limited response to questions and discussion with no reference to the Qur'an and the Sunnah

Development of Emotional Intelligence: Standards and Indicators

- Students will acquire the knowledge, attitudes, and interpersonal skills to help them understand and respect self
- Students will make decisions, set goals, and take necessary action to achieve goals.
- Students will understand safety and survival skills.

EI components	From Qur'an and Sunnah	INDICATORS K-12
Self – Awareness	<ul style="list-style-type: none"> ▪ (Verily! Allah will not change the good condition of a people as long as they do not change their state of goodness themselves 'by committing sins and by being ungrateful and disobedient to Allah'). ▪ A man was with Prophet Mohammad (PBUH) when another man passed by and the former said: O Messenger of Allah! I love this man. Allah's Messenger asked, "Have you informed him?" He said, "No." Allah's messenger then said, "Tell him that you love him." So he went up to the man and said to him, "I love you for the sake of Allah;" and the other replied "May Allah, for whose sake you love me, love you." "Narrated by Anas bin Malik. (Ad-Dimashqi, 1998) 	<ul style="list-style-type: none"> ▪ Identify and express feelings and Emotions. ▪ Learn how to make and keep friends. ▪ Know which emotions they are feeling and why. ▪ Know the verses from the Qur'an and the Sunnah that support student's self-awareness.

Self-Management	<ul style="list-style-type: none"> ▪ In Sunnah, "Narrated (Abu Huraira): Allah's Messenger (PBUH) said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (Chapter 28, Hadith 2041) ▪ "Narrated (Abu Huraira): A man said to the prophet (PBUH), "Advise me!" The Prophet (PBUH) said, "Do not become angry and furious." The man asked (the same) again and again, and the Prophet (PBUH) said in each case, "Do not become angry and furious." (Chapter 28, Hadith 2042). ▪ 	<ul style="list-style-type: none"> ▪ Understand the need for self-control and how to practice it. ▪ Identify personal strengths and assets. ▪ Learn techniques for managing stress and conflict. ▪ Manage their impulsive feelings and distressing emotions ▪ Know the verses from the Qur'an and the Sunnah that support student's Self-Management.
Empathy	<ul style="list-style-type: none"> ▪ The Prophet says: "Narrated Anas: Allah's Messenger said: "No one is a true believer until he desires for his brother what he desires for himself." (Hadith #236). ▪ In Sahih Al-Bukhari "Narrated Jabir bin Abdullah: A funeral procession passed in front of us and the Prophet (PBUH) stood up and we too stood up. We said, "O Allah's Messenger, this is the funeral procession of a Jew." He said, "Whenever you see a funeral procession. You should stand up." (Chapter 28, Hadith 667) and in another version of this Hadith the Prophet said: "Isn't it a soul!" 	<ul style="list-style-type: none"> ▪ Recognize, accept, respect, and appreciate individual differences. ▪ Show sensitivity and understand others' perspectives. ▪ Help out based on understanding other people's needs and feelings. ▪ Know the verses from the Qur'an and the Sunnah that support student's Empathy.

Social Awareness	<ul style="list-style-type: none"> ▪ "Narrated Numan bin Bashir: Allah's Messenger (PBUH) said, "The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs is afflicted, the whole body responds to it with wakefulness and fever." (Hadith #224) ▪ Qur'an says: "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)." (Chapter 49 verse 13). 	<ul style="list-style-type: none"> ▪ Recognize, accept, and appreciate ethnic and cultural diversity. ▪ Recognize and respect differences in various family configurations. ▪ Demonstrate a respect and Appreciation for individual and cultural differences. ▪ Know the verses from the Qur'an and the Sunnah that support student's Social Awareness.
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