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## **Emotional Intelligence and its Relationship towards the Achievement in Quranic Memorisation of Tahfiz School Students in Pahang**

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### **Abstract**

The purpose of this research is to analyse the relationship between emotional intelligence and its relationship towards the achievement in Quranic memorisation of Tahfiz school students in Pahang. This research has employed the method of survey where samples were chosen using stratified random sampling involving 254 students from 4 Tahfiz schools in Pahang. The instrument used to measure students' Emotional Intelligence (EI) is the *Emotional Competence Inventory (ECI)*, while students' Quranic memorisation achievements are measured through their Al-Quran examination score. The data was analysed using the SPSS software version 23. The result of this analysis, which has used Pearson correlation, has shown that there is a positively significant relationship between emotional intelligence and Quranic memorisation achievements ( $r = 0.415, p < 0.05$ ). Meanwhile, the ANOVA two-ways analysis of the data has found that there is a significant interaction between emotional intelligence and Quranic memorisation achievements from the aspects of age [ $F = 1.608; p = 0.032$ ], place of origin [ $F = 1.742; p = 0.020$ ] and parents' income [ $F = 1.556; p = 0.037$ ]. In terms contributions, the results from the multiple regression analysis has shown that emotional intelligence contributes positively and significantly towards the students' Quranic memorisation achievements [ $t = 5.171 < 0.01$ ]. In light of these results, it warrants the need for schools, District Education Office (PPD), District Education Department (JPN) and Ministry of Education (MOE) in general to improvise the memorisation module while taking into account the previously said variables in order to improve the achievement in Quranic memorisation among students.

**Keyword** : Emotional Intelligence, Achievement in Quranic Memorisation.

### **Introduction**

Intelligence, wisdom and the strength of the mind does not determine one's success in preserving the Quran. Azyyati, Sauki dan Husin (2011) has pointed out the words of Goleman (1995) that only 20% of someone's success is attributed to their intellectual and wisdom, while the other 80% is contributed by other factors that includes Emotional Intelligence (EI). A study by Arief Hadi Prayoga (2017) has found that emotional intelligence and performance in studying are positively significant related. This has also been said in the writings of Zandi (2012). According to Yahaya (2015), students

with a low emotional intelligence may weaken their cognitive abilities, hence failing them from acquiring higher scores in their studies.

### **Problem Statement**

Memorizing the Al-Quran requires high commitment, however due to low level of emotional intelligence, only a few students have succeeded in doing so. A research by Azmil, Abdul Halim dan Misnan (2013) on 11 Tahfiz schools across the Malaysian states have found that 60% of these students have failed to complete their memorisation within the period of 6 semesters. That is also the case when Norizah (2014) discovered in her research on pre-school students that 56% of respondents have failed to memorise the quranic chapters and siupplications that were set in the syllabus. Nor Musliza (2015) concludes that because memorisation of the Quran requires a high level of commitment, only a few of these students were successful in memorising it.

### **Objectives Of Study**

This thesis is to analyse

- The relationship between Emotional Intelligence on the performance of Al-Quran memorisation of Tahfiz school students in Pahang.
- This research also measures the interaction between Emotional Intelligence on the performance of Al-Quran memorisation based on gender, age, place of origin, parents' educational background and parents' income.
- It also studies the contribution of the Emotional Intelligence on the performance of Al-Quran memorisation.

### **Literature Review**

#### **(a) Emotional Intelligence**

Emotional intelligence means the ability for the mind to think and being smart in managing and handle emotions as well as actions resulting from senses or external stimuli. According to Nurul Kholidah (2010), emotional intelligence is an intelligence that allows one to read one's own emotions and of others' to act accurately. Costa and Faria (2015) have stated that emotional intelligence is a type of social intelligence that involves the ability to control one's self emotion and of others' while drawing comparisons between those emotions as a guide to identify the way a person thinks and acts. Chan & Rodziah (2012) have defined emotional intelligence as a kind of ability to monitor and regulate self and others' emotions, differentiate between the two and manage the information in directing thoughts and action.

Batool (2013) has also stated that emotional intelligence is very different from mathematical concepts and logic because it involves emotions and one's internal unrest. Intellectual intelligence and emotional intelligence may seem like it's similar, however it is in fact unlike. Intellectual intelligence involves the thoughts, language ability and mathematical logic, while emotional intelligence involves emotions and its roles. Intellectual intelligence can be measured by numbers (Gondal & Husain, 2013) while emotional intelligence does not. According to Qureshi (2011), Intellectual Intelligence thinks up of something logical and speculative as compared to emotional intelligence that controls and manages emotions and self feelings as well as others'.

Emotional Intelligence is important because it used to be able to manage negative emotions within a person as well as the skills to forge friendships with other individuals (Azyyati et al, 2011). This is

because a person that has high level of emotional intelligence could inhibit emotions or negative emotions such as anger or doubt and focuses on positive feelings such as self confidence, motivation and persistence.

#### (b) Quranic Memorisation

Quranic Memorisation is a process by which one memorises the Holy Book of Islam through reading it repeatedly to transfer those facts into the working memory and to the long-term memory, via various techniques. The study of the memorisation of the Quran links closely to theories available in cognitive studies and psychology. According to Khazriyati Salehuddin (2019), amongst the psychological theories that could relate to techniques in Quranic memorisation is the chunking technique in theories of the working memory by Miller (1956), the repetition technique in behavioural theory by Skinner (1957), segmenting technique by Meyer (2001) and more. Meanwhile, in cognitive studies, Quranic memorisation can be linked to Gestalt Theory, Piaget Theory, Social Learning Theory and the Theory of Meaningful Learning that was founded by renowned psychologists such as Professor Dr. Koffka, Professor Dr. Kohler, Professor Dr. Bruner, Professor Dr. Albert Bandura, Professor Dr. Gagne, Professor Dr. David Ausubel and others.

According to Khalid (2016), tahfiz schools that applies the Intergrated Tahfiz Curriculum (Kurikulum Bersepadu Tahfiz) or Tahfiz Model Ulul Albab (TMUA), have set their memorisation goals by dividing them yearly. The syllabus of as much as 30 Juzu' of the Quran is divided into five years of study; six Juzu' in form one, seven Juzu' in form two, six Juzu' in form three, seven Juzu' in form four and four Juzu' in form five.

The process of memorising starts in Tahdir class where students undergo an activity that entails them to repeat the new verses they are about to memorise as a preparation for the Tasmi' class. This class starts at 6.30 in the morning until 7.10 in the morning. Students will check and strengthen the new verses by reciting them in front of a teacher individually as preparation before Tasmi' activities commences, with the ratio of one teacher to ten students. After the Tahdir class, students will continue the memorisation process in Tasmi' class and Muraja'ah starting 7.30 to 9.30 in the morning. Tasmi' class in an activity where new Quranic verses are recited in front of a teacher individually, while Muraja'ah is an activity where those newly recited verses are repeated in front of the same teacher individually. The two-hour class period is divided into three activities; tasmi' of one new page starting at 7.30 to 8.10 in the morning, repeated memorisation of two pages starting at 8.10 to 8.50 in the morning and repeated memorisation of previous verses at 8.50 to 9.30 in the morning. After the Quranic memorisation class, students will continue on with their academic classes from 10 am to 4.30 in the evening. At night from 7.30 to 8.30 pm, students are scheduled to follow new memorisation class for it to recited in front of the teacher again the next day.

#### **Methodology**

This research has employed the method of survey where samples were chosen using stratified random sampling involving 254 students from 4 Tahfiz schools in Pahang. The instrument used to measure students' Emotional Intelligence (EI) is the Emotional Competence Inventory (ECI), a 110-item inventory constructed by Boyatzis, Goleman and HayMcBer (1999). There are five scales that starts from 1 for strongly disagree to 5 for strongly agree. The score was divided into 3 which are high, medium and low. The score of 404 to 550 is considered to possess high level of emotional intelligence. While the score of 257 to 403 is a medium level of emotional intelligence and 110 to 256

is considered as low. Meanwhile, the students' achievement in memorisation was measured through Quranic examination and is divided into grades that were set by the government. The relationship between these variable was measured using a Pearson correlation analysis, while the interaction between the demographical variables were measured using two-way ANOVA. The contribution between these variables were measured using regression.

### Findings

The research results are given in table 1 - 7. The research findings are presented in two levels of descriptive and inference.

#### a. Descriptive analysis of the respondent's study

Table 1 : Gender analysis of respondent

Gender	Frequency	Percentage
Men	130	51.2%
Women	124	48.8%
<b>Total</b>	<b>254</b>	<b>100.0%</b>

Based on table 1, the number of respondents is 254 people. A total of 130 were men (51.2%) while 124 were women (48.8.4%).

Table 2 : Age analysis of respondent

Age	Frequency	Percentage
Form 1	53	20.9%
Form 2	53	20.9%
Form 3	49	19.3%
Form 4	50	19.7%
Form 5	49	19.3%
<b>Total</b>	<b>254</b>	<b>100.0%</b>

Based on table 2, 20.9% of them are form 1, 20.9% of them are form 2, 19.3% of them are form 3, 19.7% of them are form 4 and 19.3% of them are form 5.

Table 3 : Place origin analysis of respondent

Place Origin	Frequency	Percentage
City	173	68.1%
Rural Area	81	31.9%
<b>Total</b>	<b>254</b>	<b>100.0%</b>

Based on table 3, 68.1 % of them are from the city while 31.9% are from rural areas.

Table 4 : Parental Income analysis of respondent

Parental Income	Frequency	Percentage
RM 8,001 and upward	132	52.0%
RM 4001 – RM 8,000	60	23.6%
RM 1001 – RM 4,000	54	21.3%
Below RM 1,000	8	3.1%
<b>Total</b>	<b>254</b>	<b>100.0%</b>

Based on table 4, 3.1% had household income of below RM 1,000, while 21.3% had household income between RM 1,001 to RM 4,000, 23.6% had household income between RM 4,001 to RM 8,000 and 52% had household income above RM 8,001 and upward.

**b. Inference analysis of the respondent's study**

Table 5 : The analysis of relationship of Emotional Intelligence and Quranic Memorisation

Variable	R value	Significant value	Result
Emotional Intelligence on Quranic Memorisation	0.415**	0.000	Significant relationship

Based on table 5, results from the Pearson correlation analysis showed that emotional intelligence had a high correlation with Quranic achievements ( $r = .415, p < .05$ ).

Table 6 : The analysis of interaction of Emotional Intelligence and Quranic Memorisation based on demographic factors

Causes of Variation	Sum of Squares	df	Mean <sup>2</sup>	F value	Significant value
Gender	2935.963	36	81.555	1.465	0.072
Age	5368.326	74	72.545	1.608	0.032
Place of Origin	2806.821	31	90.543	1.742	0.020
Parental Income	4125.474	54	76.398	1.556	0.037

Based on table 6, the results of the two-way ANOVA analysis revealed that there was a significant interaction between emotional intelligence and Quranic achievement in terms of age [F = 1,608; p = 0.032], place of origin [F = 1,742; p = 0.020], parental income [F = 1.556; p = 0.037] and vice versa in terms of gender [F = 1.465; p = 0.072].

Table 7 : The analysis of contribution of Emotional Intelligence to Quranic Memorisation

Model	R	R-squared	Adjusted R-squared	Std. error of the estimate	F value	Significant value
Achievement in Quranic Memorisation and Emotional Intelligence	0.415	0.172	0.169	9.640	52.412	0.000

Based on table 7, the results of the multiple regression analysis showed that there was a positive and significant contribution to the variables of emotional intelligence to the achievement of Quranic memorisation [t = 5.171 <0.01].

## Discussion

The results of this research show that the variables of emotional intelligence does not only have a positive and significant relation to the performance of the Quran but they also have a significant impact. This means that high or medium level of emotional intelligence can help improve the performance in memorising the Quran. The higher the level of emotional intelligence of a student, the higher the achievement of their Quranic memorisation. The lower the level of emotional intelligence of a student, the lower their achievements in Quranic memorisation.

This finding was also found by Zandi (2012) in his research on the relationship of emotional intelligence to student academic achievement. He found that there was a significant relationship between students' emotional intelligence and academic achievement. Similarly, this was also the same in studies by Mohzan, Hassan and Halil (2013), Mustika Dars Dinarsih (2017), Costa & Faria (2015), Yahaya (2015) and many more. Although their research are not directly related to Quranic memorisation, its relevance is similar because Tahfiz studies of the Quran is also one of many cognitive learnings.

In conclusion, in order to get excellent results in Quranic memorisation activities, the teacher must develop this emotional intelligence among the students. Goleman (1995) has finely detailed emotional intelligence into four elements namely emotion recognition, emotion management, social competence and social skills. Based on the findings, the first two elements of emotion recognition and emotion management should be given greater attention as both variables have a stronger influence on student achievement than the other two elements.

The researcher suggests that there is the need for special modules provided to teachers as a handbook for working with students of diverse backgrounds as well as abilities. Teachers do not only teach, but they are, at the same time, counselors who provide guidance on the students emotional aspects. Teachers do not only focus on students' cognitive, but they also focus on students' emotional stability because through the combination of both, they can improve students' achievement of the Quran.

### **Conclusion**

This research shows that Emotional Intelligence has a positive and significant relationship towards Quranic memorisation achievements. The higher a student's level of Emotional Intelligence, the higher his or her level of achievement in Quranic memorisation. Conversely, the lower a student's level of Emotional Intelligence, the lower the student's level of achievement in Quranic memorisation.

In this research, it has focused only on students using the tahfiz integrated curriculum syllabus which is based for secondary schools that combines academic subjects and the memorisation of 30 juzu' of the Quran. This research does not involve schools that only run Quranic memorisation programmes or memorisation programmes at the Diploma level. Therefore, it is suggested that in future research, tahfiz schools without academic subjects or Diploma level programs are to also be involved, so that the results will be more interesting and the information will be more extensive.

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