

**QUR'ĀNIC EMOTIONAL INTELLIGENCE AND
ITS RELATIONSHIPS WITH ACADEMIC
ACHIEVEMENT OF UNDERGRADUATE
STUDENTS AT AL-MADINAH INTERNATIONAL
UNIVERSITY IN MALAYSIA**

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Abstract

The current study aimed to investigate the Qur'ānic Emotional Intelligence and its Relationships with the Academic Achievement of Undergraduate Students at al-Madinah International University in Malaysia. A correlation methodology was used to answer the research objectives of the study. The population of this study consisted of 363 undergraduate students in the faculty of Islamic sciences at Al-Madinah International University. Out of this population, 187 undergraduate students were purposively selected as the sample size of this study. The study used a self-administer questionnaire to measure the students' Emotional Intelligence and their academic achievement. The survey contains 40 items for 5 different domains of Qur'ānic emotional intelligence (QEI). The findings of the study were in three-fold: the result indicated that the respondents have a high level of EI in both religious domain and environmental domain, followed by moderate level for

psychological domain and divine laws domain. The finding further showed that there were no significant relationships in correlation between QEI and GPA, the p= value is greater than the threshold of (.05). In terms of the differences in the student QEI and their demographic, the result indicated that significant, at .05 alpha level while other demography variables were not insignificant. Thus, the study recommends the importance of QEI implementation in educational sections especially for students in higher education institutions.

Keywords: *Qur'anic Emotional Intelligence, Undergraduate Students, Academic Achievement, Faculty of Islamic Sciences, five Domains*

Introduction

Intelligent Quotient and conscientiousness significantly predict emotional intelligence, and identifies shared brain areas that underlie this interdependence.¹ In spite of significant overlap between general intelligence and emotional intelligence the modern researchers are of the viewpoint that emotional intelligence is in a quite contrasting stance when compared to other. Emotions and thinking significantly overlap and can never be viewed completely apart from each other but after Daniel Goleman's best seller "Emotional Intelligence: Why it can matter more than IQ", the importance of EI further got intensified in various assorted fields of academic temperament. Islam not being just a religion, rather a complete way of life lays much emphasis on acquisition of Emotional Intelligence which is quite unlike Hereditary Intelligence. The Holy Qur'ān, which is ardently believed by the Muslims as the verbatim words of Almighty Allah, was revealed to the Holy Prophet (*Ṣal Allah-u-'alaihe wa sallam*) has given reference of Emotional Intelligence in its various verses much eons before formal and organized methods of research had evolved.

Before the 1990s, extensive researches opened the way for perceiving EI, and this was started by writing about the intelligence and its types, such as Stern who wrote about: "Psychological Methods of Testing Intelligence", published in 1914², followed by Thorndike and Stein who talked about Social Intelligence, in their book "An evaluation of the attempts to measure social intelligence"³, published in 1937, and Wechsler who published a book about: " The Measurement of Adult Intelligence"⁴, published in 1944.

In the 1990s, the notion of EI was set by Mayer and Salovey in their paper called: "The intelligence of Emotion Intelligence", published in 1993⁵, followed by Goleman who contributed greatly in spreading the notion of EI across his work: "*Emotional Intelligence, What It is and Why it Matters*", published in 1995⁶, and his other

book: *“Working with emotional intelligence: why it can matter more than IQ”*, published in 1998.⁷

In the Middle Eastern, the scholars endorsed the notion of EI with various additional names, including "Irritability intelligence"⁸, "Affection intelligence"⁹, "Mental Superiority"¹⁰, "Rational Thinking"¹¹, "Spiritual Intelligence"¹² and "Emotional intelligence"¹³, as considered the most widely circulated between the Arab psychologists.

It has been observed across the Muslim scholars' literary works, that they have contributed greatly in rationalizing and controlling feelings from all human aspect in what is called الأخلاق و التزكية (*al-Akhlāq wa-al-tazkiyah*), meaning morals and purification.

The Noble Qur'ān orders us to leave anger, negative feelings, to be patient with affliction, be satisfied with the destiny, adapt to daily problems and challenges in a positive way, work to change the grumpy reality with wisdom and legitimate means, communicate and deal well with others, understand their feelings, have a positive thinking, choosing the best words in communicating with others, and not calling them by names that they hate. In contrary, The Noble Qur'ān forbids backbiting, gossiping, spying, bad thinking, sadness, anxiety, hypocrisy, and everything that might provoke sorrows, fears, despair, demoralization, self-discourage, and obstruction of intelligence.

Moreover, The Noble Qur'ān urges us to bring a positive change; to create happiness and comfort for ourselves and others, and calls us to love, affection, social solidarity, and to spread mercy among all human beings from different sects, races and ethnicities.

For more than fourteen centuries, Islam has called for high ethics and avoidance of low ethics, the Noble Qur'ān is the source of these high ethics, and the Messenger Muhammad (*Ḥaḍrat Muhammad Rasūlullah Khātām un Nabīyyīn Ṣallallahu ‘alaihi wa ‘alā ‘Ālihi wa Aṣḥābihi wa Ṣallam*) is the application of this Noble Qur'ān, for this reason, Allah Almighty described him as: *“And you are surely on an excellent standard of character”*.¹⁴ ‘Ā’ishah (*Raḍi Allah ‘anhā*), answered the person who asked her about the character of her husband the Prophet (*Ṣallā Allāhu ‘alayhi wa-sallam*), by replying him: *“Verily, the character of the Prophet of Allah Almighty was the Qur’ān”*.¹⁵ Hence, the Messenger of Allah Almighty summed up the message of Islam by saying: *“I have been sent to perfect good character”*.¹⁶

Michael Hart has chosen the Prophet Muhammad (*Ḥaḍrat Muhammad Rasūlullah Khātām un Nabīyyīn Ṣallallahu ‘alaihi wa ‘alā ‘Ālihi wa Aṣḥābihi wa Ṣallam*) as the greatest personality in the

history and the first of the great hundred, and the criterion on that was as he stated: “My choice of Muhammad to lead the list of the world’s most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level”.¹⁷

From the Western psychological perspectives, like Goleman, EI is: “the ability to motivate oneself with the help of self-control, Zeal and persistence in the face of frustrations; to control impulse and delay gratification; to regulate one’s moods and keep distress from swamping the ability to think; to empathize and to hope”.¹⁸ Other Scholars, like Salovey and Mayer, determined EI as “a type of social intelligence that involves the ability to monitor one’s own and others’ emotions, to discriminate among them, and to use the information to guide one’s thinking and actions”.¹⁹ Further, Reuven Bar-On clarified that “EI is understanding oneself and others, to relate well with people, and to adapt and cope with the immediate surroundings in order to deal successfully with environmental demands”.²⁰ Moreover, Watson, defined EI as “the ability to determine and manage your emotions properly. It also includes managing the emotions of others around you”.²¹ However, he listed three areas that make up emotional intelligence, including: “Being aware of the emotions in yourself and in those around you, your ability to manage or control the various emotions inside you, also the skill of managing the emotional state of the person or persons around you, and the skill of harnessing these emotional states of mind and applying them towards the achievement of a positive outcome or resolution of a situation”.²² While, Goleman categorized EI skills into five main scopes: “knowing one’s emotions, managing emotions, motivating oneself, recognizing emotions in others, handling relationships”.²³

It is clear from above definitions that there is a potent connection between intelligence and emotion; which they cannot be separated one from the other. Emotion is a psychological feeling to express sadness, happiness, anger, or satisfaction as a reaction to an incident, and intelligence comes to rationalize this emotion for the better, and keep it away from deviation.

Meanwhile, from the Eastern psychological perspectives, Uthman figured out that: “EI is the ability to pay attention and be well aware of one’s own emotions and feelings, understand them, formulate them clearly and organize them based on observation and awareness of others’ emotions and feelings to involve with them into positive social emotional relationships that helps the individual to mental, emotional and professional advancement and to learn more positive life’ skills”.²⁴ Further, Mansūr & Lumā found that: “EI is a set of emotional, cognitive and social skills, which are represented in understanding and realizing the feelings of the individual himself, and

the feelings of others, and benefiting from them in facing daily pressures, achieving individual and professional successes and building human relationships.”²⁵ Furthermore, al-Otaibi described EI as “A person’s ability to deal with his emotions, so that he brings more happiness for himself and for those around him.”²⁶ Aleid explained that: “EI is the individual’s awareness of his feelings, others’ feelings, his control over them and his ability to stimulate his motivation in a good way.”²⁷ Moreover, Reda concluded that EI is: “the individual’s awareness of his feelings, others’ feelings, his awareness of them, his understanding of them, managing emotions and feelings, making decisions and controlling them.”²⁸

Based on the contemplation and understanding of the Qur’ānic verses, this study deduced that EI is the constructive and effective feelings in this existence towards the Almighty, the self, the people, the surroundings and the whole world. Following QEI definition, it has been categorized into five domains as follows:

- i. Religious Intelligence:** having an effective connection with the Creator; through the recognition that He Almighty is observing us continuously and through the belief in His oneness in worship. According to Holy Qur’ān: “*Allah knows everything in the heavens and everything in the earth.*”²⁹ Moreover, the Holy Qur’ān says: “*I did not create the Jinns and the human beings except for the purpose that they should worship Me.*”³⁰
- ii. Psychological Intelligence:** having an effective connection with oneself; through observing the self and dominating the feelings. The noble Qur’ān declares: “*success is really attained by him who purifies it, and failure is really suffered by him who pollutes it.*”³¹
- iii. Social Intelligence Domain:** having an effective connection with human; through mastering and building up human interconnections. In this regard, the noble Qur’ān says: “*O mankind, We have created you from a male and a female, and made you into races and tribes, so that you may identify one another.*”³²
- iv. Environmental Intelligence:** having an effective connection with environment; through adjusting with the life’s difficult circumstances. The noble Qur’ān says: “*Indeed We have created man (to live) in hard struggle.*”³³
- v. Divine Laws’ Intelligence:** having an effective connection with Divine laws’ of the life; through observing Allāh Almighty; to perceive His rules. In this regard, the noble Qur’ān says: “*So you will never find in Allah’s practice any change, and you will never find in Allah’s practice any diversion.*”³⁴

Current research is conducted to achieve three objectives. First, it explores the level of Emotional Intelligent from Qur’ānic perspective among the undergraduate students. Second, it investigates the relationships between QEI and undergraduate students’ academic

achievement. Third, it determines the statistical significant difference in the using QEI among the undergraduate students in terms of gender, age group and nationality.

Literature Review

Alhamad and others aimed “to examine the correlation between EI and academic achievement among undergraduate students, the quantitative research design was conducted using a sample size of 204 students in nursing College at Princess Nourah bint Abdulrahman University, Riyadh, Saudi. The research found that undergraduate nursing students who were more emotionally intelligent received excellent academic achievement.”³⁵

Further, Martaputri and others sought to “detect the correlation between EI and academic achievement using a meta-analysis approach to analyze twenty Scopus studies with a sample size of 5737 people. The study concluded that EI has a positive effect on academic achievement.³⁶ Tam and others seek to reveal the influence of EI on students’ learning motivation and academic achievement in a sample of 737 primary students in Hong Kong with a Confucian heritage. The study discovered the significant role of EI in improving students’ academic achievement.”³⁷ AL-Qadri and Zhao attempted to “explore the relationship between EI and the academic achievement of Arabic basic school in China in sample of 303 students. The study concluded a positive relationship between EI and students’ academic achievement.”³⁸

Furthermore, Uğur Akpur aimed to “explore the effect level of EI on academic achievement by using a meta-analytic approach to analyze twenty Scopus researches published. The study revealed that the positive and significant effect of EI on academic achievement have been supported by many researchers.”³⁹ Nicolás and others explored “the relationship between EI and academic performance, with sample size of 19,861 participants. The study found in general a significant effect of EI on academic performance.”⁴⁰ Al Habidah investigated “the relationship between EI and academic achievement among undergraduate students. The quantitative research design was conducted using a sample size of 200 students in education at Kuwait, using Schutte EI scale. The study discovered a high relationship between EI and academic achievement.”⁴¹ Halimi and others purposed “at examining the role of EI on academic achievement among students at a private university in Kuwait in a sample of 480 students, using a Scale of Wong and Law EI (WLEIS). The findings indicated that the academic success was strongly associated with self-emotion appraisal and use of emotions. However, the results did not show direct correlations with age, high schooling system, gender and nationality.”⁴² Yusri et al discussed “the relationship between

emotional intelligence and student achievement, the sample used was 248 high school students in Padang city, the results showed that there was a significant interrelationship between emotional intelligence and student achievement.”⁴³ MacCann and others examined “the degree to which student EI is associated with academic performance, using a meta-analysis approach, the study found an overall effect of $\rho = .20$ using robust variance estimation ($N = 42,529, k = 1,246$ from 158 citations). The association is significantly stronger for ability EI ($\rho = .24, k = 50$) compared with self-rated ($\rho = .12, k = 33$) or mixed EI ($\rho = .19, k = 90$). Ability, self-rated, and mixed EI explained an additional 1.7%, 0.7%, and 2.3% of the variance.”⁴⁴

Meanwhile, Zahid and others sought to “examine the relationships between EI, academic achievement and gender differences for Pakistani management students, using a sample size of 189 students. The study indicated that the Self-Control, Sociability and Well-being components of the Trait EI Questionnaire (TEIQue) were positively correlated with GPA, whereas the emotionality component was negatively correlated.”⁴⁵ Jan and Anwar attempted to “explore the association between EI, library use and academic achievement among undergraduate students from three universities in Peshawar, Pakistan, using a sample size of 725 students. The study concluded that students with comparatively higher EI score frequently visited their university library. Therefore, a positive significant relationship was found between EI and academic achievement.”⁴⁶ Suleman and others investigated “the association between emotional intelligence and academic success among undergraduates of Pakistan. A cross-sectional, descriptive and correlational research methods were employed in this study using a sample of 186 students. The findings revealed that there was a strong positive relationship between EI and academic success among undergraduate students.”⁴⁷

Moreover, Fintazi and Amrishi investigated “the relationship between EI and academic achievement among undergraduate students, using a sample size of 150 students in mathematics at Al-Quds University - Abu Dis. The findings of the study showed that the percentage of EI of 60 outstanding students was high, compared to the percentage of EI of 90 non-outstanding students which was ordinary.”⁴⁸

Additionally, Kong aimed at “examining measurement invariance of the Chinese WLEIS across gender and age in a sample consisted of 1160 Chinese individuals aged 13–40 years. The study indicated the existence of differences between EI, gender and age.”⁴⁹

In general, many researchers have explored a positive significant correlation between EI and academic achievement. Conversely, some others have not found any significant relationship

between EI and academic achievement. To confirm, none of the existing research on this topic focused on the relationship of QEI and academic success between undergraduate students in Mediu University.

Knowing our own self is definitely the first important step to increase the Emotional intelligence. In its physical form the self-awareness should be differentiated from consciousness. Self-awareness is the capability of introspection and the power to distinguish one dissociated from the direct environment. “Know thyself” or knowing the spiritual dimensions of our life has been the thinking of many philosophers of ancient as well as modern times. Perhaps quoting few verses from the Glorious Qur’ān and the Ḥadīths will ameliorate the importance of such an important dimension of Emotional Intelligence. Allah Almighty says: *“O you who believe, take care of your own selves. The one who has gone astray cannot harm you, if you are on the right path.”*⁵⁰

In this beautiful verse Allah Almighty commands, us to take care of ourselves so that we can be aware about the happiness and comfort of our spirit. Most importantly it is also simplified that knowing and controlling oneself acts as armors against all the possible harm from others. At a psychological level self-awareness is well riveted with self-restraint. “What is the purpose of our existence in this world” –unveiling this mystical truth will obviously liberate us from the delusion of ostensible self-worth. According to famous Sufi scholar and writer Al-Ghazali, the understanding of self-concept depends on the spiritual health and happiness of mankind. Further as Al-Ghazali has Arabic by four different terms, which are explicitly *Rūh* (soul), *‘Aql* (reason), *Nafs* (the desire-nature), and *Qalb* (heart).

Methodology

The undergraduate students of the faculty of Islamic sciences at Mediu University were used as the sample population for this study. Mediu University is “an independent non-profit educational institution was established in 2006 at Malaysia, On 20 May 2007, was registered and accredited by the Ministry of Higher Education, by government of Malaysia. In 2008, the first intake of students joined and faculties and programs were inaugurated. The university offers all levels of higher education, in both online and on campus mode. The university has a digital and traditional library. The university includes four faculties such as: (1) Faculty of Islamic Sciences; (2) Faculty of Finance and Administrative Sciences; (3) Faculty of Languages; (4) Faculty of Computer and Information Technology; (5) Faculty of Education.”⁵¹

The Inductive method was used to understand the meaning of EI in the psychology field and Islamic field and then to trace the emotional concepts contained in the Qur'ānic guidance, followed by the deductive method to conclude the most important QEI related to academic achievement and come up with new instrument of EI based on Qur'ānic perspective, which can be utilized as a predictor of academic and professional success, and the descriptive method with the help of the Statistical tools data by using mean score and standard deviation to identify the level of QEI among students, followed by Pearson correlation coefficient to examine the relationship between QEI level and GPA scores, and t-test with ANOVA to determine any significant differences between QEI, gender, age and nationality variables.

The sample of this study consist of 187 undergraduate students from the faculty of Islamic sciences at al Madinah International University Malaysia who filled the survey were received. 51% of the participants were female, and 49% of them were male students. Out of these 187 respondents, 29% were Malaysian and 71 were International students. We obtained the sample size from Raosoft Sample size calculator based on the total number of 363 in a population.

This study relied on the primary data collected by the self-administered structured survey instrument. Data gathered from the bachelor Muslim students, during semester of November 2021-2022, in faculty of Islamic Sciences at al Madinah international university Malaysia.

The instrument of this study (Survey) was developed based on the Qur'ānic teachings (The Holy Book of Muslims), evaluated by experts in the field, and pilot tested by the student, before it is administered for the actual study.

In order to make sure the efficacy of the instrument, the accuracy of the language style used and the instrument content's relationship with the topic of research paper, 5 experienced professors and experts in Islamic, Arabic language and education fields were consulted to evaluate the instrument, and based on their valuable comments, some items were modified, shifted, added and few items were removed. So, the number of items in the survey becomes 40 instead of 48 for 5 different domains of QEI.

Findings and Discussions

Demographic Information

The participants of this study consist 187 undergraduate students who are learning Islamic Sciences in FIS at MEDIU. Male

and Females, Locals and Internationals, (See Table 1). To determine the GPA score in Islamic Sciences for each respondent, the participants were asked to write how much they got in their last semester.

Respondent Profile	Frequency	Percentage %
Gender		
Female	96	51.3
Male	91	48.7
Group age		
18-25 years old	100	53.5
26-33 years old	34	18.2
34 years old and above	53	28.3
Nationality		
Malaysian	54	28.9
International	133	71.1
Achievement level		
Low achievers "0-2.32"	10	5.3
Average achievers "2.33-3.66"	67	35.8
High achievers "3.67-4"	110	58.8
Total	187	100.0

Table 1 Demographic Characteristics

As shown in Table 4.1.1, A total of 187 (96, 51% female and 91, 49% male) students fully responded to the survey. The majority were between 18-25 years old, with 53.5 % compared to 18.2 % of 26-33 years old and 28.3% of 34 years old and above. Out of these 187 respondents, 54, 28.9% were Malaysian and 133, 71.1 were International. A small number of students (10, 5.3%) had achieved their GPA in the range of 0.00–2.32/4.00, followed by 67, 35.8% in the range of 2.33–3.66 compared to large number of students (110, 58.8%) had achieved their GPA in the range of 3.67–4.00.

The level of Emotional Intelligent from Qur'anic perspective among the undergraduate students

The survey for this study contained five domains of EI based on Qur'anic understanding, and each domain contained eight statements, which are considered as QEI skills. The items in the survey require respondents to indicate their response base on 1 to 5 rating scale (1= strongly disagree, 2= disagree, 3= neutral, 4= agree, 5= strongly agree). In this study, level of students' answers with a mean score of 0.00 to 1.99 are considered as low (L), 2.00 to 3.99 are

considered as moderate (M), and responses with a mean score of 4.00 to 5.00 are considered as High (H).

	Mean	SD	Level
QEI	4.07	.360	High

Table 2 Descriptive Analysis of Level of Qur'anic Emotional Intelligence

Table 2 above presents the overall mean score of QEI among the students, while table 3 below presents the mean scores of the five domains of QEI explored in this study.

The researchers hypothesized (**HO1**) that the level of Students' QEI is expected to be weak. The findings in table 2 reveals that the students of the FIS, MEDIU, Kuala Lumpur had high level of QEI (M= 4.07, SD= 0.36).

In addition, the respondents as shown in table 3 below also were revealed to have a high level of EI for religious domain (M= 4.40, SD= .38), social domain (M= 4.16, SD= .49) and environmental domain (M= 4.04, SD=.44), followed by moderate level for psychological domain (M= 3.87, SD= .50) and divine laws domain (M= 3.85, SD= .44). Thus, the null hypothesis (**HO1**) has been rejected.

Generally, the results indicated that the respondents were highly conscious of the QEI' Skills, which help them to control their own emotions, feelings towards the Creator, the others, the environment and the universe. In addition, they were aware what kind of emotion to be taken under certain pressure and conditions. However, the results show that the respondents had less awareness of psychological and divine laws' emotions as compared to the awareness of religious, social and environmental' emotions. It was also found that the lowest mean score of the five domains is on the divine laws and psychological domains, which need to be improved between students in order to increase their EI based on Qur'anic teachings.

There is a similitude between the results of the current study and Alhamad et al who found that "the level of four patterns in the EI scale of students in nursing College at Princess Nourah bint Abdulrahman University at Riyadh was high, with overall (M= 69.84, SD= 11.72)"⁵², and with AL-Qadri and Zhao who also found that "the level of five factors in the EI scale of Arabic basic school students in China was very high with overall (M= 159.38, SD= 29.48)."⁵³

Therefor, the findings were supported by other previous outdated studies such as (Boon H, Azhar M and Faezah H⁵⁴; Suad

Mansour and Luma Mohammed⁵⁵; Maizatul et al⁵⁶) and others who also found that the degree of EI between the students was high.

The authors did not find any dissimilarity results of available previous studies with the current study, but the only difference has been noticed is in using EI models such as (Mayer Salovey Caruso Test, Bar-On Test, Goleman Test and etc), while the present study has developed a new EI instrument based on Qur'ānic guidance.

Domain		Item	Mean	SD	Level
Religious Intelligence	1	Relying on Allāh Almighty in times of need.	4.81	.455	H
	2	Gratitude to Allāh Almighty, and acknowledging His great blessings.	4.80	.462	H
	3	Being aware of your intentions at all times, both outwardly and inwardly.	4.64	.628	H
	4	Thinking about the future; calms me down.	2.65	1.147	M
	5	Do not despair of Allah's mercy and repent quickly; since Allah forgives all sins.	4.66	.576	H
	6	A sense of responsibility for the results of all actions and sayings.	4.55	.615	H
	7	Prayer to Almighty Allah; to overcome life's dilemmas.	4.65	.608	H
	8	Remembrance of Creator; to keep the inner soundness.	4.52	.691	H
Overall Score			4.40	.382	H
Psychological Intelligence	1	Capability to adjust to problems, modern living conditions and stresses.	3.96	.809	M
	2	Capability to restrain hopelessness and pain from blocking reflection.	3.75	.975	M
	3	Capability to encourage oneself for success.	2.75	1.079	M
	4	Capability to act in a good way by being good model.	4.06	.780	H
	5	Capability to manage sentiments.	4.12	.801	H

	6	Capability to succumb to verity.	3.86	.917	M
	7	Capability to self- grapple; to perform obligatory.	4.17	.946	H
	8	Capability to fathom the reality of life.	4.35	.837	H
Overall Score			3.87	.500	M
Social Intelligence	1	Assist others to defeat sentiments of gloominess.	4.24	.797	H
	2	Reward all who do good to you.	4.41	.723	H
	3	Spread good and trigger joy.	4.42	.808	H
	4	Abstain from offending others' sentiments while encountering pressure or hardship.	3.36	1.314	M
	5	Forgive the aggressors.	3.98	.904	M
	6	Refrain from poking fun at others.	4.21	.845	H
	7	Collaboration with others to attain fruitful purposes.	4.41	.807	H
	8	Tenderness when treating with people; to earn their confidence.	4.33	.739	H
Overall Score			4.16	.496	H
Environmental Intelligence	1	Resilience to tackle tension, fright, aggravation and discouragement.	4.20	.739	H
	2	The need to remember the Creator and seeking His forgiveness; to ease the daily stress.	4.55	.606	H
	3	Asking for help by contemplating the meaning of the Holy Qur'ān; for Assessing what is significant and what is not significant in this life.	3.28	1.257	M
	4	Planning and problem-solving skills; to face life's challenges.	4.41	.692	H
	5	Capability to overcome sleeplessness while facing the stresses of life.	4.10	.871	H
	6	Getting the others' advice in troublesome times.	3.67	1.139	M
	7	Climate protection.	4.07	.942	H

	8	Capability to be hopeful; to get through the rigorous times.	4.10	.804	H
Overall Score			4.04	.448	H
Divine Laws Intelligence	1	The belief that everyone who works hard in this life will definitely get what he endeavours for.	4.44	.755	H
	2	Sense of highly avid; when surprising results occur.	2.33	1.004	M
	3	The effective progress in the self; is a prerequisite for an effective social change	4.26	.854	H
	4	Belief in the concept of life cycle and rotation of success.	3.94	.862	M
	5	Realization that the world is devoted to people; to reach their ambitions and meet their necessities.	4.11	.927	H
	6	Admitting the differences between people.	2.73	1.175	M
	7	Believing that attainment of achievement and coping with the compression; is subject to the dedication of the worship of Allāh Almighty.	4.55	.657	H
	8	The belief that sinning deprives people from their blessings and benefits and causes them hardship and suffering.	4.52	.838	H
Overall Score			3.85	.447	M

Table 3 Descriptive Analysis of Qur'ānic Emotional Intelligence' Domains

The relationships between QEI and undergraduate students' academic achievement

The second analysis considered the relationship between the five domains of QEI. The results showed that five domains of QEI correlated positively with each other, with a small and medium strength of relationship. This correlation was significant at 0.05 alpha level (2-tailed).

In conclusion, from the analysis of the results, the researchers found a small and medium positive relationship between QEI domains among students in FIS at MEDIU. (See Table. 4), meaning that the domains cannot be separated from each other during testing

the level of EI for individuals as they cover all humans' life aspects spiritually, psychologically, socially, environmentally and divinely.

		RI	PI	SI	EI	DLI
RI	Pearson Correlation	1				
	Sig. (2-tailed)					
	N	187				
PI	Pearson Correlation	.419**	1			
	Sig. (2-tailed)	.000				
	N	187	187			
SI	Pearson Correlation	.482**	.495**	1		
	Sig. (2-tailed)	.000	.000			
	N	187	187	187		
EI	Pearson Correlation	.466**	.553**	.703**	1	
	Sig. (2-tailed)	.000	.000	.000		
	N	187	187	187	187	
DLI	Pearson Correlation	.543**	.504**	.592**	.547**	1
	Sig. (2-tailed)	.000	.000	.000	.000	
	N	187	187	187	187	187

Table 4 Relationship between QEI

Correlation is significant at the 0.05 level (2-tailed).

Correlation between Qur'ānic emotional intelligence and Academic Achievement

Table 5 presents that the mean score for study achievement of the respondents was 3.52, and SD= 0.63, with a minimum score of 0.81 and maximum score of 4.00/4.00. The researchers hypothesized (**HO2**) that there would not be a significant relationship between QEI and GPA (**HO2**).

The analysis of the correlation between QEI and GPA showed that there were no significant correlation between them, $r=.092$, $n=187$, $p=.209$. Hence, the null hypothesis (**HO2**) has been accepted.

Dissimilarly, many studies interfered the current research finding. For instance, Alhamad et al who also found that “Emotional intelligence ($r = 0.279$) was significantly correlated (<0.001) with academic achievement among undergraduate nursing students.”⁵⁷

Therefore, the current results contradicted with (AL-Qadri and Zhao⁵⁸; Martaputri et al⁵⁹; Halimi et al⁶⁰; Uğur Akpur⁶¹; Nicolás et al⁶²; al Habidah⁶³; Yusri et al⁶⁴; Jan & Anwar⁶⁵; Suleman et al⁶⁶; Fintazi and Amrish⁶⁷) and supported by others outdated studies such as (Boon H, Azhar M and Faezah⁶⁸; Aleid Alkhamisat⁶⁹; Lanciano and Curci⁷⁰) who also found that EI was positively correlated with students’ academic achievement.

We conclude from above results that students with high level of EI are more successful academically than those with low level of EI. Therefore, it is possible that understand EI skills may improve students’ academic performance.

In contrast, there is a similitude between the results of the current study and Zahid et al who found that the emotionality component (-0.606) was negatively correlated with management students’ academic achievement, while Sociability component (0.275) was not correlated with GPA in Pakistani.⁷¹ This result was also supported by some outdated studies such as (Aal Hamed Ajwa⁷²; Samirat, Ghada Moussa⁷³; Shaun, Arla and Victor⁷⁴) who also found that there is no significant connection between EI and students’ GPA.

In conclusion, the researchers attributed the absence of the relationship between QEI and the GPA at the FIS of MEDIU in the current study to the understanding and perception of QEI in students in general who have good background of Qur’anic teachings and guidance because of learning Islamic sciences at the university. Therefore, the findings obtained in this study could be different if it will be conducted at other faculties, universities and with other population.

		QEI	GPA
QEI	Pearson Correlation	1	.092
	Sig. (2-tailed)		.209
	N	187	187
GPA	Pearson Correlation	.092	1
	Sig. (2-tailed)	.209	
	N	187	187

Table 5 Relationship between QEI and GPA

Therefore, we noticed in the present study that all students with high, moderate and low GPA got high level of QEI ($M = 4.07$, $SD = 0.36$), which means that QEI does not have impact with their academic achievement.

Statistical significant difference in the using QEI among the undergraduate students in terms of Gender; Age Group and Nationality

In this section, the author analyzed the differences in terms of using QEI between the following: a) gender, b) age, and c) nationality.

QEI among the undergraduate students in terms of Gender

The assumption (**HO3**) that there is no significant difference between QEI and gender was accurate. The analysis of the differences between QEI and gender showed that there were no significant differences in the mean score for Females (M=4.04, SD=.33) compared to Males (M=4.10, SD=.38) in terms of using QEI . The test was not significant, $t(187) = -.057$, $p = .278$ at .05 alpha level two tailed. Therefore, the null hypothesis (**HO3**) has been accepted. (See Table 6).

Therefore, this result indicates that both sexes (males - females) are having high degree of QEI in terms of running an effective relationship with the Creator, the self, others, environment and divine laws of universe and life.

Thus, the current results confirm large number of previous studies (AL-Qadri and Zhao⁷⁵; Halimi et al⁷⁶; Samirat, Ghada Moussa⁷⁷; Suad Mansour and Luma Mohammed⁷⁸ and Belkacem Mohamed)⁷⁹ who also found that there is no statistical differences in the mean score for gender in terms of using EI among students. These results support Goleman's work who found there is no differences between males and females in their EI.⁸⁰

Therefore, the result found in the previous literature has been endorsed by the results of the current study.

Meanwhile, the findings of the present study are not consistent with Zahid et al who found a "significant differences between males and females in terms of using emotional intelligence in favor of male on Self-control and Well-being components while women scored higher on Emotionality component"⁸¹, and it differs also with the result of (Kong⁸²; al Masdar⁸³ and Al-Astal)⁸⁴ who found a significant differences between men and women in EI in favour of men.

	Gender	n	M	SD	t	sig (2 tailed)
QEI	Female	96	4.04	.33	-.057	.278
	Male	91	4.10	.38		

Table 6 QEI and Gender Differences

The authors confirm that the different results of the previous studies with the current study is due to environmental factor and EI model adopted which is totally differed with the environment and QEI self-developed instrument in the current study.

QEI among the undergraduate students in terms of Age

The mean age of the participants of this study was 29.33 years, with a standard deviation of 10.563. The researchers hypothesized (**HO3**) that there is no significant difference between QEI and age. A one way analysis of variance (ANOVA) was conducted to evaluate the relationship between the group age and the QEI. The factor group age has three levels; 1= 18-25 years old, 2= 26-33 years old and 3= 34 years old and above. The dependent variable was the average use of QEI among students. The result indicated that the ANOVA was significant, $F(2, 18) = 14.47$, $P = .00$ at .05 alpha level.

Table 7 presents there was a significant differences in the means between the first group age (18-25 years old) and the second group age (26-33 years old), and between the age groups (34 years old and above), but no significant difference between the age groups (26-33 years old and 34 years old and above) has been found. Therefore, the null hypothesis (**HO3**) has been rejected.

Group age above	M	SD	18-25	26-33	34 and above
18-25 years old	3.95	.34	-		
26-33 years old	4.17	.30	-.37 to .25*	-	
34 years old and above	4.24	.35	-.37 to .15*		-

Table 7 QEI and age differences

* The mean difference is significant at the .05 alpha level.

Therefore, the results indicated that younger students (18-25 years old) had lower mean scores ($M=3.95$, $SD=.34$) followed by students age group (26-33 years old) who had higher mean scores ($M=4.17$, $SD=.30$) and compared with students age group (34 years old and above) who had the highest mean scores ($M=4.24$, $SD=.35$).

However, these findings are consistent Similar to previous research of Feng Kong who showed that “youths had higher mean scores on self-emotion appraisals and use of emotion than teenagers and adults had higher mean scores on use of emotion than teenagers.”⁸⁵ In contradict, no significant differences were gained between the age groups, supporting previous research (Halimi et al⁸⁶; Shipley et al., 2010⁸⁷; Waldman and Avolio⁸⁸).

QEI among the undergraduate students in terms of nationality

The researchers hypothesized (HO3) that there is no significant difference in QEI among the undergraduate students in terms of nationality. The analysis of the correlation between QEI and nationality showed that there were significant differences in the mean score for Malaysian (M=3.87, SD=.34) compared to International (M=4.15, SD=.33) in terms of using QEI . The test was significant, $t(187) = -5.187$, $p = .000$ at .05 alpha level two tailed. So, the null hypothesis (**HO3**) was rejected. (See Table 8). Therefore, International Students have a higher QEI score than the local Students.

However, this finding is consistent with James Poon and Irene Chew who also shown that “students with foreign education background do have a higher EI score than those with local education background, with males scoring significantly higher than females.”⁸⁹ On the contrary, the present finding is not consistent with Halimi et al who indicated that there was “no statistically significant differences in the level of EI related to nationality.”⁹⁰

Nationality	n	M	SD	t	sig (2 tailed)
QEI Malaysian	54	3.87	.34	-5.187	.000
International	133	4.15	.33		

Table 8 QEI and nationality differences

Conclusion

In summary, this study has developed EI instrument from Qur’ānic perspective, and figured out its possible connectedness with students' academic achievement in FIS at MEDIU. The study concluded five QEI’s domains: the religious, psychological, social, environmental and divine laws, with forty skills. The respondents (187 students: 96 females, 91 males, 133 international and 54 locals) were found at the high level of QEI (M= 4.07, SD= 0.36). The findings of the study indicated that the respondents have a high level of EI for religious domain (M= 4.40, SD= .38), social domain (M= 4.16, SD= .49) and environmental domain (M= 4.04, SD=.44), followed by moderate level for psychological domain (M= 3.87, SD= .50) and divine laws domain (M= 3.85, SD= .44). The finding further shown that there was no significant relationships in correlation between QEI and GPA ($r=.092$, $n= 187$, $p=.209$), nor between QEI and gender ($t(187) = -.057$, $p= .278$). Hence, all students with high, moderate and low GPA got high level of QEI, meaning that QEI does not have impact on their academic achievement. Furthermore, students with foreign education background had a higher QEI score

(M=4.15, SD=.33) compared to those with local education background (M=3.87, SD=.34). In addition, in terms of the differences in the student QEI and their demographic, the result indicated that the ANOVA was significant, $F(2, 18) = 14.47$, $P = .00$ at .05 alpha level while other demography variables were not insignificant.

Therefore, there is a plethora of such pearls of emotional wisdom which Islam teaches us in its various marvelous Surah's (verses) of the Holy Qur'an as well as from the authentic sources of the various golden Hadiths which the Messenger of Allah Prophet Muhammad (*Ḥaḍrat Muhammad Rasūlullah Khātam un Nabīyyīn Ṣallallahu 'alaihi wa 'alā 'Ālihi wa Aṣḥābihi wa Ṣallam*) taught to mankind. This research work is an indeed humble endeavour to explore some of the sophisticated insights of Emotional Intelligence recorded in the two of the holiest books of the Muslims. However, what is most vitally noteworthy is that the Glorious Qur'an has given reference to emotional intelligence in its various verses much before formal and organized methods of research had evolved.

There are various methodical structures and models developed over a period of time. Unquestionably they have proposed various constructs which when proficiently applied can increase long term happiness and survival. The Religious emphasis laid down in the Holy Text is much more internally imposed experience than appreciating a heuristic model. The research work is a sincere attempt to eliminate some of the misconceptions about Islam, which has become a relevant issue in the rising tides of Islamophobia and to make aware those who claim to be devoted Muslims yet subvert the Holy book for political and social gain. This meek endeavour is expended to recognize the true essence of Islam by comprehending the unending cache of wisdom stored in the Holy Qur'an, the mysterious divine book.

The present study has indicated that QEI does not have a direct relationship with students' academic achievement, it could be due to profound Islamic background provided and academic programs offered in their university. Therefore, the findings may not be generalized.

Therefore, this research finding shows that although there has been contact between EQ level with student academic achievement but the existing relationship is not significant. This is contrary to study findings results conducted which said that three of five domains of emotional intelligence namely self-awareness domain, emotion control domain and empathy domain have significant relationships with student academic achievement.

Nevertheless, relationship that exists between emotional intelligence with student academic achievement is weak. Study findings result done by Nurhayati⁹¹ also gave same decision findings with NG⁹². There is a significant relationship between students' emotions intelligence level with their academic performance. In addition, between emotional intelligence domains which have relationship is emotion control domain, self-motivation domain and self-awareness domain. Due to this, based on past research retrieval result where the student academic achievement level assessment is based on students' emotions intelligence level cannot be accepted anymore due to this study findings result. Overall, based on this research finding, can be concluded that majority of students have medium level of academic performance and EQ. However, there are also students having medium level of EQ and capable to achieve high level of academic performance.

Implication and Recommendation

These findings have several implications for research and application contexts. The school setting is one of the most important contexts for learning emotional skills and competencies⁹³. EI training improves other associated issues, as well as improving performance. Developing emotional skills in early stages of adolescence will allow them to become consolidated personal resources to face risks and promote motivation oriented toward academic success and well-being.⁹⁴ For this reason, this study provides relevant information for the development of programs focused on increasing emotional skills in students, as well as providing tools for teachers and counselors, providing an empirical basis for the development.

Furthermore, there are various recommendations have been observed during the research findings and discussions. First, it recommends conducting further studies with greater sample size, with other participants from different universities and among various exogenous variables; in order to explore the relationship between QEI and academic achievement. Secondly, it suggests conducting this study among all faculties of al-Madinah International University; to examine whether the students of other faculties are having same high level of QEI as the student of faculty of Islamic Sciences. Thirdly, generalizing the QEI instrument made by the authors; to test the QEI level between students at different educational level; in order to measure the level of QEI among students and educators, define its deficiencies, and work to improve it. Fourthly, the curriculum designers should integrate the subject of QEI into the programs at each level of higher education in order to maintain the student's sentiments and manage them. Lastly, the researchers recommend international scientific journals to single out a special issue on emotional intelligence in the light of the Noble Qur'ān and the

Prophetic Tradition; in order to educate human about the importance of EI which has been highlighted in teachings of Islam, also to enable the educators (professors, psychologists, university counsellors and parents) to recognize the ability of QEI and its basic skills in predicting the academic achievement.

Declarations

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