

ISLAMIC EDUCATION TEACHERS' STRATEGIES IN FOSTERING STUDENTS' EMOTIONAL REGULATION BASED ON STOIC VALUES AND ISLAMIC TEACHINGS

Azka Nur A'yunin¹; Muhammad Naelul Mubarak²; Baeti Rohman³

^{1,2,3}Pendidikan Agama Islam, Universitas PTIQ Jakarta, Indonesia

¹Corresponding E-mail: nurayuninazka@gmail.com

Abstract

This study aims to analyze the strategies employed by Islamic Religious Education teachers in fostering students' emotional regulation based on Stoic values and Islamic teachings at SMP PGRI 1 Ciputat. The study was motivated by the increasing emotional challenges experienced by students, which may affect their behavior, social relationships, and learning processes. This research employed a qualitative descriptive approach. Data were collected through interviews, observations, and documentation involving PAI teachers and students. Data were analyzed using the interactive model of Miles and Huberman, including data reduction, data display, and conclusion drawing. The findings reveal that the most dominant strategies were teachers' role modeling, reflective guidance, and the habituation of Islamic values through daily religious practices, which cultivate patience (sabr), gratitude (syukur), self-control, and trust in Allah (tawakkal). In this study, Stoicism is not employed as the primary theoretical framework but as a set of ethical values particularly self-control, acceptance, and rational thinking that are conceptually aligned with Islamic teachings and complement teachers' strategies. The integration of these values contributes to students' emotional regulation, emotional resilience, and character development, enabling them to face academic and social challenges more calmly and positively.

Keywords: Emotional Tranquility, Islamic Education, Islamic Teachings, Stoicism, Teacher Strategies.

A. Introduction

Emotional stability is a crucial aspect of student development because it influences an individual's ability to think, act, and make wise decisions. Students who possess emotional stability tend to be better equipped to face life's challenges, maintain healthy social relationships, and exhibit positive behavior both in school and in the community (Nuha & Mutaharoh, 2026). Conversely, students who are unable to manage their emotions effectively are more vulnerable to conflict, stress, anxiety, and various other psychological issues. Therefore, emotional stability is a factor that must be considered in the educational process, as it affects not only academic success but also character development and the overall quality of students' lives (Ghazali, 2023).

The emotional condition of adolescents today faces increasingly complex challenges along with the development of modern society. Adolescence is a transitional period characterized by significant physical, psychological, social, and emotional changes

(Novianto & Putri, 2025). During this phase, adolescents strive to discover their identity, build social relationships, and adapt to various demands arising from their family, school, and community environments. In addition, the rapid development of technology and social media has had a substantial impact on adolescents' lives (Januardi & Jumadi, 2024). Easy access to information often exposes them to social pressure, social comparison, and the expectation to meet certain standards that prevail in society. These circumstances can trigger various emotional problems, such as anxiety, stress, low self-confidence, and feelings of worthlessness, which ultimately affect their psychological well-being (Pambudi et al., 2025).

Various emotional problems experienced by adolescents are also reflected in the school environment. Schools, which should serve as safe and comfortable places for learning, often become settings where students encounter emotional pressures (Fatimah et al., 2025). High academic demands, competition for achievement, conflicts with peers, bullying, and difficulties in adapting to the social environment are some of the factors that can influence students' emotional conditions (Rahman et al., 2022). Many students struggle to control their anger, become easily offended, feel anxious when facing examinations, or lose their motivation to learn due to the pressures they experience. If these conditions are not properly addressed, they may lead to declining academic performance, disrupted social relationships, and even the emergence of deviant behaviors that are harmful to themselves and others (Nuha & Mutaharoh, 2026).

In dealing with these challenges, education plays a crucial role in shaping students' emotional character. Education functions not only as a means of transferring knowledge but also as a process of personality development that encompasses cognitive, affective, and psychomotor aspects (Aqila et al., 2024). Through education, students are expected to develop the ability to manage their emotions, enhance self-awareness, cultivate empathy, and build a sense of responsibility in their daily lives (Hamidah et al., 2025). Education that emphasizes emotional character development can help students become psychologically mature individuals who are capable of facing life's challenges with a positive attitude. Therefore, strengthening emotional aspects should be an integral part of the learning process in schools (Safiqo & Ghofur, 2025).

In the context of modern education, emotional regulation has become an essential competency that enables students to cope with increasingly complex academic, social, and technological demands (Mirnawati et al., 2023). Students are expected not only to achieve academic success but also to manage stress, respond constructively to peer conflicts, and adapt to the rapid changes brought about by digital technology and social media (Sholihin et al., 2021). Without adequate emotional regulation, students are more likely to experience anxiety, impulsive behavior, academic burnout, and difficulties in maintaining healthy interpersonal relationships. Therefore, developing emotional regulation skills should be considered a fundamental objective of education to support students' psychological well-being, resilience, and lifelong personal development (Ikhwan & Halim, 2023).

One of the key figures who plays a strategic role in shaping students' emotional character is the Islamic Religious Education teacher. PAI teachers are not only responsible for delivering religious knowledge but also serve as mentors, role models, and motivators in the development of students' personalities (Pauzi, 2025). Through the learning process, PAI teachers have the opportunity to instill moral, spiritual, and social values that can help students develop better emotional management skills (Hariyadi et al., 2023). Furthermore, PAI teachers guide students in dealing with various life challenges based on Islamic teachings. Thus, PAI teachers make a significant contribution to fostering students' emotional well-being through approaches that are not only educational but also spiritual in nature (Husnia et al., 2024).

From an Islamic perspective, emotional calmness is closely related to the concept of *sakinah*, which refers to a state of tranquility and inner peace attained through closeness to Allah SWT (Ikhwan & Halim, 2023). Islam teaches that peace of mind does not solely depend on external circumstances but also on the quality of a servant's relationship with God. This is reflected in Surah Ar-Ra'd verse 28, which states that hearts find peace only through the remembrance of Allah (Laili et al., 2020). Furthermore, Islamic teachings emphasize the importance of patience (*sabr*), gratitude (*shukr*), trust in Allah (*tawakkul*), and sincerity (*ikhlas*) when facing life's challenges. These values serve as the foundation for Muslims to maintain emotional stability and avoid behaviors driven by uncontrolled emotions (Januardi & Jumadi, 2024). Therefore, the concept of emotional calmness in Islam possesses a strong spiritual dimension and is highly relevant to be applied in students' daily lives (Pasaribu & Pohan, 2024).

In addition to the Qur'an, the importance of emotional regulation is also emphasized in various hadiths of Prophet Muhammad SAW. One well-known hadith states that a strong person is not the one who can overpower others in a fight, but rather the one who can control himself when angry (Saputra, 2023). This hadith demonstrates that the ability to manage emotions is considered a valuable form of strength in Islam. Self-control, patience, and the ability to think clearly when facing problems are essential aspects of the moral character that every Muslim should possess. Therefore, the development of emotional calmness not only carries psychological value but also represents an implementation of Islamic teachings in everyday life (Sari, 2023).

Apart from Islamic teachings, there is also a philosophical approach that places significant emphasis on emotional regulation, namely Stoicism. Stoicism is a school of philosophy that developed in ancient Greece and Rome, emphasizing the importance of reason in dealing with various life situations (Sholihin et al., 2021). This philosophy teaches that human beings cannot control all events occurring around them, but they can control their thoughts and responses to those events. Stoic philosophers such as Marcus Aurelius, Epictetus, and Seneca argued that peace of mind can be achieved through self-control, acceptance of reality, and focusing on matters that are within an individual's control. Consequently, Stoicism is often regarded as a relevant approach for helping individuals achieve emotional stability and mental resilience (Ghazali, 2023).

The values found in Stoicism share several similarities with Islamic teachings. The concept of accepting matters beyond human control is consistent with the Islamic doctrine of *qadha* and *qadar* (divine decree and destiny) (Nuha & Mutaharoh, 2026). Likewise, the Stoic principle of self-control aligns with Islamic teachings that encourage believers to restrain their desires and avoid acting based on temporary emotions. Furthermore, the resilience in facing difficulties advocated by Stoicism resembles the Islamic concept of patience (*sabr*) (Faroqi et al., 2025). These similarities indicate that both Stoicism and Islam emphasize the importance of self-control, wisdom, and perseverance in confronting life's challenges. Therefore, integrating Stoic values with Islamic teachings has the potential to become an effective approach in helping students achieve emotional calmness (Januardi & Jumadi, 2024).

Although Stoic values share important similarities with Islamic teachings, the two should not be regarded as identical. Stoicism is a philosophical tradition grounded in human reason and ethical self-mastery, whereas Islamic teachings are fundamentally based on divine revelation, faith, and submission to *Allah* SWT (Mauzifa et al., 2024). For example, the Stoic principle of accepting uncontrollable events is rooted in rational acceptance of nature, while Islam emphasizes acceptance through faith in Allah's decree (*qadha* and *qadar*), accompanied by *tawakkul* and spiritual reliance on Him (Faroqi et al., 2025). Therefore, in this study, Stoicism is not employed as the primary theoretical framework but rather as a complementary set of ethical values particularly self-control, acceptance, and rational thinking that conceptually align with Islamic teachings in supporting students' emotional regulation (Husnia et al., 2024).

The phenomenon highlighting the importance of students' emotional calmness was also observed at SMP PGRI 1 Ciputat. Based on preliminary observations conducted by the researcher, it was found that some students still experience difficulties in managing their emotions when facing various situations in the school environment. Several students tend to become easily offended when disagreements arise with their peers, feel anxious when dealing with assignments and examinations, and struggle to control their emotions when confronted with academic and social pressures. In addition, the influence of social media and peer environments also contributes to shaping students' emotional conditions. These findings indicate that efforts to foster emotional calmness are essential in supporting both the learning process and the character development of students.

Research conducted by (Mirnawati et al., 2023), indicates that Islamic Religious Education (PAI) teachers play an important role in improving students' emotional intelligence through the cultivation of religious values. Furthermore (Shofia et al., 2023), found that religious instruction and teachers' role-modeling contribute significantly to the development of students' emotional and spiritual intelligence. Similarly (Abdullah & Abd Rahman, 2023), demonstrated that the learning strategies employed by PAI teachers have a positive influence on the development of emotional intelligence and character formation among students. Meanwhile (Jamila & Prasetya, 2023), found that the emotional approaches implemented by PAI teachers are effective in fostering positive attitudes and harmonious social relationships among students.

This study is important due to the increasing emotional challenges faced by students, including anxiety, stress, and difficulties in emotional regulation. In this context, Islamic Religious Education (PAI) teachers play a strategic role in fostering emotional calmness through the cultivation of religious values. Moreover, the integration of Stoic values that align with Islamic teachings can serve as an alternative approach to developing students' self-control, resilience, and wisdom in facing life's challenges. Therefore, this research is expected to provide both theoretical and practical contributions regarding PAI teachers' strategies in fostering students' emotional calmness and to enrich studies on emotional development within Islamic education.

Based on the foregoing discussion, emotional calmness is an essential aspect that should be developed within the educational process. Islamic Religious Education (PAI) teachers play a strategic role in fostering emotional calmness through the cultivation of religious values and character development. Likewise, Stoic values emphasizing self-control, acceptance, and wisdom are relevant to Islamic teachings in strengthening emotional resilience. Therefore, this study aims to analyze the strategies employed by PAI teachers in fostering students' emotional calmness based on Stoic values and Islamic teachings at SMP PGRI 1 Ciputat. The findings are expected to contribute to the development of Islamic education studies and provide a reference for teachers in implementing more holistic and relevant character-building strategies.

B. Method

This study employed a qualitative approach with a descriptive research design to obtain an in-depth understanding of the strategies implemented by Islamic Religious Education (PAI) teachers in fostering students' emotional tranquility based on Stoic values and Islamic teachings. The research was conducted at SMP PGRI 1 Ciputat, a junior high school that provides Islamic Religious Education as part of its character-building and student development programs. The study was conducted from January to February 2026. A qualitative descriptive approach was considered appropriate because it enables researchers to explore participants' experiences, perceptions, and interpretations regarding the implementation of emotional development strategies within the educational environment.

The participants in this study consisted of Islamic Religious Education teachers as the main informants, while supporting informants included the school principal and several students who were considered capable of providing relevant information regarding the implementation of teachers' strategies in fostering emotional tranquility. The data sources were categorized into primary and secondary data. Primary data were obtained directly through interviews, observations, and documentation involving PAI teachers and the school environment. Secondary data were collected from supporting documents, school activity records, and relevant literature concerning Stoic values, emotional tranquility, and Islamic teachings.

Data were collected through in-depth interviews, observation, and documentation. Interviews were conducted using semi-structured interview guidelines focusing on teachers' strategies in fostering emotional tranquility, the implementation of Stoic values

aligned with Islamic teachings, and students' emotional responses within the learning process. Observations focused on classroom learning activities, teacher-student interactions, students' emotional expressions, and the implementation of character-building practices related to emotional self-control and resilience. Documentation was used to support findings obtained from interviews and observations and included lesson plans, school religious activity records, educational program documents, and photographs related to learning and character development activities.

Data analysis followed the interactive qualitative analysis model proposed by Miles and Huberman, consisting of data reduction, data display, and conclusion drawing. During the data reduction stage, interview transcripts, observation notes, and documentation were carefully reviewed and coded to identify meaningful units related to teachers' strategies for fostering students' emotional regulation. Similar codes were then grouped into broader categories and organized into major themes, including guidance, reflection, role modeling, self-control, patience (*sabr*), gratitude (*syukur*), and *tawakkal*, which emerged from recurring patterns across interviews, classroom observations, and supporting documents. The categorized data were subsequently displayed in the form of narrative descriptions and thematic matrices to facilitate comparison, interpretation, and the identification of relationships among the themes before conclusions were drawn.

To ensure the trustworthiness of the findings, source triangulation was conducted by comparing information obtained from Islamic Religious Education teachers, students, and the school principal, while technique triangulation involved comparing data collected through interviews, observations, and documentation. Researcher objectivity was maintained through continuous reflection during the analysis process by ensuring that all interpretations were grounded in empirical evidence rather than personal assumptions. Furthermore, Stoic values were employed only as a complementary analytical perspective rather than as the primary theoretical framework, allowing the findings to be interpreted objectively while maintaining consistency with the context of Islamic teachings and minimizing conceptual bias.

C. Finding and Discussion

1. Finding

The findings of this study are presented based on data obtained through interviews, observations, and documentation conducted at SMP PGRI 1 Ciputat. The data reveal various strategies implemented by Islamic Religious Education (PAI) teachers in fostering students' emotional tranquility based on Stoic values and Islamic teachings, the forms of emotional challenges experienced by students, the processes through which teachers integrate values such as self-control, patience, acceptance, and wisdom into learning activities, as well as the impacts of these strategies on students' emotional development and behavior. The presentation of findings is organized into several main themes to provide a comprehensive understanding of the role of PAI teachers in cultivating emotional tranquility and strengthening students' character in accordance with Islamic values and principles aligned with Stoicism.

Strategies Used by Islamic Religious Education Teachers to Foster Emotional Calm in Students

Based on the results of interviews, observations, and documentation conducted at SMP PGRI 1 Ciputat, it was found that Islamic Religious Education (PAI) teachers implement various strategies to foster students' emotional calmness. These strategies are carried out not only through classroom instruction but also through character development, religious habituation, role modeling, and personal approaches to students. Teachers view emotional calmness as an essential aspect that students need to possess in order to face academic and social challenges wisely in accordance with Islamic values.

One of the strategies implemented is the habituation of religious values in students' daily lives at school. Based on the observation findings, teachers encourage students to recite prayers before and after lessons, read the Qur'an, and regularly remind them of the importance of *dhikr* (remembrance of Allah) and worship as a means of drawing closer to Allah SWT. Teachers believe that spiritual closeness can help students attain inner peace, enabling them to better regulate their emotions when facing various problems. Religious activities conducted regularly also serve as a means of character formation that supports the development of more stable emotional conditions.

Another strategy involves providing advice and reinforcing moral values during the learning process. The interview findings revealed that teachers do not merely deliver instructional content according to the curriculum but also relate it to the issues commonly faced by students. Teachers emphasize the importance of patience, gratitude, self-control, and *tawakkul* (trust in Allah) when dealing with failure or conflicts with peers. Through this strategy, students are guided to understand that every problem can be approached calmly and should not be responded to with excessive emotion.

The strategies employed by Islamic Religious Education teachers in fostering students' emotional calmness are reflected in the cultivation of the values of patience, self-control, gratitude, and *tawakkul* in various learning activities and character-building programs both inside and outside the classroom. In instilling the value of patience, teachers encourage students to understand that every difficulty, academic failure, and conflict with peers is part of life and should be faced without excessive reactions. Teachers set examples by encouraging students not to become angry or blame others immediately when encountering problems but instead to seek solutions calmly. Meanwhile, the value of self-control is cultivated through the habit of thinking before acting and regulating emotions when faced with situations that trigger anger. Based on observations, teachers frequently remind students to pause, take a deep breath, and consider the consequences of their words and actions before responding to a problem.

In addition, teachers cultivate the value of gratitude by encouraging students to focus on the blessings and achievements they already possess rather than constantly comparing themselves to others. During the learning process, teachers motivate students to be grateful for the results they achieve after putting forth their best efforts, whether they

obtain high scores or outcomes that do not meet their expectations. The value of *tawakkul* is implemented by teaching students to entrust the final outcome to Allah SWT after making their utmost effort. Teachers explain that not everything is within human control; therefore, students need to accept outcomes with sincerity and use them as opportunities for reflection and improvement in the future. Through these strategies, students are guided to develop a calmer mindset when facing various situations and are better able to manage their emotions.

Another strategy identified in this study is the use of a personal approach toward students experiencing emotional difficulties. Based on the interview findings, teachers strive to build positive communication with students so that they feel comfortable sharing the problems they face. Through individual approaches, teachers can gain a deeper understanding of students' circumstances and provide guidance tailored to their specific needs. This strategy is considered effective because it helps students feel cared for and receive the emotional support needed to cope with the pressures they experience.

One Islamic Religious Education teacher explained that fostering emotional calmness is achieved through the habituation of self-control and the cultivation of patience in dealing with various life situations:

"We always remind students not to react hastily when facing problems. When they experience conflicts with friends or receive unsatisfactory academic results, we teach them to calm themselves first, think clearly, and then seek appropriate solutions in accordance with Islamic teachings." (PAI Teacher, Interview, January 2026)

Based on the interview excerpt, it can be understood that teachers implement strategies that strengthen self-control and patience when dealing with situations that may trigger negative emotional responses. This strategy aims to help students manage their emotions more rationally and avoid being easily influenced by challenging circumstances.

Another Islamic Religious Education teacher also stated that a personal approach is one of the most important strategies in helping students achieve emotional calmness:

"Each student has different circumstances and challenges. When I notice a student who appears withdrawn, easily angered, or is facing a particular problem, I usually invite them to talk privately. This allows me to understand the cause of the problem and provide appropriate guidance so that they can face the situation more calmly." (PAI Teacher, Interview, January 2026)

Based on this statement, it was found that teachers implement a personal approach as a form of emotional mentoring for students. Through individual communication, teachers can better understand the problems experienced by students and provide solutions that meet their specific needs. This strategy also strengthens the relationship between teachers and students, thereby creating an environment that supports more positive emotional development.

Overall, the findings of this study indicate that the strategies employed by Islamic Religious Education teachers in fostering students' emotional calmness include the habituation of religious values, the provision of advice and moral reinforcement, role

modeling in emotional regulation, and personal approaches to students. These strategies complement one another in helping students develop emotional regulation skills, respond to pressures more wisely, and cultivate inner peace in accordance with Islamic values.

Implementing Stoic Values and Islamic Teachings in Student Instruction and Guidance

The implementation of Stoic values and Islamic teachings in student instruction and guidance at SMP PGRI 1 Ciputat is carried out through various educational activities integrated into both classroom learning and character development programs. Based on the findings, Islamic Religious Education (PAI) teachers do not merely focus on delivering theoretical religious knowledge but also emphasize the practical application of values related to emotional regulation, self-control, patience, gratitude, acceptance, and responsibility. These values are introduced through classroom discussions, moral advice, reflection sessions, case studies, and the teacher's personal example in interacting with students. The findings indicate that the implementation of these values aims to help students develop emotional resilience and respond to challenges more rationally and calmly. This approach reflects the principles of Stoicism, which emphasize controlling one's response to external circumstances, while simultaneously aligning with Islamic teachings that encourage patience (*sabr*), gratitude (*syukur*), self-restraint, and trust in Allah (*tawakal*).

Furthermore, the implementation process is not limited to formal learning activities but also extends to daily interactions between teachers and students. During observations, it was found that teachers frequently use real-life situations experienced by students as opportunities to reinforce emotional values. For instance, when students face academic difficulties, interpersonal conflicts, or disappointment over examination results, teachers guide them to focus on aspects within their control rather than dwelling on circumstances beyond their influence. This strategy encourages students to evaluate situations more objectively and avoid excessive emotional reactions. Such practices demonstrate how Stoic concepts of acceptance and self-control are translated into educational activities while remaining grounded in Islamic moral principles.

Based on the interview with the PAI teacher, the integration of Stoic values and Islamic teachings is carried out by encouraging students to distinguish between matters they can control and matters that are beyond their control. The teacher explained:

"I often remind students that they can control their efforts, attitudes, and behavior, but they cannot always control the results. Therefore, they should focus on doing their best and leave the outcome to Allah. When they understand this, they become calmer when facing failure or disappointment." (PAI Teacher, Interview, January 2026).

The interview findings indicate that the teacher consciously applies principles closely related to Stoic philosophy, particularly the dichotomy of control, while framing them within the Islamic concept of *tawakal*. According to the teacher, students who understand this principle tend to experience less stress and frustration because they learn to accept outcomes after making sincere efforts. The teacher also stated that this approach helps students develop a more positive perspective toward challenges and failures.

From the students' perspective, the implementation of these values has influenced how they manage emotions in everyday situations. One student stated:

"When I get a low score, I used to feel very upset and blame myself. But after learning from the teacher, I try to see it as something I can improve. I study harder and pray more instead of being angry." (Student 1, Interview, January 2026).

This statement demonstrates that the student has begun to internalize the values taught by the teacher. The student's response reflects an understanding that setbacks should be viewed as opportunities for improvement rather than reasons for excessive emotional distress. This finding suggests that the integration of Stoic and Islamic values contributes to the development of a more constructive mindset among students, enabling them to respond to difficulties with greater emotional stability and self-awareness.

Similarly, another student explained:

"If I have a problem with my friends, I try not to react immediately. I remember what the teacher said about staying calm and thinking first before responding. Usually, after calming down, the problem becomes easier to solve." (Student 2, Interview, January 2026).

The findings from this interview reveal that the student has applied the value of self-control in social interactions. Rather than responding impulsively to conflict, the student attempts to regulate emotions and consider the consequences of actions before reacting. This behavior reflects both the Stoic emphasis on rational judgment and the Islamic teaching of restraining anger. The implementation of these values in daily life indicates that the educational strategies employed by the teacher have begun to influence students' emotional behavior positively, contributing to the development of emotional tranquility and stronger character formation.

Based on the results of interviews and observations, it was found that the implementation of Stoic values and Islamic teachings in student instruction and guidance is carried out through various learning activities and character-building practices at SMP PGRI 1 Ciputat. Islamic Religious Education (PAI) teachers integrate values such as acceptance, self-control, wisdom, resilience, and gratitude into both classroom instruction and daily interactions with students. These values are not merely introduced as theoretical concepts but are continuously reinforced through discussions, advice, reflection activities, problem-solving exercises, and teachers' role modeling. Through this process, students are encouraged to develop emotional stability, respond to challenges more rationally, and view life situations from a positive and constructive perspective. The integration of these values demonstrates the alignment between Stoic principles and Islamic teachings in fostering emotional tranquility among students, as presented in Table 1.

Table 1. Integration of Stoic Values and Islamic Teachings in Student Instruction and Guidance

Learning and Guidance Practices	Stoic Value	Islamic Value
Encouraging students to accept examination results and life outcomes after making maximum effort	Acceptance	<i>Tawakal</i> and <i>Ridha</i>
Guiding students not to react impulsively during interpersonal conflicts	Self-Control	Controlling Anger (<i>Kazm al-Ghaiḥ</i>)
Encouraging reflection on difficulties and identifying lessons from challenges	Wisdom	<i>Hikmah</i> and <i>Muhasabah</i>
Motivating students to persevere when facing academic and social obstacles	Resilience	<i>Sabr</i> (Patience)
Encouraging appreciation for personal achievements and blessings rather than social comparison	Contentment	<i>Syukur</i> (Gratitude)

Based on Table 1, the implementation of Stoic values and Islamic teachings focuses on developing students' emotional awareness and strengthening their ability to regulate emotions in everyday life. The value of patience (*sabr*) is implemented by encouraging students to remain calm and persistent when facing academic difficulties, personal disappointments, and social challenges. Teachers consistently remind students that difficulties are a natural part of life and should be faced with perseverance rather than frustration. Self-control is fostered by guiding students to think before acting, manage their emotional responses, and avoid impulsive reactions when dealing with conflicts or situations that provoke anger. Through this practice, students are encouraged to develop the habit of responding rationally rather than emotionally.

In addition, the value of gratitude (*syukur*) is cultivated by encouraging students to appreciate their achievements, abilities, and blessings without constantly comparing themselves to others. Teachers emphasize that every individual has unique strengths and challenges, and therefore students should focus on self-improvement rather than unhealthy competition. Furthermore, the Stoic principle of acceptance is integrated with the Islamic concepts of *tawakal* and *ridha*. Students are taught that while they are responsible for making their best efforts, the final outcomes remain under Allah's will. Consequently, they are encouraged to accept success and failure with sincerity and to view every experience as an opportunity for learning and personal growth. Through the consistent implementation of these values in learning and guidance activities, teachers seek to cultivate students who are emotionally calmer, more resilient, and capable of facing life's challenges with wisdom and confidence.

Based on the findings, the implementation of Stoic values and Islamic teachings in student instruction and guidance has become an integral part of the educational process at SMP PGRI 1 Ciputat. Through the integration of values such as acceptance, self-control, wisdom, resilience, gratitude, and trust in Allah, students are guided to develop healthier emotional responses when facing academic, social, and personal challenges. The

implementation of these values is carried out not only through classroom instruction but also through daily interactions, guidance activities, and teachers' role modeling. This finding indicates that the combination of Stoic principles and Islamic teachings provides a relevant framework for fostering emotional tranquility among students, enabling them to become more emotionally mature, resilient, and capable of responding to various life situations in a positive and constructive manner.

The Impact of Teachers' Strategies on Students' Emotional Well-being

Based on the results of interviews, observations, and documentation, the strategies implemented by Islamic Religious Education (PAI) teachers have contributed positively to students' emotional well-being. The integration of emotional guidance, character education, Stoic values, and Islamic teachings has helped students develop a greater capacity to manage emotions, cope with challenges, and respond to difficult situations in a more constructive manner. The findings indicate that students gradually demonstrate improved emotional awareness and are better able to regulate their reactions when facing academic pressure, interpersonal conflicts, and personal problems.

Furthermore, the implementation of these strategies has encouraged students to adopt a more positive perspective toward life experiences. Rather than viewing difficulties as obstacles that generate excessive stress or frustration, students are increasingly encouraged to perceive challenges as opportunities for learning and self-improvement. Through continuous guidance from teachers, students learn to focus on aspects that are within their control, maintain patience when facing adversity, and accept outcomes with sincerity after making their best efforts. These attitudes contribute to the development of emotional stability and resilience among students.

The findings also reveal that the impact of teachers' strategies extends beyond emotional regulation and influences students' behavior and social interactions. Students become more capable of resolving conflicts peacefully, communicating their feelings appropriately, and maintaining positive relationships with peers and teachers. In addition, the values of gratitude, self-control, and responsibility fostered through learning activities contribute to the formation of a more positive school environment that supports students' psychological and emotional development.

Table 2. The Impact of Teachers' Strategies on Students' Emotional Well-being

Teachers' Strategies	Impact on Students' Emotional Well-being
Teaching patience and perseverance in facing difficulties	Students become more resilient and less likely to give up when encountering challenges
Encouraging self-control and emotional regulation	Students are better able to manage anger and avoid impulsive reactions
Teaching acceptance through tawakal and ridha	Students become more capable of accepting outcomes and coping with disappointment
Encouraging gratitude and positive thinking	Students develop a more positive outlook and greater emotional satisfaction
Providing guidance and reflection on life challenges	Students improve their self-awareness and problem-solving abilities

Teachers' Strategies	Impact on Students' Emotional Well-being
Modeling positive emotional behavior	Students imitate constructive emotional responses in daily interactions
Promoting peaceful conflict resolution	Students are better able to maintain harmonious relationships with peers

Based on Table 2, the strategies implemented by Islamic Religious Education teachers have generated various positive impacts on students' emotional well-being. The most prominent impacts include increased emotional resilience, improved self-control, greater acceptance of difficult situations, and the development of a more positive mindset. Students who receive continuous guidance in patience, gratitude, and emotional regulation tend to experience lower levels of emotional distress when facing challenges. Moreover, the practice of reflection and the example set by teachers help students become more aware of their emotions and more capable of responding to problems thoughtfully rather than reactively. These findings suggest that the integration of Stoic values and Islamic teachings not only supports students' emotional tranquility but also contributes to the development of healthier behaviors and stronger interpersonal relationships within the school environment.

The findings regarding the impact of teachers' strategies on students' emotional well-being are closely aligned with the teachings of the Qur'an, particularly in Surah Ar-Ra'd verse 28:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

"Those who believe and whose hearts find comfort in the remembrance of Allah. Surely, in the remembrance of Allah do hearts find comfort." (Qur'an 13:28).

This verse has a strong connection with the findings of the present study, as it emphasizes that true emotional tranquility originates from faith and remembrance of Allah. The strategies implemented by Islamic Religious Education teachers encourage students not only to regulate their emotions through rational thinking and self-control, which are central principles of Stoicism, but also to strengthen their spiritual connection with Allah through patience (*sabr*), gratitude (*syukur*), trust in Allah (*tawakal*), and acceptance (*ridha*). As a result, students become better equipped to cope with academic pressures, interpersonal conflicts, and personal challenges without experiencing excessive emotional distress. The verse highlights that emotional well-being is not solely achieved through psychological self-regulation but is also nurtured through spiritual awareness and reliance on Allah. Therefore, the findings suggest that the integration of Stoic values and Islamic teachings provides a comprehensive approach to fostering emotional tranquility among students.

In conclusion, the findings demonstrate that the strategies implemented by Islamic Religious Education teachers have a positive impact on students' emotional well-being at SMP PGRI 1 Ciputat. Through the integration of Stoic values and Islamic teachings, students develop greater emotional resilience, self-control, gratitude, patience, and acceptance when facing various life challenges. These values contribute not only to improved emotional regulation but also to the development of positive behaviors and healthier social

relationships. The findings indicate that the combination of Stoic principles and Islamic values serves as an effective framework for promoting emotional tranquility and character development among students. Consequently, this approach may be considered a valuable educational strategy for supporting students' emotional, moral, and spiritual growth in a holistic manner.

2. Discussion

The findings of this study indicate that Islamic Religious Education (PAI) teachers at SMP PGRI 1 Ciputat employ various strategies to foster students' emotional tranquility, including religious counseling, self-reflection activities, role modeling, individual guidance, and the reinforcement of values such as patience, gratitude, and trust in Allah (*tawakal*). These strategies help students understand how to respond to challenges and difficulties in a calmer and more rational manner. This finding is consistent with the study of (Mirnawati et al., 2023), which found that PAI teachers play a significant role in improving students' emotional intelligence through the internalization of Islamic values. Similarly (Shofia et al., 2023), revealed that religious education contributes to the development of students' emotional and spiritual maturity. These findings suggest that the role of PAI teachers extends beyond the transmission of religious knowledge to supporting students' emotional development and well-being.

Although Stoic values such as self-control, acceptance, and rational thinking are conceptually compatible with Islamic teachings, the two perspectives differ in their philosophical foundations. Stoicism primarily relies on human reason and the cultivation of virtue to achieve emotional tranquility, whereas Islam integrates these values with spiritual dimensions, including faith in Allah, prayer, dhikr, tawakkal, and obedience to divine revelation. Therefore, in the context of this study, Stoicism is understood as a complementary ethical perspective rather than an equivalent philosophical system to Islamic teachings. This finding supports (Rahman et al., 2022), argument that Stoicism promotes psychological resilience by helping individuals regulate their thoughts and emotions. Likewise (Januardi & Jumadi, 2024), found that Islamic values such as patience (*sabr*) and trust in Allah (*tawakal*) contribute significantly to emotional stability among students. Therefore, the integration of Stoic principles and Islamic teachings appears to be a relevant approach to fostering emotional tranquility in educational settings.

Although the findings demonstrate that Stoic values are conceptually compatible with Islamic teachings, the relationship between the two should not be understood as complete equivalence. Stoicism emphasizes emotional regulation through rational judgment, self-control, and acceptance of circumstances beyond one's control. In contrast, Islamic teachings complement these values with a spiritual dimension grounded in faith in Allah, prayer, remembrance of Allah (*dhikr*), *tawakkal*, and obedience to divine guidance. Consequently, while Stoicism provides an ethical framework for understanding emotional regulation, Islamic education extends this framework by emphasizing the relationship between human beings and Allah as the foundation of inner peace and emotional tranquility.

Another important finding is that the effectiveness of teachers' strategies is supported by positive relationships between teachers and students. The results indicate that students

are more receptive to guidance when teachers demonstrate empathy, care, and openness in communication. This finding is in line with the study conducted by (Nuha & Mutaharoh, 2026), which showed that emotional approaches used by teachers strengthen teacher-student relationships and encourage positive behavioral development. Similarly (Sari, 2023), emphasized that effective interpersonal relationships between teachers and students facilitate the internalization of values and character formation. These findings suggest that emotional support and meaningful interactions are essential components in promoting students' emotional well-being.

The study further reveals that PAI teachers cultivate emotional tranquility through reflective practices. Students are encouraged to reflect on their life experiences, identify lessons from difficulties, and view challenges as opportunities for personal growth. This finding is consistent with the work (Ghazali, 2023), who argued that reflective activities enhance self-awareness and emotional regulation. Likewise (Novianto & Putri, 2025), found that self-reflection enables students to better understand the causes of their emotions and respond more constructively to challenging situations. Therefore, reflection serves as an effective strategy for helping students develop emotional balance and resilience.

From the perspective of Islamic education, the findings suggest that emotional tranquility is achieved not only through emotional regulation but also through spiritual development. PAI teachers consistently encourage students to remember Allah, practice patience, and place their trust in Him after making sincere efforts. These findings are closely related to the message of Surah Ar-Ra'd verse 28, which emphasizes that hearts find peace through the remembrance of Allah. The results also support the study of (Fatimah et al., 2025), which found that spiritual values in Islamic education contribute positively to students' psychological well-being. Consequently, spiritual development appears to be a crucial component in fostering sustainable emotional tranquility among students.

The findings can also be interpreted through the lens of Stoic philosophy, particularly the teachings of Epictetus, who emphasized the importance of focusing on what is within one's control while accepting what cannot be controlled. In this study, PAI teachers guided students to concentrate on their efforts, attitudes, and behaviors while accepting outcomes through the concept of *tawakal*. This approach helps students cope with failure, disappointment, and uncertainty without experiencing excessive emotional distress. As a result, the application of Stoic principles provides a useful framework for understanding how students can develop emotional stability through self-control and acceptance.

The findings of this study can also be interpreted through the fundamental principles of Stoic philosophy, particularly the concept of the *Dichotomy of Control* proposed by Epictetus (Durand et al., 2023). According to Epictetus, individuals should focus their attention on aspects of life that are within their control, such as thoughts, attitudes, decisions, and actions, while accepting external events that lie beyond their control (Rogers, 2024). The results of this study indicate that PAI teachers consistently encourage students to concentrate on their efforts and personal conduct rather than becoming excessively worried about outcomes. Students are taught to accept academic results, interpersonal conflicts, and life challenges with patience and trust in Allah after making their best efforts.

This finding demonstrates the practical application of Stoic principles in educational settings and supports the argument that emotional tranquility can be achieved when individuals distinguish between controllable and uncontrollable circumstances. Through this understanding, students become more resilient, less reactive to difficulties, and better able to maintain emotional balance in their daily lives. Through repeated observation of these behaviors, students gradually adopted similar attitudes in their daily lives. This finding is supported by (Jamila & Prasetya, 2023), who found that teacher role modeling has a significant influence on students' character formation and behavioral development. Thus, emotional tranquility among students can be understood as a result of both direct instruction and observational learning processes.

Overall, the findings demonstrate that the strategies employed by PAI teachers through the integration of Stoic values and Islamic teachings have a positive impact on students' emotional tranquility. Students become more capable of regulating their emotions, accepting difficult situations, responding rationally to challenges, and maintaining harmonious social relationships. These findings suggest that Stoic principles provide a useful ethical framework for understanding emotional regulation through self-control and rational reflection. However, within the context of Islamic education, these values are strengthened by spiritual dimensions, including faith in Allah, prayer, dhikr, *tawakkal*, and obedience to divine guidance. Consequently, emotional regulation among students is achieved not solely through rational self-discipline but also through spiritual awareness and reliance on Allah.

E. Conclusion

The findings of this study indicate that Islamic Religious Education (PAI) teachers play a significant role in fostering students' emotional tranquility through the integration of self-control, patience (*sabr*), gratitude (*syukur*), *tawakkal*, reflection, and role modeling, which are conceptually aligned with selected Stoic values and Islamic teachings. These strategies help students develop emotional regulation, resilience, and positive character, enabling them to respond more constructively to academic, social, and personal challenges. The findings suggest that while Stoic values provide an ethical perspective on self-control and rational acceptance, Islamic teachings enrich these values through spiritual dimensions, including faith in Allah and reliance on divine guidance. This study was limited to one junior high school and involved a relatively small number of informants. Therefore, the findings should be interpreted within the context of SMP PGRI 1 Ciputat and cannot be generalized to all educational settings. Future research is recommended to involve multiple schools and a broader range of participants to obtain more comprehensive insights into the integration of Stoic values and Islamic teachings in fostering students' emotional regulation and character development.

Reference

- Abdullah, A., & Abd Rahman, M. (2023). Peran Guru Pendidikan Agama Islam Dalam Meningkatkan Kecerdasan Intelektual, Kecerdasan Emosional Dan Kecerdasan Spiritual Peserta Didik. *Jurnal Studi Islam*, 12(1), 25-52. <https://doi.org/https://doi.org/10.33477/jsi.v12i1.4480>

- Aqila, A. K. N., Wahyuni, S. W. S., Cahaya, C., & Fikri, M. F. M. (2024). Peran Pendidikan Agama Islam dalam Meningkatkan Kesehatan Mental pada Generasi Z. *Adabiyah Islamic Journal*, 2(2), 194–205. <https://doi.org/10.31289/aij.v2i2.13715>
- Durand, M., Shogry, S., & Baltzly, D. (2023). *Stoicism*.
- Faroqi, F. Al, Safrodin, S., Hidayanti, E., Komarudin, K., & Mintarsih, W. (2025). The Meaning of Happiness in the Philosophy of Stoicism and Its Relevance to Islamic Guidance. *Bulletin of Indonesian Islamic Studies*, 4(2), 391–405. <https://doi.org/https://doi.org/10.51214/biis.v4i2.1568>
- Fatimah, F., Insi, S., Jamal, K., Hakim, L., & Novendri, M. (2025). Hermeneutika Humanistik Al Qur'an: Stoikisme dalam Tafsir Empatik dan Kontekstual. *Al-Muhith: Jurnal Ilmu Qur'an Dan Hadits*, 4(2), 268–281. <https://doi.org/http://dx.doi.org/10.35931/am.v4i2.5383>
- Ghazali, Z. I. (2023). Nilai-Nilai Kepemimpinan Pendidikan Islam Dalam Filsafat Stoikisme: Analisis Terhadap Buku Filosofi Teras Karya Henry Manampiring. *Al-Abshar: Journal of Islamic Education Management*, 2(2), 156–175.
- Hamidah, N., Puspika, H., & Saadah, O. A. (2025). Peran Pendidikan Agama Islam Dalam Membangun Karakter Moderasi Beragama Pada Generasi Z. *Ta'dib: Jurnal Pendidikan Agama Islam*, 5(1), 8–12. <https://ejurnal.mmnesia.id/index.php/TADIB/article/view/278>
- Hariyadi, A., Jailani, S., & el-Widdah, M. (2023). Strategi Guru Pendidikan Agama Islam dalam Membina Akhlak Siswa pada Pembelajaran Tatap Muka Terbatas. *Journal of Educational Research*, 2(1), 13–30.
- Husnia, Q., Jalil, A., & Sudrajat, A. (2024). Upaya Guru Pendidikan Agama Islam dalam Menanamkan Kecerdasan Emosional Peserta Didik di SMP Bahrul Maghfirah Malang. *Vicratina: Jurnal Ilmiah Keagamaan*, 9(9), 128–136. <https://jim.unisma.ac.id/index.php/fai/article/view/26111>
- Ikhwan, M., & Halim, A. (2023). Strategi Guru PAI Dalam Mengembangkan Kecerdasan Emosional Dan Spritual Siswa:(Studi Kasus SMA Negeri 1 Pacet). *Ability: Journal of Education and Social Analysis*, 28–36. <https://doi.org/https://doi.org/10.51178/jesa.v4i3.1531>
- Jamila, W. B., & Prasetya, B. (2023). Peran Guru Pendidikan Agama Islam Dalam Pengembangan Sikap Toleransi Beragama Berbasis Pluralisme di SMP Negeri 1 dan 2 Kota Probolinggo. *Jurnal Pendidikan Dan Konseling*, 5(2), 169–183. <https://doi.org/https://doi.org/10.31004/jpdk.v5i2.12652>
- Januardi, H., & Jumadi, J. (2024). Eksplorasi Nilai Nilai Stoikisme Dalam Sudut Pandang Islam. *Tamadduna: Jurnal Peradaban*, 77–83.
- Laili, I. M., Haq, H. A., & Mustafida, F. (2020). Strategi Guru Pendidikan Agama Islam dalam Membina Kecerdasan Spiritual Siswa di MTS Raudlatul Ulum Ngijo Karangploso Malang. *Vicratina: Jurnal Ilmiah Keagamaan*, 5(4), 116–123.
- Mauzifa, M., Irawan, A., & Nursobah, A. (2024). Pembelajaran Pendidikan Agama Islam Berbasis Kurikulum Pendidikan Karakter Dalam Menumbuhkan Kecerdasan Emosional Siswa SMK Bina Harapan Sumedang. *Al-Ahna: Journal of Islamic Education, Learning and Religious Studies*, 1(2), 100–119. <https://doi.org/https://doi.org/10.61166/ahnaf.v1i2.16>

- Mirnowati, M., Oktavianty, N., Judrah, M., Safaruddin, S., & Akbar, A. (2023). Peran Guru Pendidikan Agama Islam Dalam Meningkatkan Kecerdasan Emosional Peserta Didik. *Journal of Instructional and Development Researches*, 3(1), 35–40. <https://doi.org/https://doi.org/10.53621/jider.v3i1.106>
- Novianto, V., & Putri, F. I. (2025). Stoikisme dalam Mengatasi Perilaku Agresif Siswa. *Entita: Jurnal Pendidikan Ilmu Pengetahuan Sosial Dan Ilmu-Ilmu Sosial*, 469–486. <https://doi.org/10.19105/ejpis.v1i.19160>
- Nuha, M. U., & Mutaharoh, L. (2026). Dakwah Humanistik di Era Digital: Perspektif Stoikisme dalam Penguatan Kesehatan Mental Generasi Z. *Journal of Communication and Da'wah*, 2(1), 30–41. <https://doi.org/https://doi.org/10.67008/8x7dvr82>
- Pambudi, M. S., Matsania, S. M., & Fathony, B. V. (2025). Keterkaitan Konsep Tawakal dalam Islam dan Filsafat Stoikisme: Sebuah Analisis Implementatif. *Canon Religia*, 3(1), 49–62. <https://doi.org/https://doi.org/10.30762/cr.v3i1.3139>
- Pasaribu, M. S., & Pohan, S. (2024). Analisis dan Strategi Upaya Guru PAI dalam Meningkatkan Kepatuhan Peserta Didik pada Nilai-Nilai Agama Islam. *Didaktika: Jurnal Kependidikan*, 13(4 Nopember), 4471–4484.
- Pauzi, A. (2025). Peran Refleksi Dalam Pembelajaran PAI Untuk Mendorong Berpikir Kritis Siswa. *At-Tarbiyah: Jurnal Penelitian Dan Pendidikan Agama Islam*, 2(2), 160–165. <https://journal.staittd.ac.id/index.php/at/article/view/286>
- Rahman, T., Pertiwi, L., & Batubara, A. (2022). Hakikat Kebahagiaan Hidup: Konsensus antara Al-Quran dan Filsafat Stoikisme. *Jurnal Riset Agama*, 2(3), 807–821. <https://doi.org/https://doi.org/10.15575/jra.v2i3.19326>
- Rogers, T. J. (2024). Stoicism. In *Research Handbook on the History of Political Thought* (pp. 99–109). Edward Elgar Publishing.
- Safiqo, T., & Ghofur, A. (2025). Peran Guru Pendidikan Agama Islam Dalam Membentuk Karakter Religius Peserta Didik di Era Digital. *Jurnal Pendidikan Agama Islam*, 4(1), 81–90.
- Saputra, E. (2023). Integrasi Pembelajaran Sosial Emosional pada Pendidikan Agama Islam dalam Pembentukan Akhlakul Karimah. *DINAMIKA: Jurnal Kajian Pendidikan Dan Keislaman*, 8(2), 13–22.
- Sari, E. (2023). Paradigma Psikologi Komunikasi dalam Memandang Permasalahan Melalui Nilai-nilai Stoikisme di Kalangan Remaja. *Brand Communication*, 2(1), 54–71. <https://doi.org/https://doi.org/10.70704/bc.v2i1.127>
- Shofia, A. A., Subando, J., & Effendi, A. (2023). Peran Guru Pendidikan Agama Islam Dalam Peningkatan Kecerdasan Emosional dan Spiritual Pada Siswa di Sekolah Menengah Atas Majelis Tafsir Al-Quran Surakarta Tahun Ajaran 2022/2023. *Rayah Al-Islam*, 7(3), 1053–1065. <https://doi.org/10.37274/rais.v7i3.797>
- Sholihin, M. F., Hakim, M. S. T., & Fitri, A. Z. (2021). Pengembangan Kecerdasan Emosional Siswa: Strategi Guru Pendidikan Agama Islam dalam Pembelajaran Berbasis Alam. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 6(2), 168–184. [https://doi.org/https://doi.org/10.25299/al-thariqah.2021.vol6\(2\).8036](https://doi.org/https://doi.org/10.25299/al-thariqah.2021.vol6(2).8036)