

## Examining the Urgency of Improving Students' Psychological Well Being in Neuroscience-Based Islamic Education Learning

Pudyas Tataquna Raniya<sup>1</sup>, Nur Afifah Khurin Maknin<sup>2</sup>, Muliatul Maghfiroh<sup>3</sup>, Thoriq Aji Silmi<sup>4</sup>, Suyadi<sup>5</sup>

<sup>1</sup> Universitas Islam Negeri Sunan Ampel Surabaya; [tataquna21@gmail.com](mailto:tataquna21@gmail.com)

<sup>2</sup> Universitas Muhammadiyah Malang; [nurafifah@umm.ac.id](mailto:nurafifah@umm.ac.id)

<sup>3</sup> Institut Agama Islam Negeri Madura; [mulia@iainmadura.ac.id](mailto:mulia@iainmadura.ac.id)

<sup>4</sup> Universitas Islam Negeri Sunan Ampel Surabaya; [thoriqajisilmi@gmail.com](mailto:thoriqajisilmi@gmail.com)

<sup>5</sup> Universitas Ahmad Dahlan Yogyakarta; [suyadi@fai.uad.ac.id](mailto:suyadi@fai.uad.ac.id)

### ARTICLE INFO

#### Keywords:

Psychological well-being,  
Islamic Religious Education,  
Neurosains

#### Article history:

Received : 2024-12-01

Revised : 2025-01-15

Accepted : 2025-06-28

### ABSTRACT

This study aims to analyse the urgency of students' psychological well-being in neuroscience-based PAI learning. It is motivated by the boredom of learning PAI in students, causing an unstable state of well-being. This leads to gaps in oneself and the environment. So, researchers bring readers to study that the emotional condition of children greatly affects the field of education. The method used in this research is library research descriptive analysis. Data collection techniques in the form of books, journals, and previous research. The results show that teachers can optimise students' limbic brain development potential in the neuroscience-based PAI learning process using the right pedagogical and technological approaches. So that students have good emotional intelligence and will feel good psychological well-being as well. Therefore, neuroscience-based learning requires teachers to have adequate and integrated knowledge in developing neuroscience-based PAI learning by providing interesting subject matter. Includes orchestrated immersion, relaxed alertness, active processing.

*This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.*



### Corresponding Author:

Pudyas Tataquna Raniya; [tataquna21@gmail.com](mailto:tataquna21@gmail.com)

### INTRODUCTION

The teaching and learning process is a concern for many parties. Starting from parents to the community, they realise the importance of education as an investment for every child for the future and will be the next generation that is expected not only to excel in the cognitive field but also emotionally. Education has an important role in shaping students' psychological well-being. Boredom in learning PAI can have an impact on students' emotional imbalance, which ultimately affects their learning outcomes. Education is an activity that seeks to acquire knowledge that initially humans do not know to know (Syarnubi, 2023). It can be said that education is the most important thing in improving human abilities (Ali & Syarnubi, 2020). Based on observations and interviews with teachers in the field of Islamic Religious Education at SDN 004 Sungai Manau written by (Ulpa Mutiara Asi, Bustanur, 2020) said that the existence of learning saturation in students in PAI subjects was marked by (1) Some students did not listen to the teacher when explaining the subject (2) Learners felt bored when the teacher explained the lesson (3) Some students did not do the assignment (4) Learners were still noisy when the teacher was explaining the material. This also happened in other schools with different levels.

Students' boredom in learning can affect the resulting behaviour, regardless of one's individual control, they can vent their boredom with bad behaviour outside of school. The number

of events due to unstable emotions during adolescence and adulthood can be seen in the many brawls and acts of corruption or other negative behaviours (Adi Suprayitno, 2020). According to the United Nations International Children's Emergency Fund (UNICEF) 2015 as many as 40% of students aged 13-15 years have experienced physical violence by peers, as many as 50% of children report experiencing bullying at school. On the other hand, the number of crimes has increased from 67% of cases in 2014 to 79% of cases in 2015 (Q, 2015).

The facts from the data can be used as an indicator that students in Indonesia are not yet prosperous, as there are still many violent student behaviours in schools. The perpetrators of this violence prove students' sanity and inability to choose the environment, build positive relationships with others, inability to manage the environment effectively and not very independent. It can also be caused by less than optimal learning in the classroom. Then students will experience boredom learning which students can vent the boredom with bad actions outside of school.

Psychological well-being according to Huebner, Gilman & Jurlong, is related to the acquisition of potential and individual growth in achieving independence and living well. Therefore, the analysis of positive psychology is important because it is key in the development of learners in schools and useful in developing educational programmes for learners to develop their abilities.

Looking at the phenomenon of mental disorders, it can be evident that sometimes the teaching process does not depend on how much and important material the teacher delivers to students, but also because the delivery process does not really involve students' emotions. The problem experienced by students is that teachers pay less attention to students when students express themselves in class and students tend to have the same thoughts as what the teacher has explained.

It is not uncommon for teachers when entering the classroom and starting learning not to give expressions of smiles, greeting students, not providing motivation to arouse the enthusiasm of students, even on the contrary the teacher will be angry with students who do not do the tasks that have not been done. This will make the classroom atmosphere uncomfortable and learning at school only seems to 'come, sit, shut up, listen and go home'. So that they cannot express emotions as they should and this affects the learning outcomes of students.

Someone who has high psychological well-being is someone who feels satisfied with his life, has positive emotions, is able to get through bad experiences so as to produce positive emotions, can establish positive relationships with others, can control conditions in the surrounding environment, has clear life goals, and is able to develop himself Ryff, (1989) in (Effendy, 2016). So, if someone has good psychological well-being, this has a big contribution for that person to control himself in carrying out each of his activities. Children's psychological or emotional conditions are related to feelings, character, and moral instincts. A lot of evidence proves that the basis of a person's attitude comes from the emotional underpinning.

His ability to control impulses is the basis of will and character, while love for others is the basis of empathy (Arieska, O., Syafri, F., & Zubaedi, 2018). Goleman, says that if he had to choose from two moral attitudes needed for today, he would choose to have skills in self-control and compassion.

The Islamic Religious Education curriculum has a very important position in shaping a person's character. So that the first step to creating a good character, the teacher should be able to direct this curriculum to build a pleasant psychological condition first. The Islamic Religious Education curriculum is one of the efforts to improve the quality of education by paying attention to the development of science and technology and the expectations of the community (Handayani, A. B., Widodo, H., & Wahyudi, 2020). Therefore, this article intends to present an alternative solution to the urgency of improving students' psychological well-being in neuroscience-based PAI learning through emotional children in the school environment.

## METHODS

This research uses library research. This research is descriptive analysis, the descriptive analysis method according to Sugiyono is research that describes a phenomenon, event, symptom, either using qualitative data data. As for this research, the author takes data sources from various

literatures such as books, scientific journals, and other supporting instruments which are then described in a structured manner all concepts and explanations of the results that become the object of the description (Sugiyono, 2015).

The data collection technique was conducted through a literature review of books, scientific journals, and articles relevant to the topic of psychological well-being in neuroscience-based PAI learning. After the data is collected, the next step is to conduct a study related to the problem under study, in order to obtain data and research materials. The collected data were then systematically analysed qualitatively using inductive thinking.

## FINDINGS AND DISCUSSION

### A. The Role of Psychological Well Being in Islamic Education Learning

The concept of psychological well-being is a description of a person's psychological health. The level of psychological health is based on the fulfilment of positive mental health function criteria determined by psychologists. According to Ryff (1989), psychological well-being is the condition of a person who is able to independently make his own life decisions, able to cope with the environment effectively, able to build positive relationships with others, able to determine and achieve the direction of life goals, can accept himself well, has the ability to develop his abilities optimally and continuously (Yuliani, 2018). The Role of Psychological Well Being in PAI Learning

Unhappy individuals cannot create a sense of enjoyment of well-being and, in turn, such people cannot create the well-being of others. Humans can be associated with two levels of well-being, namely internal (subjective) and external (objective) (Sa'diyah, K., 2018).

Motivator Tum Desem Waringin said, one of the keys in achieving this psychological well-being is positive emotions. The marketing expert who is also a Covid-19 survivor said that creating positive emotions can help recover from respiratory diseases. Therefore, it starts with a positive mentality first. Likewise, in the teaching and learning process to build a good psychological condition, the teacher is the main object that determines the learning atmosphere in the classroom. So, this is where the teacher is required to be able to build good communication with students, create a comfortable learning atmosphere so that students will be well in the learning. The following are aspects of psychological well-being according to Ryff's theory (1989).

First, self-acceptance. can be seen from two aspects, namely high and low levels of self-acceptance. Individuals with a high level of self-acceptance have a positive attitude towards themselves and are able to accept various aspects of themselves, both strengths and weaknesses. They also tend to have a positive view of past experiences. In contrast, individuals with low levels of self-acceptance often feel dissatisfied with themselves, disappointed with past experiences, and find it difficult to recognise and develop their potential. They may also have a desire to be a different person than they currently are.

Second, positive relationships The quality of one's relationships with others can be seen from the level of warmth and openness in their interactions. Individuals with high inter-personal relationship values tend to have warm, satisfying, trusting relationships. They care about the well-being of others, have high empathy, and are able to build strong emotional closeness. In addition, they also understand the importance of give and take in social relationships. In contrast, individuals with low inter-personal relationship scores tend to have few close friends they can trust, find it difficult to be warm and open, and care less about others. They are more prone to social isolation and frustration in inter-personal relationships, and are less willing to compromise in maintaining relationships with others.

Third, Autonomy. A person's level of independence can be seen from the extent to which he is able to make decisions independently and maintain his stance. Individuals with a high level of independence are able to make their own decisions, be independent, and are not easily influenced by social pressure in thinking and behaviour. They also have personal standards in evaluating themselves. In contrast, individuals with low levels of independence tend to rely more on the judgement and evaluation of others in making important decisions.

They are more easily influenced by social pressure and tend to conform to the expectations of the surrounding environment in thinking and acting.

Fourth, environmental mastery. reflects the extent to which a person is able to organise and adjust to the surrounding environment. Individuals with a high level of environmental mastery have confidence and competence in managing various aspects of life. They are able to control complex external activities, take advantage of existing opportunities, and create or choose an environment that suits personal needs and values. In contrast, individuals with low levels of environmental mastery often experience difficulties in completing daily tasks, have few goals and targets, and are less able to change or improve the conditions around them. They also tend to feel they have no control over their environment or the outside world.

Fifth, Purpose in life. the extent to which a person has direction and meaning in his or her life. Individuals with a high level of purpose in life have a clear vision of the future and feel that their past and future lives have meaning. They have a strong belief in living life and set goals and objectives that provide direction for their lives. In contrast, individuals with low levels of life purpose tend to be less sensitive to the meaning of life, have few goals or targets, and feel directionless. They also find it difficult to find meaning in past experiences and do not have beliefs that give meaning to their lives.

Sixth, personal growth. a person feels development and change within himself. Individuals with a high level of personal growth feel continuous development, see themselves continuing to grow and develop, and are open to new experiences. They have the sensitivity to recognise their potential, strive to continuously improve themselves and their behaviour, and experience changes that reflect greater self-understanding and effectiveness. In contrast, individuals with low levels of personal growth tend to feel stagnant, are less aware of their own development, and do not show improvement over time. They are more likely to feel bored, less interested in life, and feel unable to develop better attitudes and behaviours.

Each aspect of psychological well-being articulates the various challenges that individuals face as they strive to function positively Ryff & Keyes, (1995). That is, a child strives to feel good about himself, even though he is aware of his own limitations (self-acceptance). They also strive to develop and maintain warm and secure interpersonal relationships (positive relationships with others) and to shape their environment to meet personal needs and desires (environmental control). In maintaining individuality within a larger social context, a child also seeks a sense of self-determination and authority (autonomy). An important quest is to find meaning in endeavours and challenges (life purpose). Lastly, the use of talents and skills (personal growth) is essential to psychological well-being.

Conceptually, the aspects of psychological well-being described above are important factors in individual development and need to be considered to support the achievement of optimal potential. Improving these aspects will encourage better individual development. One way to realise this is through the process of education and fostering religious values, both in the family, school and community environment. This approach must be done by considering human nature, so that individuals can grow in a balanced manner, both psychologically and spiritually (Kartadinata, 2011).

This shows that the responsibility in improving psychological well-being and dealing with the behaviour of students who do not reflect noble character is not only the duty of religious teachers, but also the responsibility of all educators in various fields of study. In this context, the role of Islamic Religious Education (PAI) teachers becomes very important in building the character of students to be in line with the learning objectives of PAI itself. This goal is in line with the mandate of Law Number 20 of 2003 concerning the National Education System, which states that Islamic religious education aims to form students into human beings who believe and fear Allah SWT (Manizar, 2018).

Students should also realise the importance of creating good psychological conditions to support optimal self-development. Some ways that can be done to improve psychological well-being include:

1. Be grateful - By making a habit of being grateful, one can more easily take lessons from every event, both pleasant and challenging.
2. Doing and making a habit of kindness - Making a habit of doing good deeds, increasing prayers, and reading and writing useful things can improve inner calm and psychological well-being.
3. Reduce exposure to negative news - Watching too much anxiety-inducing news, such as news about a pandemic, can have a negative impact on psychological conditions and even lower the body's immunity.
4. Adapt to circumstances - The ability to adjust to new conditions and challenges, such as changes due to the pandemic, will help individuals stay productive and think positively.
5. Singing and relaxation - Research shows that singing and relaxation can reduce stress and increase happiness. In a spiritual context, these activities can also be replaced by reading the Qur'an or repeating short chapters to gain peace of mind.
6. Be disciplined in every aspect of life - Living a disciplined life helps one to have clearer concepts and goals, thereby increasing a sense of responsibility and self-motivation.
7. Be optimistic and caring - An optimistic and caring attitude towards oneself and others will create a more positive environment, and help in building better psychological well-being (Lyubomirsky, S., & Layous, 2013).

## B. Emotional Intelligence

Emotional intelligence refers to a person's ability to manage and recognise emotions, show empathy, and build good relationships with others (Muhammad Yusuf Ahmad, Syahraini Tambak, 2018). In their research, they revealed that students' emotional intelligence can be influenced by gender and grade level. This research provides a view that emotional intelligence is a form of social intelligence that is closely related to individual skills in recognising their own and other people's emotions, as well as the ability to distinguish between their own emotions and the emotions of others.

The ability of emotional intelligence is used to regulate one's mindset and behaviour. Based on this understanding, emotional intelligence is an important factor in determining one's attitude and actions. Emotional intelligence also plays a major role in influencing student learning outcomes. Students who have good emotional intelligence tend to have good learning outcomes as well (Indriawati, 2018). Meanwhile, (Arieska, O., Syafri, F., & Zubaedi, 2018) stated that emotionally intelligent students will be able to express their emotions in an effective way, and have maintained motivation, discipline, and self-control. Conversely, if students do not have good emotional intelligence, they tend to act without careful consideration. Children who often experience failure in fulfilling their desires, for example, may change their attitudes to become more negative, this is due to their inability to manage emotions effectively (M. F. Sholihin, Saputri Tini Hakim, M., & Zaenul Fitri, 2021).

Emotional intelligence not only affects academic achievement, but also plays an important role in the psychological well-being of individuals. Research conducted by (Safitri, C. M. T., & Anisah, 2022) found a significant positive relationship between emotional intelligence and psychological well-being in final year students of the Faculty of Psychology. The higher a person's emotional intelligence, the higher the level of psychological well-being felt.

In addition, emotional intelligence also plays a role in an individual's ability to balance work and personal life. Research conducted by shows that emotional intelligence and work-life balance have a significant relationship with psychological well-being in female health workers who undergo dual roles. This confirms that the ability to manage emotions and balance various aspects of life contributes to better psychological well-being (Basaria, 2019).

In the context of education, emotional intelligence also acts as a catalyst in improving students' academic achievement and social skills in the digital era. Research written by (Arjuna, Figo, P., Mutiara, A., Ghina Fadlilah, S., 2024) highlights the importance of developing emotional intelligence to help students adapt to technological change and complex social

dynamics. With good emotional intelligence, students can be more effective in social interactions and achieve higher academic performance.

Overall, various studies show that emotional intelligence plays a crucial role in various aspects of life, from academic achievement to psychological well-being. Therefore, it is important for individuals and educational institutions to pay special attention to the development of emotional intelligence in order to achieve optimal potential in various areas of life.

### C. Limbic System Regulation on the State of Psychological Well Being

The brain is a very complex organ in the human body structure. It is the centre of control and coordination of everything from finger movements to heartbeat. Not only that, the brain also plays an important role in controlling and processing emotions. The brain weighs about 1,400grams or about 2% of body weight. The brain is located in the skull and continues into the spinal cord (medulla spinalis) (Hengki, 2018). There is no direct relationship between brain size, head size and intelligence level. The brain gets bigger, but it stays in the skull so it gets more and more winding. The deeper the curve, the more information is stored and the smarter the owner.

Experts continue to study the role of the brain in various emotions, although many questions remain unanswered. However, they have found some common findings regarding basic emotions such as fear, anger, happiness and love. One part of the brain that plays an important role in this is the limbic system. Carol Turkington, explains that the limbic system is located in the middle of the brain and functions as a control centre that regulates emotional and rational commands, which are also related to various other organs of the body. The limbic system stores a lot of information and serves to control the human consciousness system. In addition, the limbic system also plays a role in regulating metabolism, hormones, feelings, sexual desire, as well as attitudes towards environmental changes, social relationships, communication patterns, and learning processes. There are four main components of the limbic system that are directly related to memory and learning, namely the thalamus, hypothalamus, amygdala, and hippocampus (Zikrullah, P., Manusia, P., Perspektif, M., Rohim, M., & Sarkun, 2015). The following figure 1 is the position of the limbic system in the brain and its functions.

Figure 1. The limbic system in the human brain

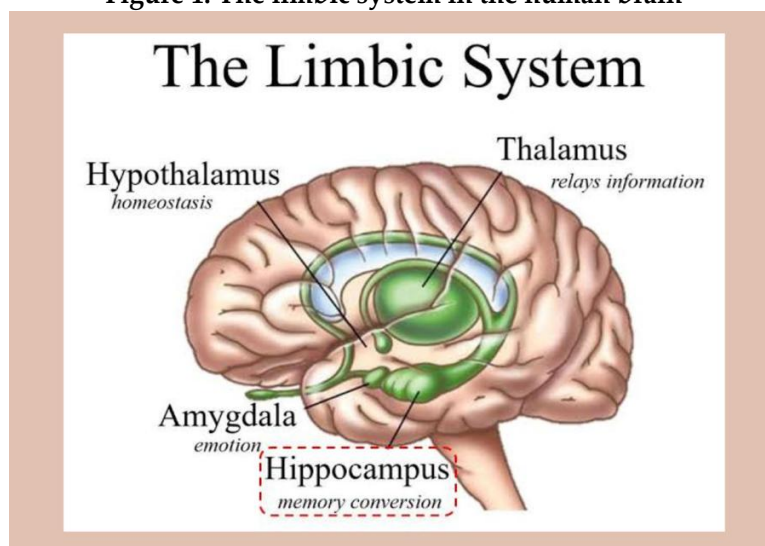


Figure 1 above is the limbic system is a collection of structures in the brain that play an important role in regulating emotions, behavior, motivation, and long-term memory. Located under the cerebral cortex and above the brainstem, this system includes several main components, including:

The thalamus which regulates conscious functions and begins the process of sensory data received by the human body from outside, whether true or false before the data is sent to the cortex to produce a response. All incoming sensory information (except smell) first enters

the thalamus (derived from the Greek word meaning inner space). From here, incoming information (including the subject) is forwarded to other parts of the brain for further processing. The brain (celebrum) and cerebellum (celebellum) also send signals to the thalamus, including cognitive activity and memory.

The hypothalamus is located just below the thalamus. When the thalamus performs its function of monitoring information from outside the body, the hypothalamus monitors the body's internal systems to maintain the body's normal balance. By controlling the release of various hormones, the hypothalamus regulates many body functions including sleep, temperature, nutrient intake or eating, drinking and so on. If the body's system deviates from its balance, it is difficult for a person to focus on cognitive processes, including learning materials and curriculum.

The amygdala stores emotional memories and regulates human behavior when facing certain circumstances and also receives visual and audio stimuli as potential driving factors for emotions. The condition of the amygdala affects the process of hormone production, the circulatory system, respiration, and digestion.

The hippocampus (derived from the Greek word meaning seahorse because of its similar shape) is located near the base of the limbic area. This part aims to consolidate learning and transfer information from learning memory to long-term memory through electrical signals.

The general structure of the brain consists of two hemispheres (right and left) which control various brain functions such as thinking, abstraction and language. The brain forms the outer lobe of the brain. Then in the middle is the thalamus, a group of sensory nerves from all over the body that convey information to other parts of the brain. The hippocampus is an important part in the formation and crossing of memories and also plays a role in controlling emotions. In other words, the function of the hippocampus is to continue the function of the thalamus. The hippo regulates the secretion of most of the body's hormones and thus regulates a large number of vital body functions. This brings the thalamus closer. The cerebellum controls motor coordination and balance throughout the body. The cerebellum projects the lower back of the brain. The brainstem includes several areas that modulate functions important for survival, such as breathing and blood flow (Said, 2017).

The limbic system is located in the middle. This part of the brain is also owned by mammals, therefore it is often referred to as the mammalian brain. The limbic system works to produce feelings, regulate hormone production, maintain homeostasis, thirst, hunger and pleasure centers. The most important part of the limbic system is the hypothalamus, one of its functions is to decide which parts need attention and which do not (Budianingsih, 2017). For example, a mother pays more attention to her child than to the child of someone else she does not know. This happens because of the strong emotional bond with her own child. Conversely, when someone hates someone else, he tends to be silent but still pays attention and remembers that person. This phenomenon occurs because of emotional attachment, even in a negative form. The limbic system stores a lot of information that is not touched by the senses. It is commonly referred to as the emotional brain or the place where love and honesty reside (Hadiransyah, 2016). When you experience intense and prolonged fear or fear of facing a situation like the example on the deserted street above, the limbic system is activated. Manio Pudjono, explains that the emotion of fear will cause a behavioral response to hide, run away, or prepare to fight. The flight or fight response means that the body must prepare itself automatically. This response impulse is programmed by the frontal lobe which moves and forms the hypothalamus.

So if there is damage or disruption to one of the components of the limbic system, it can affect a person's emotions, behavior, and memory abilities. For example, damage to the hippocampus can cause memory disorders such as amnesia, while amygdala dysfunction can result in anxiety disorders or the inability to recognize emotions in others. Because, all systems in the brain work together to build human attitudes and behavior. Therefore, regulating brain performance normally will produce optimal function so that behavior can be consciously controlled by involving emotional and spiritual dimensions. Understanding the function and

role of the limbic system helps us appreciate the complexity of the human brain in regulating important aspects of everyday life, such as emotions, behavior, and memory.

#### **D. Improving Psychological Well Being in Neuroscience-Based Islamic Religious Education Learning**

Based on the results of research that has been done, the purpose of neuroscience-based learning is to enable teachers to utilize the potential of the brain to develop learning processes and technical development (Sesmiarni, 2013). In this case, therefore, learning must have adequate knowledge of the content (material) of the lessons to be taught, different pedagogical approaches and the technology to be used. Teachers must be able to carry out development with correct and adequate mastery of the material, appropriate pedagogical and technical adjustments. Knowledge of technology teaching, pedagogical approaches in learning activities Mishra and Koehler, are called TPACK (Technological, Pedagogical and Content Knowledge).

The implementation of neuroscience-based learning includes, first, orchestrated immersion by creating a learning environment that challenges the ability to associate and develop students' thinking through stimulation in the form of providing meaningful problems in the form of puzzles, attractive and interesting games. Second, relaxed alertness by creating a fun learning environment and stimulating students to participate actively, during the learning process. For example, learning outside the classroom, learning with music media, learning in the form of group discussions, learning using interesting simulations and others. Third, active processing by creating a learning situation so that students build their own knowledge by actively involving all senses such as the eyes to observe, hands to write, mouth to discuss, and other limbs. This can create a relationship between the cognitive processes in the brain and the behavior that will be produced. This can be interpreted that every command processed by the brain will activate important areas of the brain so that students' brain activation increases and mastery of learning materials is maximized (Margono, 2018).

Emotional intelligence basically consists of five areas, namely: 1) recognizing one's own emotions; 2) managing emotions; 3) motivating oneself; 4) recognizing the emotions of others, and 5) building relationships (Cahyani, 2017). Learning with a group discussion model allows students to develop their emotional intelligence. Daniel Goleman states that emotional intelligence is intelligence related to what we encounter every day. We relate and interact every day with other people so it is necessary to understand other people and their situations. In addition, more importantly, EQ is also related to our ability to understand and manage our own emotions in the form of fear, anger, aggression, and irritation.

Daniel Goleman defines it as the ability to calculate or be aware of the situation we are in, to read the emotions of others and our own emotions, and to act appropriately. Zohar, he also added that at its highest, IQ only contributes approximately 20 percent to the factors that determine success in life, so the remaining 80% is filled by other strengths. Other strengths, apart from emotional intelligence or Emotional Quotient (EQ). When individuals have good emotional intelligence, they tend to feel higher psychological well-being. Psychological well-being is a concept often used to describe a combination of positive feelings, such as happiness in a hedonic perspective, and optimal feelings that support individual functioning in social life in a eudaimonic perspective. Thus, psychological well-being does not only include momentary happiness, but also reflects a more meaningful quality of life and is oriented towards self-development.

Supporting factors for the development of emotional intelligence in the Islamic Religious Education learning process are determined by human resources, adequate facilities and infrastructure, and a religious environment. The methods used by Islamic Religious Education teachers in developing students' intelligence in the learning process are lecture methods, question and answer methods, discussion methods, group work methods, assignment methods, discipline and punctuality, reading prayers before studying and tadarus Al-Qur'an, teachers provide lessons through games, through singing methods, etc. If a teacher is able to create a happy atmosphere in enjoyable learning,



The theory of Salovey and Mayer, states that individuals with high levels of emotional intelligence tend to be able to feel high psychological well-being (Basaria, 2019). Low or weak ability to control emotions in an individual will indicate a low level of emotional intelligence. Conversely, individuals with high levels of emotional intelligence will be better able to regulate or control positively, and with their ability to regulate effectively. The abilities in question are such as the ability to understand, understand, generalize, regulate, and encourage an increase in positive individual emotions.

Based on the theory of Cameli, Yitzhak-Halevy, & Weisberg, regarding emotional intelligence, emotional intelligence plays a role in predicting a person's success and well-being, which is interpreted by the individual. Individuals with high levels of emotional intelligence will feel satisfaction in life, can accept themselves, and have more positive self-esteem than other individuals in general. Self-esteem can be a material for evaluating values and an indicator of an individual's psychological well-being. Three important things in learning according to Susan are: 1) How to retrieve and store information quickly, thoroughly, and efficiently; 2) How to use it to solve problems, and 3) How to use it to create ideas (Nurasiah, 2016).

Optimization can be done by making it in a relaxed alert state before entering information. Soothing music and breathing exercises can eliminate disturbing thoughts and condition the brain to be alert and relaxed. Music can also activate the right brain to be ready to receive information and help move the information into the long-term memory bank. Relaxed and alert conditions are the gateway to the subconscious. If information is read accompanied by music and a calming aroma, it will float in the subconscious and be transmitted faster and stored in the correct "file". Some ways to develop emotional intelligence in learning are as follows: a) Providing a conducive environment, b) Providing motivation, enthusiasm to students, c) Creating a democratic learning atmosphere, d) Developing an attitude of tolerance, e) Helping students solve every problem they face, f) Involving students in learning, both physical, social and emotional, g) Responding to all student behavior positively, and as much as possible to avoid negative responses, h) Being a polite, noble role model in enforcing rules and discipline in learning.

## CONCLUSION

The concept of psychological well-being is a description of a person's psychological health. This is closely related to the achievement of potential and individual development to achieve independence and a prosperous life. Psychological well-being has six aspects, namely (a) self-acceptance, a positive assessment of the individual and previous life; (b) personal growth, a feeling of growing and developing as a human being; (c) purpose in life, the belief that an individual's life has its own meaning and purpose; (d) positive relations with others, having quality relationships with others; (e) environmental mastery, the capacity to organize individual life and encompass the world; and (f) autonomy, a feeling of self-determination.

Neuroscience-based learning aims for teachers to optimize the potential for brain development of students in the learning process by using the right pedagogical and technological approaches. So this is where the function of the limbic brain plays a very important role. The limbic system is located in the middle of the brain as the center of human control issuing emotional commands such as fear, anger, happiness, love and rationally related to various other organs. The most important components of the limbic system related to the learning process. There are at least four limbic systems that are directly related to memory and learning, namely: consisting of the thalamus, hypothalamus, amygdala, and hippocampus

Therefore, to optimize brain function optimally, teachers are required to have adequate and integrated knowledge in developing neuroscience-based Islamic Religious Education learning by providing interesting lesson content (material). Implementation of neuroscience-based learning includes; orchestrated immersion, relaxed alertness, active processing. This can create a relationship between cognitive processes in the brain and the behavior that will be produced.

If teachers are able to optimize brain function (EQ) so that they have good emotional intelligence, it is hoped that the individual will also feel psychological well-being. This can be

supported by the methods used by Islamic Religious Education teachers in developing student intelligence in the learning process, namely the lecture method, question and answer method, discussion method, group work method, assignment method, discipline and punctuality, reading prayers before studying and tadarus Al-Quran. However, other factors that can support increasing students' emotional intelligence include adequate facilities and infrastructure, as well as a religious environment to achieve success in the teaching and learning process.

## REFERENCES

- Ali, M., & Syarnubi. (2020). Dampak Sertifikasi Terhadap Kompetensi Pedagogik Guru (Studi Pemetaan (PK) GPAI On-Line Tingkat SMA/SMK Provinsi Sumatera Selatan. *Satuan Tekad Menuju Indonesia Sehat*, 6(2), 141–158.
- Arieska, O., Syafri, F., & Zubaedi, Z. (2018). Pengembangan Kecerdasan Emosional (Emotional Quotient) Daniel Goleman Pada Anak Usia Dini Dalam Tinjauan Pendidikan Islam. *Al Fitrah: Journal Of Early Childhood Islamic Education*, 1(2), 103. <https://doi.org/https://doi.org/10.29300/alfitrah.v1i2.1337>
- Arjuna, Figo, P., Mutiara, A., Ghina Fadlilah, S., & T. (2024). Kecerdasan Emosional Sebagai Katalisator Peningkatan Prestasi Akademik dan Kecakapan Sosial di Era Digital. *Didaktika: Jurnal Kependidikan*, 13.
- Basaria, D. (2019). Gambaran Kecerdasan Emosi Dan Psychological Well-Being Tenaga Pendidik Di Provinsi Dki Jakarta. *Jurnal Psikologi Pendidikan*, 9(1), 58–78.
- Budianingsih, T. (2017). Peran Neurolinguistik dalam Pengajaran Bahasa. *Jurnal Al-Azhar Indonesia Seri Humaniora*, 3(2), 137. <https://doi.org/https://doi.org/10.36722/sh.v3i2.203>
- Cahyani, N. (2017). Pengaruh Kecerdasan Emosional, Motivasi, Dan Pelatihan Terhadap Kinerja Aparatur Sipil Negara Di Biro Umum Sekretariat Daerah Provinsi Sulawesi Utara. *Jurnal Politico*, 6(1).
- Effendy, I. (2016). Pengaruh Pemberian Pre-Test dan Post-Test Terhadap Hasil Belajar Mata Diklat HDW.DEV.100.2.a pada Siswa SMK Negeri 2 Lubuk Basung. *Jurnal Ilmiah Pendidikan*, 1(2), 81–88.
- Hadiransyah, N. (2016). *Studiium General-sistem kerja otak*. Retrieved from Universitas Timbul Nusantara. <https://utira-ibek.ac.id/tugasstudiium-general-sistem-kerja-otak/>
- Handayani, A. B., Widodo, H., & Wahyudi, W. E. (2020). Penerapan Kurikulum Ismuba Terhadap Pembentukan Karakter Islami Siswa Smp Muhammadiyah Banguntapan. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 10(2), 231–343. <https://doi.org/https://doi.org/10.24042/atjpi.v10i2.4558>
- Hengki, W. (2018). Pendidikan Neurosains Dan Implikasinya Dalam Pendidikan Masa Kini. *Jurnal Pendidikan Dasar*, 2, 1–19.
- Indriawati. (2018). Pengaruh Kepercayaan Diri Dan Kecerdasan Emosional Terhadap Hasil Belajar Mahasiswa Universitas Balikpapan. *Jurnal Pendidikan Edutama*, 5(2), 1–9.
- Kartadinata, S. (2011). *Menguak tabir bimbingan dan konseling sebagai upaya pedagogis Menguak tabir bimbingan dan konseling sebagai upaya pedagogis*. In UPI Press.
- Lyubomirsky, S., & Layous, K. (2013). How Do Simple Positive Activities Increase Well-Being? *Current Directions in Psychological Science*, 22(1), 57–62. <https://doi.org/https://doi.org/10.1177/0963721412469809>
- M. F. Sholihin, Saputri Tini Hakim, M., & Zaenul Fitri, A. (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)
- Manizar, E. (2018). Optimalisasi Pendidikan Agama Islam Di Sekolah. *Tadrib: Jurnal Pendidikan Agama Islam*, 3(2), 251.
- Margono, B. S. (2018). Integrasi Neurosains dalam Kurikulum Memperkuat Pendidikan Karakter Siswa Sekolah Dasar. *Penguatan Pendidikan Karakter Pada Siswa Dalam Menghadapi Tantangan Global*, 02(91), 223–230.
- Muhammad Yusuf Ahmad, Syahraini Tambak, U. H. (2018). Pengaruh Kecerdasan Emosional terhadap Penyesuaian Diri Mahasiswa Thailand. *Al-Hikmah: Jurnal Agama Dan Ilmu*

- Pengetahuan, 5(2), 16–30.
- Nurasiah. (2016). Urgensi Neuroscience Dalam Pendidikan (Sebagai langkah inovasi Pembelajaran) Nurasiah (Dosen FTK IAIN Raden Intan Lampung). *Jurnal Pendidikan Islam*, 7, 72–93.
- Q, H. R. (2015). *KPAI: Kasus bullying disekolah meningkat selama tahun 2015*. Retrieved from REPUBLIKA. Republika. <http://nasional.republika.co.id/berita/%0Anasional/umum/15/12/30/o067zt280-%0Akpai-kasus-bullying-di-sekolah%02meningkat-selama-2015.%0D>
- Sa'diyah, K., & A. (2018). Pentingnya Psychological Well Being di Masa Pandemi Covid 19. *Jurnal Kariman*, 8(02), 221–232. <https://doi.org/https://doi.org/10.52185/kariman.v8i02.149>
- Safitri, C. M. T., & Anisah, L. (2022). Kesejahteraan Psikologis Ditinjau dari Kecerdasan Emosional dan Worklife Balance Pada Tenaga Kesehatan Wanita yang Menjalani Peran Ganda. *Jurnal Prakarsa Paedagogia*, 5(1). <https://doi.org/https://doi.org/10.24176/jpp.v5i1.8587>
- Said, A. (2017). *Revolusi Mengajar Berbasis Neurosains*. Prenada Media Group.
- Sesmiarni, Z. (2013). *Model Pembelajaran Ramah Otak (dalam implementasi kurikulum 2013)*. AURA.
- Sugiyono. (2015). *Cara Mudah Menyusun Skripsi, Tesis, Dan Desertasi*. Alfabeta.
- Syarnubi. (2023). Hakikat Evaluasi Dalam Pendidikan Islam. *Jurnal PAI Raden Fatah*, 5(2), 468–486. <https://doi.org/10.19109/pairf.v5i2>
- Ulpa Mutiara Asi, Bustanur, Z. (2020). *Penerapan Metode Talking Stick Untuk Meningkatkan Minat Belajar Siswa Dalam Mata Pelajaran Pai Pada Siswa Kelas Iv Sekolah Dasar Negeri 004 Sungai Manau Kecamatan Kuantan Mudik*.
- Yuliani, I. (2018). Counseling konsep psychological well-being. *Journal of Innovative Counseling : Theory, Practice & Research*, 2(2), 51–56.
- Zikrullah, P., Manusia, P., Perspektif, M., Rohim, M., & Sarkun, N. (2015). Pengaruh zikrullah pada manusia menurut perspektif sains. *Sains Humanika*, 4(2), 41–46.