

**THE INFLUENCE OF AL-BARIQ NURUL JANNAH  
METHOD ON IMPROVING THE QUALITY OF  
EMOTIONAL QUOTIENT (EQ) OF THE STUDENT  
AL-MUDHOFAR ORPHANAGE BANYUMANIK  
SEMARANG**



**THESIS**

*Submitted to the Faculty of Ushuluddin and Humaniora in Partial Fulfillment  
of the Requirements for the Degree S-1 of Islamic Theology  
on Tasawuf and Psychotherapy Department*

**By:**

**ACHMAD AKROM  
NIM: 094411032**

**USHULUDDIN AND HUMANIORA FACULTY  
STATE ISLAMIC UNIVERSITY (UIN) WALISONGO  
SEMARANG**

**2016**

## RETIFICATION

This thesis was examined by two expert and passed on June 16<sup>th</sup> 2016.

Therefore, this thesis is accepted as one of requirement for fulfilling undergraduate degree of Islamic Theology



Chairman of meeting

Dr. Ahmad Musyafiq M.Ag  
NIP. 197207091999031002

Academic Advisor I

Dr. Abdul Muhayya, M.Ag  
NIP. 196210181991011001

Examiner I

H. Muh Syaifuddin Zuhriy, M.Ag  
NIP. 197005041999031010

Academic Advisor II

Dr. Zainul Adzfar, M.Ag  
NIP. 19730826200212 002

Examiner II

Drs. H. Nidlomun Ni'am, M.Ag  
NIP. 195808091995031001

Secretary of meeting

Dr. H. Muh. In'amuzzahidin, M.Ag  
NIP. 197710202003121002

## ADVISOR APPROVAL

Dear Sir,

**Dean of Ushuluddin and  
Humaniora Faculty  
State Islamic University  
(UIN) Walisongo Semarang**

*Assalamu 'alaikum Wr. Wb.*

After correcting it to whatever extent necessary, we state that this mini-thesis belongs to a student as below:

Name : Achmad Akrom

NIM : 094411032

Department : Tasawuf and Psychotherapy(TP)

Title : **The Influence Of Al-Bariq Nurul Jannah Method on Improving  
The Quality Of Emotional Quotient (EQ) Of The Student  
Al-Mudhofar Orphanage Banyumanik Semarang**

Is ready to be submitted joining in the last examination.

*Wassalamu 'alaikum Wr. Wb.*

Academic Advisor I

Semarang, May 31, 2016

Academic Advisor II

**Dr. Abdul Muhayya, M.Ag**  
**NIP. 196210181991011001**

**Dr. ZainulAdzfar, M.Ag**  
**NIP. 19730826200212002**

## **DECLARATION**

I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, May 31, 2016

The writer,

Achmad Akrom  
NIM: 094411032

## MOTTO

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ  
خَبِيرٌ ۱۱

*Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do (QS. Al.Mujadalah 11)*<sup>1</sup>

خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ

"The good Man is Most Beneficial to Others" (HR. Tabrani)

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<sup>1</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahannya*, (Semarang: Karya Toha Putra, 1990), h. 543

## DEDICATION

### *Alhamdulillahirabbil'alamin*

All the praises and thanks be to Allah, the Lord of the 'Alamin

#### **The thesis is dedicated to:**

- ❖ My dear parents; Imron Thoyib and Sholichah  
Love and respect are always for you. Thank you for the valuable efforts  
and contributions in making my education success.
  
- ❖ My beloved wife Siti Rochimah, My beloved brother and My sister A  
Shofi and Malichatun Nawiroh, you are everything for me, the most  
beautiful present I've ever had. God, how should I be grateful for this great  
gift. Their love is overwhelming to my shed, and sure, it is your love, God.
  
- ❖ My classmates, my great friends from FUPK TP  
who coloring my spirit and feeling in unforgettable moments, I LOVE  
YOU GUYS.
  
- ❖ A big family of FUPK DEPAG, it is an honor to be part of you.
  
- ❖ All of my friends thanks for lovely friendship.

## ACKNOWLEDGEMENT

Glory to God who created all, to man He gave special place in His creation. He honored man to be His agent, and to that end, endued him with understanding, purified his affections and gave him spiritual insight. So that man should understand nature, understand himself, and know God through His wondrous Signs. Glory Him in truth, reverence, and unity. The Glorious God who sent Muhammad (PBUH) as Messenger, preaching and working in the dim twilight of history. He stood for all humanity, orphans, women, slaves, whom the world neglected or oppressed. And he comes to me, bringing the light to lighten the shadow, disclosing the cover of my indecision and inspiring me with his love to keep struggling, to win God's gifts.

This final assignment will not be finished on time if not with the help and encouragement of those who always take their time to help me accomplishing this final task. Likewise, nothing I can convey except the thanks coming sincerely from the deepest of my heart for their contributions to give moral and material assistance. I dedicate my special regards to:

1. Dr. H. M. Muhsin Jamil, M.Ag, the Dean of Ushuluddin Faculty. Who agree with the research of this thesis.
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5. My amazing family, my loving community, FUPK Department TP and TH, KKN, Thanks for being a part of my life. My love and compassion for

those who love me to be ready for next story and thanks for lovely friendship, never ending to love me.

6. Also thank to All my teacher in MI, MTs N Kaliangkrik, MAN Karet Magelang,, All my teacher in Islamic boarding Magelang and Jepara, All my student in iBs Daarunnajah MAN Magelang,
7. Thank to Albariq Nurul Jannah Foundation, Mr. Brigjen (Purn) Bambang Rindharto, and all big family Albariq Nurul Jannah Foundation banyumanik Semarang.

Semarang, May 31, 2016

The Writer,

Achmad Akrom



## TRANSLITERATION

English transliteration system

International version<sup>2</sup>

Arabic	Written	Arabic	Written
ب	B	ط	ṭ
ت	T	ظ	ẓ
ث	Th	ع	‘
ج	J	غ	Gh
ح	ḥ	ف	F
خ	Kh	ق	Q
د	D	ك	K
ذ	Dh	ل	L
ر	R	م	M
ز	Z	ن	N
س	S	و	W
ش	Sh	ه	H
ص	ṣ	ء	’
ض	ḍ	ي	Y

---

<sup>2</sup>Tim penyusun skripsi, *Pedoman Penulisan Skripsi Fakultas Ushuluddin*, Fakultas Ushuluddin, Semarang, 2013p, 142–144.

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## ABSTRAK

Key word: *The Influence Of Al-Bariq Nurul Jannah Method On Improving The Quality Of Emotional Quotient (EQ) Of The Student Al-Mudhofar Orphanage Banyumanik Semarang*

Daniel Golemen, stating that contribute to the success of a person's IQ is only about 20% and the remaining 80% is determined by the factors referred Emotional Quotient (EQ) could be said also raise a person's cognitive functioning, while EQ lifting function feeling. People who have high EQ will strive to create a balance in himself: It could pursue happiness in and of itself and can turn something bad into a positive. Similarly, children education is also expected to be able to shape a child into *akhlakul karimah* child and good EQ. Due to various things, especially the negative effects of modernization and technology in a globalized world that has gather even to remote corners of the village. This has led to challenges in the process of developing and educating children is enormous. Based on these problems what Al-Bariq Nurul Jannah methods effectively to the challenge of the times and provide alternative solutions as the ideal model of development for children EQ

Research that be conducted by writer has the following aims: To explain the Al-Bariq Nurul Jannah method, To decipher the quality of emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang and To determine whether significant or not significant and available or not available the influence of Al-Bariq Nurul Jannah method on improving the quality of emotional quotient (EQ) of the student Al-Mudhofar.

This research is quantitative; the method of data analysis is a quantitative analysis tool that is a statistical model. The data analysis techniques used in this study is the Product-Moment correlation analysis and using scale. The scale used is the scale of the Al-Bariq Nurul Jannah method (X) and scale Emotional Quotient (Y)

Based on the results of the hypothesis by using the Pearson product moment correlation was Obtained for 0368. Thereby Indicating that Al-Bariq method does not Affect the emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang. 0:45 value of greater significance than 0.05 so that Al-Bariq method does not have a significant relationship with emotional intelligence quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang. The correlation coefficient between the variables Al-Bariq methods and variables emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang declared negative. This means that Al-Bariq method, does not Affect the emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang. Thus Spake the statistical hypothesis that no positive relationship between Al-Bariq method and emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik not proven and accepted. When applied in the correlation coefficient table, then the value of  $r$  is in the interval from 0:20 - 0.399 (low). The correlation coefficient of this study was positive in the amount of 0368

# CHAPTER I

## INTRODUCTION

### A. Background of The Research

During this time people in the world have been fascinated by the intelligence (*Intelligence Quotient*), which has been discovered by western scientists. That a person is considered intelligent people who have a high level of intellectual intelligence, which can be measured quantitatively through a variety of *battery* test.<sup>1</sup> And all this intelligence IQ (*Intelligence Quotient*) has become a myth in society, as the only means of measuring or parameter determining human intelligence until Daniel Golemen Introducing Emotional Quotient (EQ). This is supported by the empirical evidence showed the researchers, that people who have high IQ intelligence, not a guarantee of success. However, people who have IQ intelligence became moderately successful, and many who occupy key positions in the world.<sup>2</sup>

Therefore Daniel Golemen, stating that contribute to the success of a person's IQ is only about 20% and the remaining 80% is determined by the factors referred Emotional Quotient (EQ) could be said also raise a person's cognitive functioning, while EQ lifting function feeling. People who have high EQ will

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<sup>1</sup> Ahmad Musyafiq, *Ekspose hasil penelitian Dimensi Spritual, dalam Pelatihan Shalat Khusus' Abu Sangkan*, Semarang: Tp, 2007, h. 1.

<sup>2</sup> Sukidi, *Rahasia Sukses, Hidup Bahagia: Kecerdasan Spritual (Mengapa SQ Lebih Penting dari IQ dan EQ)*, Jakarta: PT Gramedia Utama, 2002, h. 39-40.

strive to create a balance in himself: It could pursue happiness in and of itself and can turn something bad into a positive

Similarly, children education is also expected to be able to shape a child into *akhlakul karimah* child and good EQ due to various things, especially the negative effects of modernization and technology in a globalized world that has gather even to remote corners of the village. This has led to challenges in the process of developing and educating children is enormous.

It also can not be denied in the process of development of student in the Al-Mudhofar orphanage Banyumanik Semarang, that have 33 student: 24 male and 9 female. there are school in elementary school junior high school, senior high school and university Due to the realities of juvenile delinquency today are already experiencing the moral degradation of morals and ethics, so that would not want to protect them as best as possible. Environment also affects the shape of emotional and spiritual origin because that is almost the majority of students from the village, while the Foundation is the urban environment inevitably classmates and their environment is very influential. So many are violations such as stealing, dating, sex, fights and other violations. It also can not be denied in the process of development of student in the Al-Mudhofar orphanage Banyumanik Semarang.

Due to the realities of juvenile delinquency today are already experiencing the moral degradation of morals and ethics, so that would not want to protect them as best as possible. Environment also affects the shape of emotional and spiritual because that is almost the majority of students from the village, while the Foundation is the urban environment inevitably classmates and their environment

is very influential. So many are violations such as stealing, dating, sex, fights and other violations.

. Based on these problems what Al-Bariq Nurul Jannah methods effectively to the challenge of the times and provide alternative solutions as the ideal model of development for children EQ. Therefore, the authors wanted to do research on The Influence Of Al-Bariq Nurul Jannah Method On Improving The Quality Of Emotional Quotient (EQ) Of The Student Al-Mudhofar Orphanage Banyumanik Semarang.

## **B. Formulation of The Research**

Is there an the influence of Al-Bariq Nurul Jannah method on improving the quality of emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang

## **C. Aim of The Research**

Research that be conducted by writer has the following aims:

1. To explain the Al-Bariq Nurul Jannah method
2. To decipher the quality of emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang
3. To determine whether significant or not significant and available or not available the influence of Al-Bariq Nurul Jannah method on improving the quality of emotional quotient (EQ) of the student Al-Mudhofar



**D. Significances of The Research**

The expected benefits of the research are as follows

**1. Theoretical benefits**

- a. Can explain the Al-Bariq Nurul Jannah method
- b. Can outline the quality of emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang
- c. Can know, whether there is an the influence and significant of Al-Bariq Nurul Jannah method on improving the quality of emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang

**2. Practice Benefits**

- a. To expand the repertoire of knowledge, especially alternative solution method of coaching children in a study of the science of psychology and psychotherapy
- b. Popularizing the importance of emotional quotient (EQ) to the personality and future of children.
- c. able to practice “Tri Darma Perguruan tinggi” as an existence as a college academic
- d. Help governments and communities in achieving national goals of national education that *khoiru ummah* and *akhlakul karimah*.

## E. Prior of The Research

Literature review was used as a comparison or scientific work, whether the deficiency or excess of a pre-existing. In addition, the literature also had a big hand in order to obtain pre-existing information about the theories related to the title that is used to obtain the basis of scientific theories.

In a thesis written by a student of Department of Islamic Theology Sufism and Psychotherapy IAIN Walisongo Semarang, Dewi Yulia Nigrum titled "Kecerdasan Emosional EQ) di Panti Asuhan Al-Hikmah Polaman Mijen Semarang"<sup>3</sup> explained the real circumstances of the child's development of emotional intelligence in coaching Al-Hikmah Polaman Mijen Semarang. but in this research still not in and complete, so researchers need to further deepen and review

Thesis written by a student Department of Islamic Theology Mysticism and Psychotherapy IAIN Walisongo Semarang, Mustakul with the title "Korelasi antara motivasi dan kecerdasan ESQ (Emotional Spiritual Quotient) pada Santri Pondok Pesantren *Salafiyah* Kajen Margoyoso Pati", explained the role of the intelligence of Students ESQ motivation (Emotional Spiritual Quotient)<sup>4</sup> In this thesis talking about there is a relationship or a positive correlation between motivation and

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<sup>3</sup> Dewi Yulia Nigrum, *Kecerdasan Emosional EQ) di Panti Asuhan Al-Hikmah Polaman Mijen Semarang*, Skripsi, Fakultas Ushuluddin IAIN WALISONGO

<sup>4</sup> Mustakul, *Korelasi antara motivasi dan kecerdasan ESQ (Emotional Spiritual Quotient) pada Santri Pondok Pesantren Salafiyah Kajen Margoyoso Pati*, Skripsi, Fakultas Ushuluddin IAIN WALISONGO, 2012 h

intelligence ESQ (Emotional Spiritual Quotient) Students in Pondok Pesantren Salafiyah Kajen Margoyoso Pati. but in this research the religious motivation variable and variable ESQ still not in and complete, so researchers need to further deepen and review

## **F. Writing Systematic**

To obtain a systematic and consistent discussion and can show the whole picture in this paper, the authors construct a systematic way as follows: The face of research, contains a title page, abstract page, the page memorandum mentors, page validation, page motto, dedication page, preface, table of contents and list of tables.

Content section, comprising chapters and sections include: Section I contains the introduction include: background of problems, aims of the problem, and the purpose and benefits of the research, prior research, and systematic research. Chapter II contains the basic theory and hypothesis filing include: Description of the theory, relevant research studies, and the filing of the hypothesis. Chapter III contains the research methodology include: purpose of research, time and place of study, research variables, research methods, (population, sample and sampling techniques), techniques of data collection, and data analysis techniques. Chapter IV contains the results of research and discussion includes: Description of research data, testing hypotheses, discussion of results, and limitations of

the study. Chapter V contains the cover include: Conclusions and suggestions.

The third part of the study include: bibliography, appendices, and a list of educational history of writer.

## **CHAPTER II**

### **THE THEORETICAL BASIC**

#### **A. Al-Bariq Nurul Jannah Methods**

##### **1. Understanding Al-Bariq Methods and History**

Al-Bariq Nurul Jannah methods is a method developed by Al-Bariq Nurul Jannah foundation, which is merging method *salafiah* schools, modern and schools military coaching methods. This method is unique because combination between some methods and differences between other orphanage method. This method was developed by the chairman of the Foundation due to his background which was retired one star General of the Army. In this method can be used as a religious education building solutions, the formation of personality, emotional and spiritual students. This method is apply in this al-Mudhofar Orphanage Banyumanik Semarang, because this orphanage is part of Al-Bariq Nurul Jannah foundation.<sup>1</sup>

There are interesting and need to be known by the reader about the activities of a former DIRBEKANGAD conducted to fill spare time and preoccupations after full duty was chairman of the foundation.

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<sup>1</sup> Interview result with Brigjen(Purn) Bambang Rindhartho tanggal 21 April 2013

In filling activities if in Semarang with his beloved wife, a father of former DIRBEKANGAD has a flurry of fairly dense, besides fostering family with two daughters, one son and three grandfather also cultivate and take care of Student in orphanages and dhuafa Al Mudhofar under the Al-Bariq Nurul Jannah foundation located on the street Karang Rejo V No. 5 Banyumanik Semarang. Meaning of Al Bariq Nurul Jannah Foundation itself is a light sheen of heaven so expect all activities carried out by the trust will always get the blessing and patronage of Allah SWT and get a torch light from heaven.

This foundation can stand originated from the ideals of H. Bambang Rindharto since childhood suffered a hard life. in the minds of hearts Bambang small when it appeared a noble aspiration, he wishes that one day if it becomes successful person will establish a foundation that can help children whose lives difficult and disadvantages.

Although the infrastructure is limited, since its establishment in 2002 until now thanks Allah be going according to plan. Lots of ups and downs experienced in the wrestle and build this orphanages as long 10 years, but all can be lived well because everything is done based on the intention of worship closer to the creator as well as the determination of devotion that never gave to the nation, country and society.<sup>2</sup>

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<sup>2</sup> Majalah Dharmagati ksatria Jaya edisi 2010/2011, h.17

There is one side that is uplifting and feel a certain satisfaction is when you see our students succeed. Up to this time there were some people from the orphanage's students who have succeeded in education, including:

- 3 people into the Army Officers Military Academy graduates
- One person become Army officers graduate PA PK
- 5 people become NCO Army and Police Officer 1
- 2 successfully completed undergraduate S1 and 3 D3
- As well as 10 vocational graduates skilled personnel who have worked in various companies.

Foster children built the foundation currently numbering 30 people consisting of 24 sons and 6 daughters from various spheres of society and strata of education starting from elementary, middle, high school / vocational and higher education, as well as assisted with 7 educators Ustadz / Ustadzah / Master graduates include two cleric Islamic Educational, three people graduated from boarding school, one person graduates of English, one person graduates catering as the head of the kitchen.

Implementation of the program the foundation itself is starting from the registration and selection, sponsorship, coaching, and education. While

prospective students selected from orphaned children who are not able / displaced by announcing through mass media with certain requirements.

Selection of candidates was conducted using semi-military methods, so expected later if there are students who want to register as TNI familiar, between the selection and administration, Psych test, general knowledge, knowledge of religion, and a health examination. For candidates who have passed the selection to continue their education in public schools, at a cost of foundations and religious education compulsory when evening and morning before and after school.<sup>3</sup>

On the other hand foster children nurtured and prepared as skilled workers and professionals when they have entered the public later. This guidance in the form of extracurricular activities are carried out did the natural home / dorm is a range of skills, development of mental, physical, discipline and learning theory / practice and association leadership. To fill the school holiday they are filled with activities to introduce the military world with the aim to unify the vision, forming corps spirit in order to create a sense of camaraderie, a sense of unity and oneness with activities such as the UN, PPM, camping, hiking down the mountain / down cliffs / slide.

Hope caregivers with the provision that all foster children will be able to uphold faith and Islamic law with the full faith nurturing and developing quality's

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<sup>3</sup> Ibid, h 18



deep devotion to Allah in order to have a noble character. Other hope to rekindle the spirit of patriotism as an Indonesian citizen who did not give up and do not despair for the sake of self nation and the State.

Of no less importance is expected to be embedded sense of great responsibility on the attitudes and actions to God, foster parents, caring for the community and the nation and the State. The ability to innovate to do what is best for themselves and others is obtainable in the military for 33 years of service that is thinking without knowing surrender in the struggle, discipline in all activities, responsibility towards Allah SWT, the nation and the state, family and discretion in taking decision.

As long as life is still conceived body did according best for the environment because even a speck of our devotion would be useful for the nation and state of Indonesia which we loved.<sup>4</sup>

## **2. Basic from Holy Qur'an and Hadits**

Any attempt of man certainly has a foundation or basis. Similarly in religious formation. Basic is a stepping stone to move to a destination.

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<sup>4</sup> Ibid, h 19

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ  
عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ١٠٤

And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful. (QS Ali Imron:104.)<sup>5</sup>

The verse by Muslims as a whole to the obligation of da'wah to mankind according to their respective capabilities, origin fixed in the framework of Islamic preaching, and preaching no run incessantly for each individual or generation felt obliged. invites people to do the good and evil deeds and leave.

Religious guidance is an aspect of Islamic propaganda where religious guidance is of help or assistance given to a person who has a soul problem.

### 3. The vision and mission of the Al-Bariq nuurul Jannah foundation:

a. vision:

Have a noble morals, disciplined and responsible Response *tanggon* and *trenginas* are smart, mentally tough, nimble and skills

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<sup>5</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahannya*, (Semarang: Karya Toha Putra, 1990), h. 63

b. Mission

1. Increase devotion faith and foster the implementation of religious activities with sincerity.
2. Optimizing study and practice to achieve the feat
3. Develop leadership talent and potential interest in him organize and basic fundamentals of management
4. Maintain and improve physical fitness with morning gymnastics
5. Setting up an independent person confident resilient and do not know submit
6. Develop an attitude of upholding championship and justice and truth and self-esteem
7. Develop and train social life love of the homeland and be prepared to devote to serve the society.

**4. Methods and processes of coaching Development**

a. The formation of character, personality, faith<sup>6</sup>

Increase devotion to Allah SWT Worship with sincerity Setting up an independent personality, confident and tough (do not know surrender) Develop an attitude, uphold honesty, justice, truth and dignity Train social life, leadership developing talent and love of the homeland

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<sup>6</sup> The presentation described the Chairman of Foundation Brigjen(Purn) Bambang Rindarto during a meeting of veterans of Semarang in Banyumanik date 15 Maret 2013

b. Intellectual formation

Optimizing learning in school and religious knowledge in nursing  
Practicing for achievement Development their talents and interests that exist in  
him Learning basic organizational and basic management

c. Formation of physical and mental

d. Maintaining and improving physical fitness and exercise in the morning after  
Fajr ta'lim Hike every holiday and sports (badminton, swimming, martial arts,  
etc.)

**5. Aspects of coaching**

This coaching aspect raised 9 aspect fostered and one aspect of reward and  
punishment, as follows:

1. Aspects of discipline

a. Comply with the rules

b. Run the task / job

c. Discipline Learning

d. Running worship

2. Aspects of responsibility

a. In the work / duty

- b. In carrying out the obligations
- c. In carrying out the errors
- 3. Aspects of independence
  - a. Confidence
  - b. Tenacity / business
  - c. The motivation to overcome difficulties / problems
- 4. Aspects of creativity
  - a. Willingness to learn a lot of things
  - b. The ability to create activities
  - c. The willingness to do something
- 5. Aspects of attitude in the work
  - a. Craft work
  - b. Neatness in work
  - c. Speed in work
  - d. Perseverance in work
  - e. Accuracy in work

f. Work result<sup>7</sup>

6. Aspects of worship

a. Obedience in worship

b. Observations in life

c. Mastery in religious values

7. The social aspect

a. Ability to adapt to the social environment

b. Familiarity with friends

c. Cooperation

d. ability to communicate

e. Concern for others

f. The relationship of the counselor / caregiver

8. Aspects of personality

a. physical appearance

b. Mind

c. Character

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<sup>7</sup> BKKKS prov Jateng, *Ukuran keberhasilan pembinaan anak asuh panti asuhan, tahun 2011*,  
h.1

d. soul

9. Aspects of academic achievement

a. Average value of lessons

10. Acceptance of reward and punishment<sup>8</sup>

a. Reward

b. punishment

## **6. Organization and activities**

Al-Bariq Nurul Jannah foundation has children of organizations and activities as follows:

a. Orphanages al Mudhofar

The orphanage as a place / where a human child and as an object to be fostered and developed in order to be fully human, as human beings, and professional individuals who are able to participate in the construction of the Homeland both mentally and physically, with the following educational programs:

1. Formal education in public schools / religious

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<sup>8</sup> Ibid, h. 2

2. Non-formal education of religion, mental, physical, and discipline in the hostel parlors

b. Shohwatul Islam mosque (mosque in development) and the cost of its own

Shohwatul Islam Mosque as a place for coaching and development activities in the printing of the human psyche that is virtuous to be able to maintain itself against the negative influences and be able to think, act, and act positively that could be useful to others and himself.

c. Cooperation and agreements in the field of education

Memorandum of cooperation and agreement between the foundation al Bariq Nurul Jannah with college Widya Buana Finance Banking Academy accredited. Jl perintis kemerdekaan No. 77 Watugong Semarang. May 1, 2013. About to select and admit new students from poor families to get scholarships.

c. Other activities that are social in education and leadership cultures

The activities are coordinated by the Trustees / board housed within the framework of an organization that is ready for any time can be used activities that are social, educational and mental training, physical, discipline and leadership.



## **B. Emotional Quotient**

### **1. Understanding Emotional Quotient**

Emotional quotient was originally introduced by Peter Salovey of Harvard University and John Mayer of the University of Hampshire. The term was popularized by Daniel Goleman in Emotional monumental work Intelligence.<sup>9</sup>

Etymologically derived from English intelligence is the ability to understand the interrelationships between various things, the ability to create, update, teach, think, understand, remember, taste and imagination, problem solving and the ability to work on different levels of difficulty.<sup>10</sup>

According to English and English, as quoted by Syamsu Yusuf explained that emotion is "a complex feeling state accompanied by characteristic of motor and glandular actives" (a state of the complex feelings that accompanied gland activity and motor characteristics).<sup>11</sup>

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<sup>9</sup> Abdul Mujib dan Jusuf Mudzakir, *Nuansa-nuansa Psikologi Islami*, (Jakarta: Grafindo Persada 2001), h. 20

<sup>10</sup> Muhammad Said Mursi, *Melahirkan Anak Masya Allah, Sebuah Terobosan Dunia Pendidikan Modern*, (Jakarta: Cendekia, 1998), h. 207.

<sup>11</sup> Syamsu Yusuf LN, *Perkembangan Anak dan Remaja*, (Bandung: Remaja Rosdakarya, 2000), h. 114-115.

Daniel Goleman defines emotional feeling alone and thoughts of his trademark, which is a state and a series of biological and psychological tendency to act.<sup>12</sup>

Psychologists have defined emotional quotient<sup>13</sup> in assortment, among them namely by:

a. Reuven Bar-On, who quoted Steven J. Stein and Howard E. Book

Emotional quotient is a "set of capabilities, competence, and non-cognitive skills, affecting person's ability to successfully cope with the demands and pressures environment."<sup>14</sup>

b. John D. Mayer, Peter Salovey

"Emotional quotient is the innate potential to feel, use, communication, Recognize, remembers, learn, manage, and understand emotions."<sup>15</sup> Emotional quotient refers to the natural potential to find, use,

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<sup>12</sup> Daniel Goleman, *Kecerdasan Emosional*, Alih bahasa: T. Hermaya, (Jakarta: Gramedia Pustaka Utama, 2000), h. 11.

<sup>13</sup> Emotional intelligence, or better known as the emotional quotient in use is often equated. However, generally speaking there are differences in pressure points from use of the word. Intelligence is the potential possessed by a person to be able to adapt to its environment. Quotient is a unit of measure used for intelligence. So if the length is measured by the meter, measured by gram weight, measured by the intelligence quotient, hence the size of the level of intelligence is known by IQ. Look Monty P. Satiadarma dan Fidelis E. Waruwu, *Mendidik Kecerdasan*, (Jakarta: Pustaka Popular Obor, 2003), h. 26.

<sup>14</sup> Steven J. Stein, & Howard E. Book, *Ledakan EQ*, terj. Trinanda Rainy Januarsari & Yudhi Murtanto (Bandung : Kaifa, 2002), h. 30.

<sup>15</sup> Mayer, John D.; Salovey, Peter, "The intelligence of emotional intelligence", (<http://psycnet.apa.org/03052008/p.html>), h.1

communicate, knowing, remembering, learn, organize and understand emotions.

c. Steven J. Stein, Ph. D.

Emotional quotient is "a set of skills that allow us to pave the way in a complex world-aspect of personal, social, and defense of all the intelligence, common sense of mystery, and sensitivity necessary to function effectively on a daily basis."<sup>16</sup>

d. Daniel Goleman

"Emotional quotient: abilities such as being Able to MOTIVATE oneself and persists in the face of frustration: to control impulses and delay gratification; to Regulate one's moods and keep distress from swamping the ability to think; to empathize and to hope ".<sup>17</sup>

Meaning: "Emotional quotient is capabilities such as the ability to motivate oneself and persist in the face of frustration; impulse control and moderation; set the mood and keeping to think clearly; empathetic and optimistic ".

Based on some sense of emotional quotient in the above, there are some similarities. So that emotional quotient can be referred to as a person's

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<sup>16</sup> Steven J. Stein, h. 30-31.

<sup>17</sup> Daniel Goleman, Emotional quotient (New York: Bantam Books, 1996), h. 36.

ability to manage feelings in order to better himself and the ability to build relationships with the social.

## **2. Elements of Emotional Quotient**

Emotional quotient is the ability to understand the feelings of individual self and feelings of others, the ability to motivate himself and organize well the emotions that arise in himself and in dealing with others.<sup>18</sup>

Emotional quotient requires a person to learn to recognize and appreciate the feelings to himself and others and to respond appropriately, effectively applying information and emotional energy in everyday life.

The characteristics of emotional quotient by Daniel Goleman is composed of five elements, namely:

- a. The ability to recognize the emotions that arise in reaction to a phenomenon.

When a person is faced with an unpleasant or distressing incident that could have been she did not realize what he really feels or can be referred to as the absence of a sense of self-identify emotions.

The ability to monitor feelings from time to time are important to the understanding of oneself. Know who is at the core of emotional quotient, which is awareness of your feelings as feelings arise.

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<sup>18</sup> Daniel Goleman, *Kecerdasan Emosi untuk Mencapai Puncak Prestasi*, terj., Alex Tr Kuntjoro Widodo, (Jakarta: Gramedia Pustaka Utama, 2000), h. 512.

People who know themselves to be sensitive to the emotional mood. He will have the clarity of mind that someone is going to be independent and confident on the limits they wake up, his mental health was nice, and tend to think positive about life. Then when the mood is bad, they do not want and are not absorbed into the feelings and able to detach from the atmosphere uncomfortable in time relatively quickly.<sup>19</sup> In short, the sharpness of the mindset of someone is becoming helper to regulate emotions.

b. The ability to manage emotions within yourself.

The ability to manage emotions will positively affect the performance of duties, sensitive heart and could delay the enjoyment prior to achievement of a goal, and to be able to recover from emotional stress.

Meanwhile, if the emotions are too pressed will create boredom and distance, when emotions are not controlled too extreme and continuous, the emotion will be a source of disease, such as severe depression, anxiety, anger overwhelming, excessive emotional disturbance.

Keeping emotions that arise can be controlled is the key to emotional wellbeing. Excessive emotion that increases with the

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<sup>19</sup> *Ibid*, h.65.

intensity too high or for a long time will negatively impact a person's emotional stability.<sup>20</sup>

Someone who has the emotional quotient will not dissolve in feelings. When happiness comes not disclosed unnecessarily, and when it was suffering not let negative feelings lasted uncontrolled.<sup>21</sup>

- c. The ability to motivate yourself when facing delays or failure to achieve something.

Motivation is one very important factor in every aspect of human life, as well as the students want to do something when useful for them to perform the tasks of school work. Children with high intelligence may fail due to a lack of motivation in the lessons. Results both achieved with strong motivation.<sup>22</sup>

Reforming emotion as a tool to achieve a goal is very important in relation to pay attention, to motivate yourself and master ourselves, and to be creative. Restraint on satisfaction and impulse control is a cornerstone in various fields.<sup>23</sup>

Characters who have high achievement motivation will be characterized by: delight high and want to go forward, work hard,

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<sup>20</sup> M. Utsman Najati, *Belajar EQ Dan SQ Dari Sunah Nabi*, Terj. Irfan Sahir Lc. (Jakarta: Hikmah, 2002), h. 166.

<sup>21</sup> *Ibid*, h. 77

<sup>22</sup> S. Nasution, *Didaktik Asas-Asas Mengajar*, (Jakarta: Bumi Aksara, 2000), h 73

<sup>23</sup> *Ibid*

compete, diligent in improving his social position, and greatly appreciate the productivity and creativity. Therefore, the strength of one's own achievement motivation determines the size of achievements that can be achieved in life.

d. The ability to recognize emotions in others.

The ability to know the emotions of others (empathy) is to react to the feelings of others with the same emotional response to that person. The trick is to understand the feelings and problems of others, thinking the other person's perspective, and appreciate the differences in other people's feelings about something.<sup>24</sup>

Empathy is built on self-awareness; the more we open the emotions themselves, the more we open reading feeling.<sup>25</sup> Besides that, too, stressed the importance of empathy to sense the feelings and perspectives of others as a basis to build healthy interpersonal relationships.

e. The ability to build relationships with others.

Social skills is the ability to handle emotions well when dealing with others and carefully read the situation in the social

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<sup>24</sup> Muhammad Ali dan Muhammad Asrori, Psikologi Remaja (Jakarta; Bumi Aksara, 2005), h  
74

<sup>25</sup> Daniel Goleman, h. 135

network, interact smoothly, using these skills to influence and lead, deliberation and explained the dispute as well as to work together in teams.<sup>26</sup>

In order to build a harmonious social relations there are two things to note first that self-image and the ability to communicate. Self-image as the capacity of self that really the attitude to build social relationships. Self-image begins inside each one and then stepped out as he perceives it to others. While the communication capability factor is the ability to express the appropriate sentences.

### **3. Factors Affecting Formation of Emotional Quotient**

Emotional quotient (EQ) is not based on a child's intelligence, but rather on personal characteristics or "character". Studies are now finding that the social and emotional skills are more important to the success of life rather than intellectual ability.<sup>27</sup>

Various delinquency, emotional control and self crime which occurred at the age of the children may have the background of the setting are not harmonious family or social violence was triggered by itself.<sup>28</sup>

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<sup>26</sup> *Ibid*, h.167

<sup>27</sup> Lawrence E. Shapiro, *Mengajarkan Emotional quotientpada Anak*, Terj. Alex Tri kantjono, (Jakarta: Gramedia Pustaka Utama, 1998), h. 4.

<sup>28</sup> Suharsono, *Melejitkan IQ, IE, IS*, (Jakarta; Inisiasi Press, 2002), h. 106



Basically, emotional quotient is the skills, so that these skills can be acquired through learning outcomes.<sup>29</sup> Nevertheless there are several factors that can influence the development of emotional quotient among others, are:

a. Heredity

Heredity commonly known as innate or hereditary. Heredity is the totality of individual characteristics inherited parents to children or any physical or psychological potential of the individual from the time of conception (fertilization of the ovum by the sperm) as inheritance parents through genes.<sup>30</sup> Heredity factors can indeed influence the character and development of the person, including the intelligence of his intellectual capabilities. However, environmental factors may also provide a stimulus for the development of a person's emotional quotient.

b. Family

The family has a very important role in efforts to develop children's personalities. Care of parents loving and education about the values of life, religion and socio-cultural that it provides a factor

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<sup>29</sup> According to Hurlock learned more important factor because learning is a factor that can be controlled. Learning methods that support consisted of emotional intelligence; 1. learn by trial and error (trial and error learning), 2. learn by imitating (learning by imitation), 3. Learning by way of likening themselves (learning by identification), 4. learning through conditioning (conditioning), 5. training or training. See details in Elizabeth B. Hurlock, *Perkembangan Anak*, Terj, Meitasari Tjandrasa., Et.Al, Jilid 2, (Jakarta: Erlangga, 1998), h. 213-214.

<sup>30</sup> Syamsu Yusuf LN, *Perkembangan Anak dan Remaja*, (Bandung: Remaja Rosdakarya, 2000), h. 31.

conducive to prepare children to be private and community members healthy.

A happy family is something that is very important for the emotional development of its members (especially children), this happiness will come when families can portray their functions well. The basic functions of the family is to give a sense of belonging, a sense of secure affection and developing good relationships among members family. <sup>31</sup>

In a family household educational environment is first and foremost for a child so that the child will be able to reach the level of maturity. Maturity here is to say as an individual where he can master his environment actively. The presence of families (especially mothers) in the emotional development of children is very important. Because, if the child loses the role and function of the mother, then the child in its development process will lose its right to nurtured, guided, given the love, attention and so on, so that the child has with what called maternal deprivation, whereas if the role of both parents do not work, then called parental deprivation, and if a father does not perform its function, it is called paternal deprivation.

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<sup>31</sup> *Ibid*, h. 38

In contrast to the above, a child who grew up in a dysfunctional family, then the child would be at risk to suffer from a pervasive developmental disorder-intellectual, mental-emotional development and even the development of psycho-social and spiritual. Making it less of them in future become adults will exhibit a range of deviant behavior, anti-Social and up to the crime.<sup>32</sup>

c. school environment

Schools are formal educational institutions that systematically implement the program guidance, instruction, and training in order to help students to be able to develop its potential, both concerning the moral aspects of spiritual, intellectual, emotional, and social.

Regarding the role of schools in developing personality children, Hurlock, argued that the school is a decisive factor for the development of the child's personality (the student), both in the way of thinking, acting and how to behave. Schools act as substitute families, parents and teachers substitution.<sup>33</sup>

As Goleman opinion cited by Zamroni say that these emotions are not static but evolve in line with the development of a person's age. The more mature the development of more mature age of a person possessed

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<sup>32</sup> Dadang Hawari, *Al-Qur'an; Ilmu Kedokteran Jiwa dan Kesehatan Jiwa*, (Yogyakarta: Dana Bhakti Prima Yasa, 1999), h. 212-213.

<sup>33</sup> Syamsu Yusuf LN, h. 54

of emotions will be more mature. But the emotional maturity can also develop as a result of interaction with the environment either of these interactions deliberate by another party or not. Thus, teachers can act as environmental factors.

The success of teachers develop students 'ability to control emotions will produce good student behavior, there are two advantages to schools successfully develop students' ability to control emotions. First, the controlled emotion will provide the basis for the brain to function optimally. Second, the controlled emotion will result in behavior that good.<sup>34</sup>

Emotional skills, implies more extended again schoolwork, with responsibility for the failure of the family in socializing children. Therefore, parents and teachers as an educator at the school should become an efficient coach, they should have a pretty good understanding of the basics of emotional quotient. Besides, the school environment is a platform for shared learning, because learning is one important factor in the emotional development. This is because learning is a factor that can be controlled, as well as preventive measures.

From the foregoing, it can be concluded that the factors that influence children's emotional quotient is a family / parents, and schools. The family as

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<sup>34</sup> Zamroni, *Paradigma Pendidikan Masa Depan*, Biograf Publishing, (Yogyakarta, t. pt.,2000), h. 138.

the first and primary education for children, while the school is a further education from what has been obtained from the child's family. Both affect the emotions of children, and the family that actually have a stronger influence than the schools, because in the family of the child's personality can be formed in accordance with the education of parents in their lives.

#### **4. Importance of Developing Emotional Quotient**

According to Goleman intelligence quotient (IQ) only accounts 20% of our success, while 80% is the contribution of factors other forces, such as Emotional Quotient (EQ): the ability to motivate oneself, overcoming frustration, impulse control, set the mood (mood), empathy and the ability to work same.<sup>35</sup> In the process of student learning, the intelligence is indispensable. IQ cannot function properly without the participation of emotional appreciation of the subjects presented in school.

But usually, the two complement each other's intelligence. The balance between IQ and EQ is the key to the success of student learning in school. Education in schools is not only necessary to develop rational intelligence is usually understood model of understanding of students, but also need to develop emotional quotient of students.

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<sup>35</sup> Daniel Goleman, h. 44.

Emotional quotient requires a person to learn to recognize and appreciate the feelings that exist in ourselves and others and respond appropriately, implement effectively energy information and emotions in life and daily work. Develop EQ, Agus Nggermanto Referring Daniel Goleman research results that there are two steps: first, realize and believe that emotions are really there and real. Second, managing emotions into force in order to achieve the best performance.<sup>36</sup>

Managing emotional quotient as a follow-up development emotional quotient is a very important step. For example, after a person realizes that he is very frustrated, he can turn it into strength even frustrating. He decided the first step is relaxation, to clear, mind and soul. Furthermore, he can reflect on whether that actually has occurred may be a failure, what lessons can be learned and the events that made him more resolute and cautious, and what positive opportunities generated by the event that a person finds a new alternative. Thus emotional quotient allows one to be interact with the environment in which he lives, to adapt and to face various problems of life.

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<sup>36</sup> Agus Nggermanto, *Quantum Quotient (Kecerdasan Quantum): Cara Praktis Melejitkan IQ, EQ dan SQ yang Harmonis*, (Bandung: Nuansa, 2002), h. 50.

### C. Correlation Between Al-Bariq Nurul Jannah method With Emotional Quotient

Related to emotional quotient, where it will be achieved if can as possible, either through training or experience, to achieve it should start from yourself. This could be a number, letter, and actions to achieve each child within a certain time.

According to Abdul Mujib and Jusuf Mudzakir, in outline, the human potential can be divided into four parts; *al-ghariziyyat* (instinct), *al-hassiyat* (sensory), *al-aqliyat* (sense) and *al-diniyah* (religious). Emotional quotient is *al-ghariziyyat*<sup>37</sup> human potential that must be nurtured, guided, developed gradually and continuously.

Development of emotional quotient as one of the human potential in line with the educational task is to find and develop the basic abilities of the students, so it can be actualized in everyday life. These basic capabilities cover all aspects that are owned by the students, not just the intellectual and spiritual intelligence that need to be nurtured but need to get a portion of emotional quotient in learning proportionately. All intelligence is integrated into a unity is not partial.

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<sup>3737</sup> Etymologically, *al-Ghariziyyat* means instincts, instincts, habits, temperament, the incidence of latent, inventions and traits. While the terminology, means the latent potential or existing default under the psychophysical human birth and will be a driving force (motive), as well as a determinant of human behavior. See, Abdul Mujib dan Jusuf Mudzakir, *Nuansa-nuansa Psikologi Islam*, (Jakarta: Raja Grafindo Persada, 2001), h. 320.

Emotional quotient is also related to human potential as a social being. People should be able to put themselves and act according to their status in society and the environment wherever humans are. Social life starting from the smallest social level, namely the family, relatives, neighbors, tribe or ethnicity, the nation up to the world community.

Maintenance and development of emotional quotient as one of the human potential in harmony with the function of education is an effort to develop all the human potential to the maximum towards the main personality (perfect man) in accordance with the norms of Islam. Actualization of emotional quotient can form a human personality. Nevertheless in the actualization of emotional quotient was also influenced by heredities and environmental factors, so that the level of emotional quotient among humans is very varied.

#### **D. Hypothesis**

Based on the theoretical description above, the hypothesis used in the alternative hypothesis ( $H_a$ ). A hypothesis is accepted if the alternative hypothesis ( $H_a$ ) is proved. This study can be Formulated as follows:

$H_a$ : There is a positive and significant the influence of Al-Bariq Nurul Jannah method on improving the quality of emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang



## CHAPTER III

### METHODOLOGY OF RESEARCH

#### A. Identification Variables of Research

According to Kartini Kartono , the variable is a quantity (amount) or the nature of the characteristics that have numeric values or categorical.<sup>1</sup> According to the relationship of one variable with another variable then the variable research can be divided into two. *First*, the independent variable is a variable that affects or cause of the change or the onset of the dependent variable (the dependent). *Second*, the dependent variable that is affected or effect, because of independent variables.

Based on the existing foundation of theory and hypothesis formulation then the variables in this study are:

- a. Independent Variable: Al-Bariq Nurul Jannah method.
- b. Dependent Variable: Emotional Quotient (EQ) Students of Al-Mudhofar Orphanage Banyumanik Semarang with the indicators:
  1. *Self awareness*
  2. *Self management*
  3. *Motivation*
  4. *social awareness*

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<sup>1</sup> Kartini Kartono, *Pengantar Metodologi Riset Sosial*, (Bandung; Mandar Maju, 1990), h. 333

## 5. Relationship management

### B. Operational Definition

#### 1. Al-Bariq Nurul Jannah method

Al-Bariq Nurul Jannah methods is a method developed by Al-Bariq Nurul Jannah foundation, which is merging method *salafiah* schools, modern and schools military coaching methods. This method is unique because combination between these methods and differences between other orphanage method. This method was developed by the chairman of the Foundation due to his background which was retired one star General of the Army. In the method can be used as a religious education building solutions, the formation of personality, emotional and spiritual students. This method is applied in this al-Mudhofar Orphanage Banyumanik Semarang, because this orphanage is part of Al-Bariq Nurul Jannah foundation.

In this method have aspects, they are: Discipline, responsibility, independence, creativity, attitude in the work, worship, social, personality, academic achievement and reward and punishment<sup>2</sup>

#### 2. Emotional Quotient (EQ)

*“Abilities such as being able to motivate oneself and persist in the face of frustrations; to control impulse and delay gratification; to regulate one’s moods and keep distress from swamping the ability to*

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<sup>2</sup> BKKKS prov Jateng, *Ukuran keberhasilan pembinaan anak asuh panti asuhan, tahun 2011, h..1-2*

*think; to empathize and to hope”*.<sup>3</sup>

In this study, researchers use the theory of (motional Quotient from Daniel Goleman as operational definitions in research at Al-Mudhofar Orphanage Banyumanik Semarang

### **C. Data Sources**

1. Sources of data in this study are divided into two groups:

Primary data sources of this study are teenage students of Al-Mudhofar Orphanage Banyumanik Semarang on the year 2013. Suharsimi Arikunto mentions that to take a sample of the subject is less than 100, then taken home. However, if the amount is more than 100, it can be 10% -15% or 20% -25% or more. Because the population is only 30 children so all the students sampled population. So this research is called a population research<sup>4</sup>

- a. Secondary data sources are books, references, documentation and others that are relevant

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<sup>3</sup> Daniel Goleman, *Emotional Intelligence Why it Can Matter More Than IQ*, (New York: Batam Books, 1996), h.. 36

<sup>4</sup> Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, Bina Aksara, Jakarta, 2002, h.. 112

#### D. Data Collection Methods

The method used in collecting such data is use a questionnaire or a questionnaire using the scale of psychology, which is a method of data collection in which needed in research obtained through a written statement or a question that asked respondents about a matter that is presented in the form of a list question. The scale used is the scale of the Al-Bariq Nurul Jannah method and scale Emotional Quotient

Table of EQ

NO	Aspect	Item Number		Total
		Favorable	Unfavorable	
1	<i>Self-awareness</i>	1, 11, 21, 31, 41, 51	6, 16, 26, 36, 46, 56,	12
2	<i>Self-management</i>	2, 12, 22, 32, 42, 52	7, 17, 27,37, 47, 57	12
3	<i>Motivation</i>	3, 13, 23, 33, 43, 53	8, 18, 28, 38, 48, 58	12
4	<i>social awareness</i>	4, 14, 24, 34, 44, 54	9, 19, 29, 39, 49, 59	12
5	<i>Relationship management</i>	5, 15, 25, 35, 45, 55	10, 20, 30, 40, 50, 60	12
	<i>Total</i>	30	30	60

### **E. Instruments Analysis Methods**

A gauge can be expressed as a measuring instrument and able to provide clear and accurate information when it is fulfilling some of the criteria that have been determined by psychometric experts, the criteria for valid and reliable. Therefore, in order not erroneous conclusions and not much different from the actual situation is necessary validity and reliability of the measuring instrument used in the study.

### **F. Method of Data Analysis**

This research is quantitative; the method of data analysis is a quantitative analysis tool that is a statistical model. The results of the analysis will be presented in the form of numbers and then described and interpreted in a description.

The data analysis techniques used in this study is the Product-Moment correlation analysis, basic use Product-Moment correlation is because in this study there are two variables involved or because of the correlation coefficient obtained by correlating the degree of relationship between two variables. Where's Product-Moment correlation study aimed to determine the relationship, and if so, how close and meaningful relationships.

The Product-Moment correlation formula is:

$$r_{xy} = \frac{N \sum XY - (\sum X)(\sum Y)}{\sqrt{\{N \sum X^2 - (\sum X)^2\} \{N \sum Y^2 - (\sum Y)^2\}}}$$

Description:

$r_{xy}$  = Products moment correlation coefficient values

$\sum XY$  = total score

$\sum X$  = independent variabel

$\sum Y$  = dependent variabel

Pearson Product Moment Correlation denoted by  $r$  is not over priced ( $-1 \leq r \leq +1$ ). If the value of  $r = -1$  means a perfect negative correlation,  $r = 0$  means no correlation and  $r = 1$  means the correlation is very strong. Meaning  $r$  prices will be consulted with the interpretation table value of  $r$ , which is attached to the attachment page. With provision when  $r$  count smaller than the  $r$  table, then the  $H_0$  accepted and  $H_a$  rejected but instead count when  $r$  is greater than  $r$  table, then  $H_a$  accepted.

## **CHAPTER IV**

### **IMPLEMENTATION AND RESULTS RESEARCH**

#### **A. Implementation Research**

##### **1. Preparation of Research**

This research is quantitative, prior to the study conducted by researchers took Al-Mudhofar Banyumanik Semarang orphanage as a place to study, with consideration for Al-Mudhofar Banyumanik orphanage in Semarang including the Foundation for a good quality in the city of Semarang. Before doing real research, researchers tested (try out) for validity and reliability is needed in a study. The meaning is measuring instruments used to measure and take the data must be valid and reliable. So the validity and reliability of the measuring instrument be done before real research data retrieval done. Collecting data for the purposes of validity and reliability is often referred to as a test measuring instrument or scale. This is done so that later representative data obtained in the study.

Data obtained from tests processed scale validity and reliability in order to obtain items that are valid and reliable. Data valid items will be tested again in the actual research. The advantages of the use of the test (try out) is

that the items are used for research is certainly valid and reliable for use in real research.

## **2. Implementation of Research**

This research was conducted in Al-Mudhofar Banyumanik Semarang orphanage located in Jln. Reefs rejo V / 5 Banyumanik Semarang, which began on May 1, 2013 until May 30, 2013. The initial step in this research is assisted by coaches and students of Al-Mudhofar orphanage Banyumanik

## **B. Results and Discussion Research**

In this chapter the author will analyze the data to prove the existence of a relationship between Al-Bariq Nurul Jannah method with emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang, because the field data or theoretical basis as supporters have not been able to prove itself a truth, then the analysis of hypothesis testing and further analysis is necessary, as follows:

### **1. Preliminary Analysis**

In this analysis will be obtained values of quantitative and qualitative value of the variable X (Al-Bariq Nurul Jannah method) and Y (emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang) based on answers to a questionnaire that has been filled students. The steps taken are as follows:



a. Data on Al-Bariq Nurul Jannah method

To determine the quantitative value Al-Bariq Nurul Jannah method is by adding a score of answers to questionnaires from respondents according to the frequency response. To be more clear, it can be seen in the following table:

Tabel

Al-Bariq Nurul Jannah method

RESPONDEN	ALBARIQ METHOD	RESPONDEN	ALBARIQ METHOD
R.1	36	R.16	35
R.2	34	R.17	39
R.3	43	R.18	32
R.4	40	R.19	41
R.5	48	R.20	42
R.6	40	R.21	37
R.7	41	R.22	38
R.8	45	R.23	31
R.9	46	R.24	35
R.10	35	R.25	37

R.11	43	R.26	32
R.12	40	R.27	39
R.13	45	R.28	47
R.14	39	R.29	35
R.15	40	R.30	40

To determine the frequency level Al-Bariq Nurul Jannah method, the researchers will present data distribution frequency by using SPSS 16 for windows whose results are:

#### **ALBARIQ.METHOD**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 31	1	1.7	3.3	3.3
32	2	3.4	6.7	10.0
34	1	1.7	3.3	13.3
35	4	6.8	13.3	26.7
36	1	1.7	3.3	30.0
37	2	3.4	6.7	36.7
38	1	1.7	3.3	40.0

	39	3	5.1	10.0	50.0
	40	5	8.5	16.7	66.7
	41	2	3.4	6.7	73.3
	42	1	1.7	3.3	76.7
	43	2	3.4	6.7	83.3
	45	2	3.4	6.7	90.0
	46	1	1.7	3.3	93.3
	47	1	1.7	3.3	96.7
	48	1	1.7	3.3	100.0
	Total	30	50.8	100.0	
Missing	System	29	49.2		
Total		59	100.0		

### Statistics

	ALBARIQ.METHOD
N	
Valid	30
Missing	29
<b>Mean</b>	<b>39.17</b>
Std. Error of Mean	.822
Median	39.38 <sup>a</sup>
Mode	40
<b>Std. Deviation</b>	<b>4.504</b>
Variance	20.282
Skewness	.111
Std. Error of Skewness	.427
Kurtosis	-.588
Std. Error of Kurtosis	.833
Range	17
Minimum	31
Maximum	48
Sum	1175

Percentiles	10	33.33 <sup>c</sup>
	20	35.00
	25	35.60
	30	36.33
	40	38.25
	50	39.38
	60	40.14
	70	41.00
	75	42.00
	80	43.00
	90	45.67
	100	.

a. Calculated from grouped data.

b. Multiple modes exist. The smallest value is shown

c. Percentiles are calculated from grouped data.

Calculation of SPSS 16 for windows can be seen the mean and standard deviation:

$$M = 39.17$$

$$SD = 4,504$$

### Quality Tabel of Al-Bariq Nurul Jannah method

E = Not Good

D = Less well

C = Good Enough

B = Good

A = Excellent

SCORE VALUE	VALUE CLASSIFICATION
20-25	E = Not Good
26-31	D = Less well
32-37	C = Good Enough
38-43	B = Good
44-50	A = Excellent

Table above shows Al-Bariq Nurul Jannah method is in the category of "good". This is evident from the average is 39.17 in accordance with the table above questionnaire are in the interval 38-43. then Al-Bariq Nurul Jannah method are in good category

**b. Data on emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang**

To determine the quantitative value emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang is by accumulating the score questionnaire answers of the respondents according to the frequency response. To be more clear, it can be seen in the following table:

No	ITEM	Ss	S	Ts	Sts	4	3	2	1	Jumlah total
						1	2	3	4	
R.1	Favorable	14	10	4	2	56	30	8	2	194
	Unfavorable	1	5	9	15	1	10	27	60	
R.2	Favorable	6	20	4	0	24	60	8	0	181
	Unfavorable	0	10	11	9	0	20	33	36	
R.3	Favorable	22	7	1	0	88	21	2	0	205
	Unfavorable	2	4	8	15	2	8	24	60	
R.4	Favorable	19	7	2	2	76	21	4	2	191
	Unfavorable	3	2	19	6	3	4	57	24	

R.5	Favorable	12	17	1	0	48	51	2	0	203
	Unfavorable	2	2	8	18	2	4	24	72	
R.6	Favorable	5	20	3	2	20	60	6	2	179
	Unfavorable	1	3	20	6	1	6	60	24	
R.7	Favorable	27	1	0	2	108	3	0	2	206
	Unfavorable	4	6	3	17	4	12	9	68	
R.8	Favorable	3	22	5	0	12	66	10	0	166
	Unfavorable	3	9	15	3	3	18	45	12	
R.9	Favorable	17	11	1	1	68	33	2	1	194
	Unfavorable	3	5	11	11	3	10	33	44	
R.10	Favorable	8	14	4	0	32	42	8	0	178
	Unfavorable	0	7	10	13	0	14	30	52	
R.11	Favorable	27	0	0	3	108	0	0	3	211
	Unfavorable	5	0	5	20	5	0	15	80	
R.12	Favorable	7	17	6	0	28	51	12	0	177
	Unfavorable	3	5	15	7	3	10	45	28	



R.13	Favorable	12	16	2	0	48	48	4	0	188
	Unfavorable	2	5	16	7	2	10	48	28	
R.14	Favorable	15	9	5	1	60	27	10	1	189
	Unfavorable	3	5	10	12	3	10	30	48	
R.15	Favorable	15	10	3	2	60	30	6	2	194
	Unfavorable	1	2	17	10	1	4	51	40	
R.16	Favorable	15	8	5	2	60	24	10	2	190
	Unfavorable	5	3	5	17	5	6	15	68	
R.17	Favorable	17	6	2	5	68	18	4	5	183
	Unfavorable	9	1	3	17	9	2	9	68	
R.18	Favorable	0	23	7	0	0	69	14	0	164
	Unfavorable	0	10	19	1	0	20	57	4	
R.19	Favorable	10	12	6	2	40	36	12	2	177
	Unfavorable	3	5	18	5	3	10	54	20	
R.20	Favorable	15	12	2	1	60	36	4	1	191
	Unfavorable	3	4	13	10	3	8	39	40	

R.21	Favorable	11	12	5	2	44	36	10	2	185
	Unfavorable	2	7	7	14	2	14	21	56	
R.22	Favorable	22	4	4	0	88	12	8	0	203
	Unfavorable	4	3	7	16	4	6	21	64	
R.23	Favorable	11	15	4	0	44	45	8	0	177
	Unfavorable	0	6	12	8	0	12	36	32	
R.24	Favorable	10	14	4	2	40	42	8	2	179
	Unfavorable	4	3	15	8	4	6	45	32	
R.25	Favorable	9	10	11	1	36	30	22	1	171
	Unfavorable	2	7	18	3	2	14	54	12	
R.26	Favorable	10	14	6	0	40	42	12	0	189
	Unfavorable	0	3	19	8	0	6	57	32	
R.27	Favorable	15	11	4	0	60	33	8	0	196
	Unfavorable	2	4	11	13	2	8	33	52	
R.28	Favorable	7	16	7	0	28	48	14	0	182
	Unfavorable	2	2	18	8	2	4	54	32	

R.29	Favorable	11	14	5	0	44	42	10	0	181
	Unfavorable	2	5	19	4	2	10	57	16	
R.30	Favorable	22	4	4	0	88	12	8	0	185
	Unfavorable	5	3	22	0	5	6	66	0	

To determine the frequency of the level of emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang, the researchers will present data distribution frequency by using SPSS for windows whose results are:

#### EMOTOINAL.QUOTIENT

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	164	1	1.7	3.3	3.3
	166	1	1.7	3.3	6.7
	171	1	1.7	3.3	10.0
	177	3	5.1	10.0	20.0
	178	1	1.7	3.3	23.3
	179	2	3.4	6.7	30.0

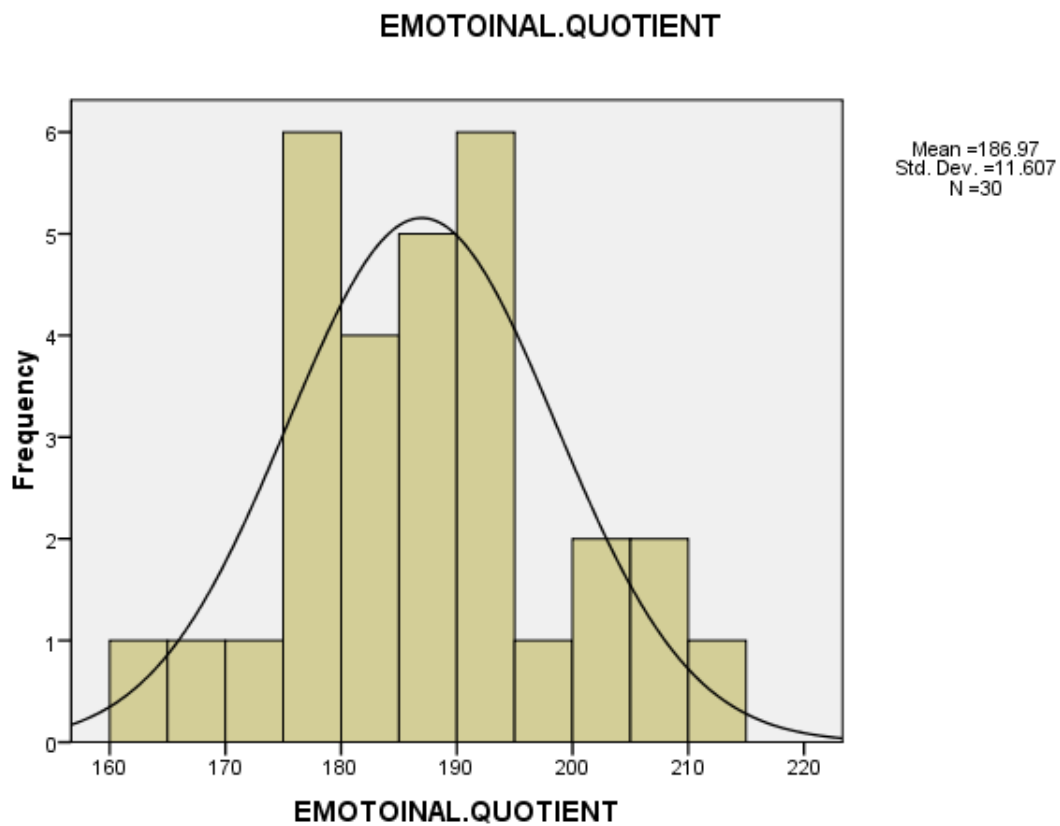
181	2	3.4	6.7	36.7
182	1	1.7	3.3	40.0
183	1	1.7	3.3	43.3
185	2	3.4	6.7	50.0
188	1	1.7	3.3	53.3
189	2	3.4	6.7	60.0
190	1	1.7	3.3	63.3
191	2	3.4	6.7	70.0
194	3	5.1	10.0	80.0
196	1	1.7	3.3	83.3
203	2	3.4	6.7	90.0
205	1	1.7	3.3	93.3
206	1	1.7	3.3	96.7
211	1	1.7	3.3	100.0
Total	30	50.8	100.0	
Missing System	29	49.2		
Total	59	100.0		

		EMOTOINAL.QUOTIENT
N	Valid	30
	Missing	29
	<b>Mean</b>	<b>186.97</b>
	Std. Error of Mean	2.119
	Median	187.00 <sup>a</sup>
	Mode	177 <sup>b</sup>
	<b>Std. Deviation</b>	<b>11.607</b>
	Variance	134.723
	Skewness	.144
	Std. Error of Skewness	.427
	Kurtosis	-.296
	Std. Error of Kurtosis	.833
	Range	47
	Minimum	164
	Maximum	211
	Sum	5609
Percentiles	10	172.50 <sup>c</sup>
	20	177.75
	25	178.67
	30	180.00

40	182.50
50	187.00
60	189.67
70	192.20
75	194.00
80	195.50
90	204.33
100	.

a. Calculated from grouped data.

b. Multiple modes exist. The smallest value is shown



Finding the value of the average or mean and standard deviation:

$$M = 186.97$$

$$SD = 11.607$$

Transform raw scores into a scale of 5

$$M + 1.5 SD = 186.97 + 1.5 (11.607) = 204.38$$

$$M + 0.5 SD = 186.97 + 0.5 (11.607) = 192.77$$

$$M - 0.5 SD = 186.97 - 0.5 (11.607) = 181.16$$

$$M - 1.5 SD = 186.97 - 1.5 (11.607) = 169.55$$

Table of EQ

Skor Mentah	Nilai Huruf Stan Five
➤ 204	Very high
193-204	high
181-193	enough
170-181	low
< 170	Very low

The above table shows the emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang are in the category of "enough". This is evident from the average is 186.97 questionnaire in accordance with the above table are located in the interval 181-193. the emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang are in the category of "enough".

## 2. Analysis Hypothesis Testing

Having conducted a preliminary analysis as above the need for analysis of hypothesis testing in order to prove the admissibility of the hypothesis the researchers. For that needs to be proved by finding the correlation coefficient between the variables of learning achievement of Islamic religious education students with emotional intelligence by using SPSS analytics applications 16 for windows as follows:

### Descriptive Statistics

	Mean	Std. Deviation	N
ALBARIQ.METHOD	39.17	4.504	30
EMOTOINAL.QUOTIENT	186.97	11.607	30



### Correlations

		ALBARIQ.M ETHOD	EMOTOINAL.QUOTI ENT
ALBARIQ.METHOD	Pearson Correlation	1	<b>.368*</b>
	Sig. (2-tailed)		<b>.045</b>
	N	30	30
EMOTOINAL.QUOT IENT	Pearson Correlation	<b>.368*</b>	1
	Sig. (2-tailed)	<b>.045</b>	
	N	30	30

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

Tabel Koefisien Korelasi

Interval Koefisien	Tingkat Hubungan
0,00-0,199	Sangat Rendah
0,20-0,399	Rendah
0,40-0,599	Sedang / Cukup Kuat
0,60-0,799	Kuat

Based on the results of the hypothesis by using the Pearson product moment correlation was obtained for 0.368. Thereby indicating that Al-Bariq method does not affect the emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang. 0.45 significance value of greater than 0.05 so that Al-Bariq method does not have a significant relationship with emotional intelligence quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang. The correlation coefficient between the variables Al-Bariq methods and variables emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang declared negative. This means that Al-Bariq method, does not affect the emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang. Thus the statistical hypothesis that no positive relationship between Al-Bariq method and emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik not proven and accepted. When applied in the correlation coefficient table, then the value of  $r$  is in the interval from 0.20 to 0.399 (low). The correlation coefficient of this study was positive in the amount of 0.368.

### **3. Further Analysis**

From the hypothesis testing Al-Bariq variable correlation method (X) with variable emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik (Y) is not significant. This is indicated by a hypothesis test shows the calculation results  $r_0$  with the results 0.368. Thus, since  $r_0 < r_t$ ,

then it was not significant. To know more clearly seen in the following table:

Table

Results of Tests of Hypotheses and Significance Level of 5% and 1%

r <sub>xy</sub>	N	Signifikansi		information
		5 %	1 %	
0,368	30	0,388	0,490	Not significant

From the table above it can be seen that there is no positive relationship between Al-Bariq method and emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik, that is equal to 0.368. Therefore,  $r_0 < r_t$  good at a significance level of 5% and 1%, then the hypothesis is rejected. This means that Al-Bariq method, does not affect the emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik

### C. Discussion of Results

From the preliminary test results on Al-Bariq method and emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik known that Al-Bariq method is in both categories. This is evidenced by calculating the average variable Al-Bariq method amounted to 39.17 at intervals of 38-43 in both categories.

While counting variables emotional intelligence quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik in the category enough. This is indicated by the average emotional intelligence of students amounted to 186.97 at the interval 181-193 thus included in the category enough. From test correlation between Al-Bariq method and emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik known that Al-Bariq method has a positive influence on and emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik at 0.368.

To determine the strength of these correlations can be matched the interpretation table below:

Table

Guidelines To Provide Interpretation of Correlation Coefficient

Interval Coefficient	Level Relation
0,00 – 0,199	Very Low
0,20 – 0,399	Low
0,40 – 0,599	Average
0,60 – 0,799	Stron
0,80 – 1,000	Very Strong

From the table above, it can be seen that the coefficients ( $r_0$ ) is 0.368, and lies in the interval from 0.20 to 0.399. So it can be concluded that the relationship Al-Bariq method and emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik is "low". Some of the factors that affect the low correlation Al-Bariq method and emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik

#### D. Limitations Research

Researchers realized that in this study has other limitations, including the following:

1. Due to the limited time and bustle of researchers, coaches, students and the foundation with various types of activities, the authors find difficulty in obtaining detailed data.

2. There are many factors that affect Al-Bariq method and emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik include:
- a. Disciplinary aspects, include: Complying with the rules, Running task, Discipline Learning and Running worship
  - b. Aspects of responsibility include: In charge, In carrying out duties and In carrying out the errors
  - c. Aspects of independence include: Confidence, effort and motivation to overcome the problem
  - d. Aspects of creativity, include: Willingness to learn a lot of things, ability to create activities, willingness to do something
  - e. Aspects of attitude in the work, include: Crafts, neatness, speed, persistence, accuracy, and work
  - f. Aspects of worship, includes: Obedience in worship, practice in life and Mastery in religious values
  - g. Community aspects, include: The ability to adapt to the social environment, Familiarity with friends, cooperation, ability to communicate, Concern for others and relationship to the supervisor
  - h. Aspects of personality, include: Display of body, mind, and soul Character
  - i. Aspects of academic achievement
  - j. Acceptance of rewards and punishments

## **CHAPTER V**

### **CONCLUSIONS, RECOMMENDATIONS AND CLOSURE**

#### **A. CONCLUSION**

Based on the theoretical study and research that has researchers carried out within the framework of preparing a thesis entitled The Influence Of Al-Bariq Nurul Jannah Method On Improving The Quality Of Emotional Quotient (EQ) Of The Student Al-Mudhofar Orphanage Banyumanik Semarang, then after the data is collected and analyzed based on the research that has been done, either directly or from the analysis of the data obtained, the author can draw conclusions as follows:

1. Al-Bariq Nurul Jannah method is in the category of "good". This is evident from the average is 39.17 in accordance with the table above questionnaire are in the interval 38-43. then Al-Bariq Nurul Jannah method are in good category. this indicates that the learning process Nurul Jannah Al-Bariq method Of The Student Al-Mudhofar Orphanage Banyumanik Semarang, was successful and running well.
2. The above table shows the emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang are in the category of "enough". This is evident from the average is 186.97 questionnaire in accordance with the above table are located in the interval 181-193. the emotional quotient (EQ) of the

student Al-Mudhofar Orphanage Banyumanik Semarang are in the category of "enough".

3. Based on the results of the hypothesis by using the Pearson product moment correlation was Obtained for 0368. Thereby Indicating that Al-Bariq method does not Affect the emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang. 0:45 value of greater significance than 0:05 so that Al-Bariq method does not have a significant relationship with emotional intelligence quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang. The correlation coefficient between the variables Al-Bariq methods and variables emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang declared negative. This means that Al-Bariq method, does not Affect the emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik Semarang. Thus Spake the statistical hypothesis that no positive relationship between Al-Bariq method and emotional quotient (EQ) of the student Al-Mudhofar Orphanage Banyumanik not proven and accepted. When applied in the correlation coefficient table, then the value of  $r$  is in the interval from 0:20 - 0.399 (low). The correlation coefficient of this study was positive in the amount of 0368.



## **B. RECOMMENDATIONS**

Based on the research results obtained and the conclusions from the results of research and data analysis, the authors feel compelled to donate a little bit of thought, but with all humility and for the increase and improvement in the learning process is certainly necessary suggestions that the authors propose the following:

1. In the process of coaching, emotional factor is very important, because, as a coaching involves a strong positive emotion, generally guidance will be recorded by the stronger it in memory. Vice versa, the child can not learn effectively when under stress. Terms effective formation is supportive and fun environment. coaching needs to be enjoyed and arise from a feeling of love and comfortable without coercion.
2. The method of mental coaching by applying emotional intelligence, should be done by those closest to students 'lives, as well as a supervisor can know the life and background of the students is also solving the problem could involve students' families, so that problem solving that will be given can enjoy in doing so.
3. Should students from all walks coaching process should be sincere, always obey the command of religion and away from his ban, so what in can be practiced in everyday life and beneficial to themselves and society
4. In daily life, either in the family or wider community, should students

often train and develop emotional intelligence, so as not to get stuck in negative behavior and can bring themselves in everyday life

### **C. CLOSURE**

With the completion of this thesis, the author did not forget to give thanks to the presence Alhamdulillah Allah, blessings and guidance of His grace I can finish writing this essay.

The author is fully aware that in writing this essay is far from perfect both in terms of the structure of language and scientific weight. This is due to the limitations of existing capabilities with the authors. Therefore, suggestions and constructive criticism from readers very authors expect. Finally, the author can only hope and pray this thesis may be useful for education, religion, homeland and nation in general and researchers in particular. Amin Ya Rabbal Alamin.

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**INDIKATOR KEBERHASILAN PEMBINAAN ANAK ASUH  
PADA PANTI ASUHAN**

No	Aspek	Sub Aspek	Indikator Kualitatif	Nilai Pilihan	Nilai Pada Sub Aspek Ini
1	KEDISIPLINAN	a. Mematuhi Aturan Panti	1). Tidak patuh	2	
			2). Kandang patuh	3	
			3). Patuh	4	
			4). Sangat patuh	5	
		b. Menjalankan tugas / pekerjaan	1). Tidak disiplin	2	
			2). Kurang disiplin	3	
			3). Disiplin	4	
			4). Sangat disiplin	5	
		c. Dalam belajar	1). Tidak disiplin	2	
			2). Kurang disiplin	3	
			3). Disiplin	4	
			4). Sangat disiplin	5	
		d. Dalam menjalankan ibadah	1). Sering tidak tepat waktu	2	
			2). Kurang tepat waktu	3	
			3). Tepat waktu	4	
			4). Sangat tepat waktu	5	
		Nilai Pada Aspek ini			
		Kualifikasi Nilai Pada Aspek ini			
2	TANGGUNG JAWAB	a. Dalam bekerja/tugas	1). Tidak baik	2	
			2). Kurang baik	3	
			3). Baik	4	
			4). Sangat baik	5	
		b. Dalam menjalankan kewajiban (sekolah / belajar dll)	1). Tidak baik	2	
			2). Kurang baik	3	
			3). Baik	4	
			4). Sangat baik	5	
		c. Dalam melakukan kesalahan	1). Tidak bertanggungjawab	2	
			2). Kurang bertanggungjawab	3	
			3). Bertanggungjawab	4	
			4). Sangat bertanggungjawab	5	
		Nilai Pada Aspek ini			
		Kualifikasi Nilai Pada Aspek ini			
3	KEMANDIRIAN	a. Kepercayaan diri	1). Rendah / kurang	2	
			2). Sedang	3	
			3). Tinggi	4	
			4). Sangat tinggi	5	
		b. Keuletan (Usaha)	1). Kurang / renah	2	
			2). Cukup	3	
			3). Baik	4	
			4). Sangat baik	5	
		c. Motivasi mengatasi kendala / masalah	1). Rendah & tak sungguh <sup>2</sup>	2	
			2). Kadang sungguh-sungguh	3	
			3). Sungguh-sungguh	4	
			4). Sangat sungguh-sungguh	5	
		Nilai Pada Aspek ini			
		Kualifikasi Nilai Pada Aspek ini			



**INDIKATOR KEBERHASILAN PEMBINAAN ANAK ASUH  
PADA PANTI ASUHAN**

No	Aspek	Sub Aspek	Indikator Kualitatif	Nilai Pilihan	Nilai Pada Sub Aspek Ini
1	KEDISIPLINAN	a. Mematuhi Aturan Panti	1). Tidak patuh	2	
			2). Kandang patuh	3	
			3). Patuh	4	
			4). Sangat patuh	5	
		b. Menjalankan tugas / pekerjaan	1). Tidak disiplin	2	
			2). Kurang disiplin	3	
			3). Disiplin	4	
			4). Sangat disiplin	5	
		c. Dalam belajar	1). Tidak disiplin	2	
			2). Kurang disiplin	3	
			3). Disiplin	4	
			4). Sangat disiplin	5	
		d. Dalam menjalankan ibadah	1). Sering tidak tepat waktu	2	
			2). Kurang tepat waktu	3	
			3). Tepat waktu	4	
			4). Sangat tepat waktu	5	
		Nilai Pada Aspek ini			
		Kualifikasi Nilai Pada Aspek ini			
2	TANGGUNG JAWAB	a. Dalam bekerja/tugas	1). Tidak baik	2	
			2). Kurang baik	3	
			3). Baik	4	
			4). Sangat baik	5	
		b. Dalam menjalankan kewajiban (sekolah / belajar dll)	1). Tidak baik	2	
			2). Kurang baik	3	
			3). Baik	4	
			4). Sangat baik	5	
		c. Dalam melakukan kesalahan	1). Tidak bertanggungjawab	2	
			2). Kurang bertanggungjawab	3	
			3). Bertanggungjawab	4	
			4). Sangat bertanggungjawab	5	
		Nilai Pada Aspek ini			
		Kualifikasi Nilai Pada Aspek ini			
3	KEMANDIRIAN	a. Kepercayaan diri	1). Rendah / kurang	2	
			2). Sedang	3	
			3). Tinggi	4	
			4). Sangat tinggi	5	
		b. Keuletan (Usaha)	1). Kurang / renah	2	
			2). Cukup	3	
			3). Baik	4	
			4). Sangat baik	5	
		c. Motivasi mengatasi kendala / masalah	1). Rendah & tak sungguh <sup>2</sup>	2	
			2). Kadang sungguh-sungguh	3	
			3). Sungguh-sungguh	4	
			4). Sangat sungguh-sungguh	5	
		Nilai Pada Aspek ini			
		Kualifikasi Nilai Pada Aspek ini			

No	Aspek	Sub Aspek	Indikator Kualitatif	Nilai Pilihan	Nilai Pada Sub Aspek Ini
4	KREATIFITAS	a. Kemampuan belajar banyak hal	1). Rendah 2). Sedang 3). Tinggi / baik 4). Sangat tinggi	2 3 4 5	
		b. Kemampuan menciptakan kegiatan / kerja	1). Rendah 2). Sedang 3). Tinggi / baik 4). Sangat tinggi / baik	2 3 4 5	
		c. Kemampuan berbuat	1). Kurang 2). Sedang 3). Tinggi / baik 4). Sangat tinggi	2 3 4 5	
		Nilai Pada Aspek ini			
		Kualifikasi Nilai Pada Aspek ini			
		a. Kerajinan dalam bekerja	1). Tidak rajin / malas 2). Kurang rajin 3). Rajin 4). Sangat rajin	2 3 4 5	
		b. Kerapian dan kebersihan	1). Kurang 2). Sedang 3). Baik 4). Sangat baik	2 3 4 5	
		c. Kecepatan bekerja	1). Rendah 2). Sedang 3). Tinggi / baik 4). Sangat tinggi	2 3 4 5	
		d. Ketekunan dalam bekerja	1). Kurang 2). Sedang 3). Mantab / baik 4). Sangat mantab	2 3 4 5	
		e. Ketelitian dalam bekerja	1). Kurang / ceroboh 2). Sedang / kadang ceroboh 3). Baik / teliti 4). Sangat baik	2 3 4 5	
5	SIKAP DALAM BEKERJA	f. Hasil kerja	1). Jelek 2). Agak jelek 3). Cukup bagus 4). Bagus sekali	2 3 4 5	
		Nilai Pada Aspek ini			
		Kualifikasi Nilai Pada Aspek ini			
		a. Ketaatan dalam ibadah	1). Sangat kurang 2). Kurang 3). Baik 4). Sangat baik	2 3 4 5	
		b. Pengamalan ibadah dalam hidup.	1). Kurang 2). Cukup 3). Baik 4). Sangat baik	2 3 4 5	
		Nilai Pada Aspek ini			
		Kualifikasi Nilai Pada Aspek ini			
		a. Ketaatan dalam ibadah	1). Sangat kurang 2). Kurang 3). Baik 4). Sangat baik	2 3 4 5	
		b. Pengamalan ibadah dalam hidup.	1). Kurang 2). Cukup 3). Baik 4). Sangat baik	2 3 4 5	
		Nilai Pada Aspek ini			
		Kualifikasi Nilai Pada Aspek ini			
6	IBADAH	a. Ketaatan dalam ibadah	1). Sangat kurang 2). Kurang 3). Baik 4). Sangat baik	2 3 4 5	
		b. Pengamalan ibadah dalam hidup.	1). Kurang 2). Cukup 3). Baik 4). Sangat baik	2 3 4 5	



No	Aspek	Sub Aspek	Indikator Kualitatif	Nilai Pilihan	Nilai Pada Sub Aspek Ini
7	KEMASYARAKATAN	c. Penguasaan nilai-nilai agamanya	1). Kurang 2). Cukup 3). Baik / memadai 4). Sangat menguasai	2 3 4 5	
		Nilai Pada Aspek ini			
		Kualifikasi Nilai Pada Aspek ini			
		a. Kemampuan menyesuaikan diri terhadap lingkungan	1). Kurang / sulit 2). Cukup 3). Baik / mampu 4). Sangat baik	2 3 4 5	
		b. Keakraban dengan teman	1). Kurang / dingin 2). Cukup / biasa 3). Baik / ramah 4). Sangat baik	2 3 4 5	
		c. Kerjasama	1). Sulit kerjasama 2). Agak sulit 3). Mudah kerjasama 4). Pandai kerjasama	2 3 4 5	
		d. Kemampuan berkomunikasi	1). Rendah / kurang biasa 2). Sedang biasa 3). Trampil / baik 4). Sangat trampil	2 3 4 5	
		e. Kepedulian pada orang lain	1). Tidak peduli 2). Kurang peduli 3). Peduli 4). Sangat peduli	2 3 4 5	
		f. Hubungan dengan pembimbing / pengasuh	1). Kurang dekat 2). Sebatas ada perlu 3). Dekat 4). Dekat sekali	2 3 4 5	
		Nilai Pada Aspek ini			
		Kualifikasi Nilai Pada Aspek ini			
8	KEPRIBADIAN	a. Tampilan jasmani	1). Kumal 2). Biasa 3). Menarik 4). Sangat menarik	2 3 4 5	
		b. Pikiran	1). Tidak menarik 2). Normatif 3). Menarik 4). Selalu menarik	2 3 4 5	
		c. Watak	1). Arogan / jelak 2). Keras 3). Familier 4). Sangat familier	2 3 4 5	

## SKALA KECERDASAN EMOSIONAL

Nama :  
Jenis Kelamin :  
Umur :  
Kelas :

Petunjuk Pengisian:

Berikut ini adalah sejumlah pernyataan dan pada setiap pernyataan terdapat empat pilihan jawaban. Berikan tanda (X) pada kotak pilihan yang Anda anggap paling sesuai dengan keadaan yang sesungguhnya pada diri Anda.

Pilihan jawabannya adalah:

SS : Sangat setuju  
S : Setuju  
TS : Tidak Setuju  
STS : Sangat Tidak Setuju

Dalam skala ini tidak ada jawaban yang salah, semua jawaban yang Anda pilih adalah benar, asalkan Anda menjawabnya dengan jujur. Kerahasiaan identitas dan jawaban Anda dijamin oleh peneliti. Oleh karena itu, usahakan agar jangan sampai ada nomor yang terlewat untuk dijawab. Dan kami mengucapkan banyak terimakasih atas kerjasama, bantuan serta kesediaan Anda untuk mengisi skala ini. Semoga Anda dapat meraih cita-cita Anda. Amin

SKALA	SS	S	TS	STS
1. Saya tahu persis hal-hal yang menyebabkan saya malas belajar.				
2. Saya tetap belajar walau tidak ada ulangan.				
3. Saya berusaha masuk peringkat 10 besar setiap semester.				
4. Saya bersedia mendengar keluh kesan teman saya.				
5. Pada hari pertama masuk Yayasan saya dapat dengan cepat beradaptasi dengan lingkungan Yayasan.				
6. Saya merasa santai kalau dimarahi orang tua.				
7. Saya sering terlambat datang ke Yayasan.				
8. Saya tidak mempunyai target dalam belajar.				
9. Saya tidak merasa takut melihat film yang penuh kekerasan di TV.				
10. Saya tidak disukai oleh teman saya.				
11. Saya tahu kalau saya sedang sedih.				
12. Saya selalu belajar sesuai dengan jadwal yang telah saya susun.				
13. Saya akan terus berusaha mendapat nilai-nilai yang terbaik di antara teman-teman sekelas.				
14. Saya menghormati pendapat orang lain.				
15. Saya selalu menyapa bapak guru bila bertemu dengan mereka.				
16. Saya merasa banyak kekurangan dibandingkan dengan orang lain.				
17. Saya merasa perlu membalas ejekan teman kepada saya.				
18. Saya enggan mengikuti kegiatan di Yayasan.				
19. Saya kesulitan mengajak bermain teman yang baru saya kenal.				
20. Saya merasa bahagia melihat teman yang tidak saya sukai sedih.				

<p>21. Saya sadar bahwa perasaan malu untuk bertanya dapat mengganggu kesulitan saya dalam belajar.</p> <p>22. Saya berusaha untuk tidak menyontek saat ujian.</p> <p>23. Saya dapat menerima pikiran orang lain meskipun berbeda dengan pemikiran saya.</p> <p>24. Saya mempunyai target yang tinggi dalam belajar.</p> <p>25. Saya mudah bergaul dengan teman yang tidak sekelas dengan saya.</p> <p>26. Saya tetap gugup dalam mengerjakan soal ulang meskipun saya sudah belajar.</p> <p>27. Saya tidak sedih bila kehilangan barang kesayangan saya.</p> <p>28. Saya rajin mengikuti kegiatan sosial untuk mendapat penilaian baik dari orang tua, guru, teman-teman maupun masyarakat.</p> <p>29. Saya merasa tidak sedih ketika melihat berita bencana di TV.</p> <p>30. Bila memasuki lingkungan baru, saya merasa harus memakai sepatu dan tas baru juga.</p> <p>31. Saya maklum bila keinginan saya tidak terpenuhi.</p> <p>32. Saya selalu berkonsentrasi mendengarkan penjelasan guru di kelas.</p> <p>33. Saya percaya dengan cita-cita saya meski orang lain tidak memahaminya.</p> <p>34. Saya dapat mengenali emosi orang lain dengan melihat ekspresi wajahnya.</p> <p>35. Biarlah prestasi belajar saya buruk, karena memang saya tidak pandai.</p> <p>36. Saya tidak merasa cemas bila saya tidak belajar untuk ulangan.</p> <p>37. Jika orang tua mengecewakan saya, saya akan mengurung diri dalam kamar dan melakukan aksi diam.</p> <p>38. Saya belajar hanya jika ada ujian.</p> <p>39. Saya terharu bila ada teman saya menangis.</p> <p>40. Saya lebih suka mengerjakan tugas sendiri daripada berdiskusi dengan teman.</p> <p>41. Saya tahu kalau saya sedang cemas.</p> <p>42. Saya menolak dengan keras ajakan teman saya untuk membolos.</p> <p>43. Saya bertekad mencapai target belajar yang sudah saya tetapkan.</p> <p>44. Saya akan ikut prihatin bila ada teman yang terkena musibah.</p> <p>45. Saya sulit memahami pemikiran orang lain yang berbeda pemikiran dengan saya.</p> <p>46. Saya sering merasa tidak mampu melakukan hal yang baru.</p> <p>47. Saat saya marah, saya bisa membanting barang-barang yang ada di sekitar saya.</p> <p>48. Saya tidak memiliki cita-cita untuk masa depan saya.</p> <p>49. Saya akan berusaha bersikap baik pada teman yang menemui saya.</p> <p>50. Saya berikap acuh tak acuh bila mendengar pengumuman kegiatan gotong-royong membersihkan lingkungan di sekitar rumah saya.</p> <p>51. Saya tahu ketika saya sedang marah.</p> <p>52. Saya menahan kepuasan pribadi demi suatu yang lebih besar.</p> <p>53. Saya menyadari kekurangan saya di Yayasan dan berusaha</p>				
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<p>mengimbangnya dengan belajar lebih giat.</p> <p>54. Saya merasa ikut bahagia bila teman saya berprestasi.</p> <p>55. Saya menahan marah kepada teman saya walau di menyakiti saya.</p> <p>56. Saya merasa tidak kecewa ketika mendapat hasil ulangan Yayasan yang jelek.</p> <p>57. Suasana yang menegangkan membuat saya tidak bisa berfikir degan tenang.</p> <p>58. Saya malas membantu urusan orang tua karena sibuk dengan urusan saya sendiri.</p> <p>59. Saya merasa jenuh mendengar keluhan kesah teman saya.</p> <p>60. Saya enggan membantu teman saya yang sedang dalam kesusahan</p>				
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## **CURRICULLUM VITAE**

Nama Lengkap : Achmad Akrom  
Tempat, Tanggal Lahir : Magelang, 15 Mei 1985  
Tinggi, Berat : 165 m, 57Kg  
Alamat : Candirejo, Rt.3 Rw.3 Ketangi,  
Kaliangkrik, Magelang  
Email : mas.acrom@gmail.com  
Hobi : Travelling, adventure, watcing movies,  
reading Qur'an and news paper

### **Pendidikan:**

- **Formal:**
  - MI Al Islam Candirejo Lulus Tahun 1997
  - MTs Negeri Kaliangkrik Lulus Tahun 2000
  - MA Negeri Magelang (IPA) Lulus Tahun 2003
  - Full schoolarship KKC jurusan TP  
UIN Walisongo Semarang Lulus Tahun 2016
- **Non formal:**
  - 2004 : Ponpes Bustan Usyiqil Qur'an Tahunan Jepara
  - 2004-2009 : Ponpes Miftahun Najah Tahunan Jepara
  - 2010 : LBB Acces Pare Kediri

### **Pengalaman Organisasi dan pekerjaan:**

- (2001-2003) : Ta'mir MNI Perum Karet Mgelang
- (2010-2013) : Yayasan al-Baariq Nurul Jannah Banyumik Semarang
- 2010-2013) : GTT di SMP dan MA Sarochaniyah Semarang
- (2013-Sekarang) : GTT di MAN Magelang

Hormat saya,

(Achmad Akrom)