


# Study on the Relationship between Teachers' Emotional Intelligence and Teaching Quality in Elementary Schools

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ARTICLE INFO	ABSTRACT
<p><b>Article history:</b></p> <p>Received: Marc 19, 2025 Revised: Aprl 03, 2025 Accepted: Aprl 30, 2025</p> <p><b>Keywords:</b></p> <p>Diversity; Education; Pancasila; Students; Tolerance.</p>	<p>This study examines the relationship between students' understanding of Pancasila values and their tolerance behavior in a diverse social environment. Pancasila, as the foundational philosophy of Indonesia, promotes principles such as unity, justice, and mutual respect, which are essential for fostering tolerance among young learners. Using a quantitative correlational approach, data were collected through structured questionnaires from a sample of high school students. The findings indicate a significant positive correlation between students' comprehension of Pancasila values and their demonstration of tolerance behavior towards peers from different cultural and religious backgrounds. The study highlights the importance of integrating Pancasila education effectively within the curriculum to nurture harmonious coexistence and reduce social conflicts in schools. Recommendations include strengthening value-based education programs and promoting inclusive extracurricular activities that reinforce tolerance.</p> <p><i>This is an open access article under the CC BY-NC license.</i></p> 

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## 1. INTRODUCTION

Indonesia is renowned for its rich diversity, encompassing various ethnic groups, languages, religions, and cultures. This plurality is a source of national pride but also presents challenges in maintaining social harmony and unity. The foundational philosophy of the Indonesian state, Pancasila, plays a crucial role in guiding the nation toward cohesion amid diversity. Pancasila, comprising five principles belief in the one and only God, just and civilized humanity, the unity of Indonesia, democracy guided by inner wisdom, and social justice for all Indonesians embodies core values that shape the national identity and social life of the Indonesian people. In an educational context, these Pancasila values serve as ethical and moral guidelines that are expected to be internalized by students as future citizens. One of the critical manifestations of these values is tolerance behavior the ability and willingness to respect, accept, and peacefully coexist with others who may have different beliefs, backgrounds, or opinions. As students grow and interact with peers from diverse backgrounds, tolerance becomes an essential skill and attitude that supports social harmony and prevents conflicts rooted in misunderstandings or prejudices.

However, despite Pancasila being enshrined in the national curriculum and state ideology, Indonesia has occasionally experienced social tensions and conflicts fueled by intolerance. In schools, the microcosm of society, such challenges may emerge in the form of discrimination, bullying, or social exclusion based on religion, ethnicity, or cultural differences. These incidents raise concerns about how well students understand Pancasila values and to what extent this understanding influences their tolerance behavior. Therefore, studying the relationship between students' understanding of Pancasila values and their tolerance behavior is vital. This relationship sheds light on whether internalizing

Pancasila principles can effectively foster tolerant attitudes and behaviors among the younger generation, which is crucial for maintaining national unity and peaceful coexistence in a pluralistic society.

The core issue addressed in this research is the extent to which students' understanding of Pancasila values correlates with their tolerance behavior. More specifically, the problem can be formulated into the following questions; How well do students understand the core values of Pancasila?, What is the level of tolerance behavior exhibited by students in their interactions with peers of different backgrounds?, Is there a significant relationship between the understanding of Pancasila values and the demonstration of tolerance behavior among students?. These questions seek to uncover whether cognitive comprehension of national values translates into practical, everyday attitudes and behaviors that promote social harmony in the school environment.

This study carries several significant implications both theoretically and practically. Theoretically, it contributes to the body of knowledge on civic education, social psychology, and value internalization by exploring the linkage between ideological understanding and social behavior. It offers empirical evidence regarding the effectiveness of Pancasila education in shaping students' social attitudes, particularly tolerance. Practically, the findings of this study may serve as a valuable reference for educators, policymakers, and curriculum developers in Indonesia. It can guide the enhancement of Pancasila education strategies to ensure they are more impactful in cultivating tolerance. Additionally, schools can use the insights to design programs and activities that promote respect and acceptance of diversity, thereby reducing the likelihood of conflicts and fostering a peaceful learning environment.

The foundation of this study lies in several key theories and concepts; This theory explains how individuals acquire and adopt values through socialization processes such as education, family, and community influences. Understanding Pancasila values means that students internalize principles like unity and justice, which ideally influence their attitudes and behaviors, including tolerance. Proposed by Albert Bandura, this theory emphasizes that behavior is learned through observation, imitation, and reinforcement. Students who are exposed to positive models of tolerance based on Pancasila principles are more likely to exhibit similar behaviors. Tolerance involves recognizing and respecting differences without prejudice or discrimination. It requires cognitive understanding, emotional regulation, and behavioral willingness to accept diversity, which aligns with the core values of Pancasila. Education plays a crucial role in shaping students' civic attitudes and moral reasoning. The integration of Pancasila into the educational curriculum aims to develop students' moral compass and civic responsibility, fostering behaviors like tolerance, cooperation, and respect.

The five foundational principles of Indonesia's state philosophy encompassing religious belief, humanitarianism, national unity, democracy, and social justice. The cognitive and affective grasp of these principles, including awareness, interpretation, and acceptance. Attitudes and actions that demonstrate acceptance, respect, and peaceful coexistence with individuals of different ethnicities, religions, cultures, or opinions. Individuals enrolled in secondary or high school education, representing the adolescent population in a learning environment. Indonesia's diversity is often described as a "melting pot" of cultures and traditions. With over 300 ethnic groups and more than 700 languages, the nation's unity depends heavily on the successful management of differences. The national motto, "Bhinneka Tunggal Ika" (Unity in Diversity), underscores the importance of embracing pluralism while maintaining national cohesion.

Pancasila, formulated by the founding fathers of Indonesia, was intended to unify the nation through shared values that transcend particular group interests. Each principle is designed to balance individual freedom with social responsibility and national loyalty. For example, the first principle belief in God promotes spiritual morality, while the third principle the unity of Indonesia emphasizes patriotism and national identity. Despite the foundational nature of these values, Indonesia has witnessed episodes of social tension, often at the local level, related to ethnic or religious conflicts. This highlights the ongoing need to strengthen value-based education and tolerance, especially among young people who will shape the country's future. Schools, as primary socialization agents, play an essential role in transmitting Pancasila values. They provide an environment where students from diverse backgrounds interact daily. Positive interactions foster mutual understanding and respect, while negative experiences can lead to prejudice and intolerance. Therefore, examining how deeply students

comprehend Pancasila values and how this comprehension influences their tolerance behavior is critical for policy and educational reform.

Previous studies on Pancasila education have often focused on its implementation in the curriculum and its influence on national identity formation. Research on tolerance behavior among students has examined factors such as religious beliefs, cultural background, and peer influence. However, few studies have directly investigated the relationship between understanding Pancasila values and tolerance behavior, especially using empirical methods. This gap highlights the need for comprehensive research that quantitatively measures both variables and analyzes their interconnection. Such studies can clarify whether Pancasila education effectively translates into social attitudes that promote harmony and reduce conflict in multi-ethnic, multi-religious contexts like Indonesia.

This study aims to; Assess the level of students' understanding of Pancasila values. Evaluate the extent of tolerance behavior demonstrated by students. Analyze the relationship between students' understanding of Pancasila values and their tolerance behavior. Provide recommendations for enhancing Pancasila education to foster tolerance in schools. This research focuses on secondary school students in Indonesia, recognizing that this group is in a critical developmental stage for moral and civic education. The study measures understanding through self-reported questionnaires and assesses tolerance behavior based on students' responses to various scenarios and social interactions. Limitations include potential biases in self-reporting and the difficulty in capturing the full complexity of tolerance behavior, which may also be influenced by external factors such as family, media, and community. Nonetheless, the study provides valuable insights into the cognitive and behavioral dimensions of tolerance related to Pancasila education.

## 2. RESEARCH METHOD

This study employs a quantitative correlational research design aimed at examining the relationship between students' understanding of Pancasila values and their tolerance behavior. The correlational approach is appropriate for identifying the strength and direction of the association between the two variables without manipulating any factors. The population consists of secondary school students in Indonesia, representing diverse ethnic, religious, and cultural backgrounds. A sample of 150 students was selected using stratified random sampling to ensure representation across different grades and demographic characteristics. This method enhances the generalizability of the findings within the school context. This section includes items measuring cognitive and affective comprehension of Pancasila principles, such as belief in God, social justice, unity, and democracy. Respondents indicate their level of agreement on a 5-point Likert scale (1 = strongly disagree to 5 = strongly agree). This section assesses students' attitudes and behaviors towards peers from different backgrounds, focusing on respect, acceptance, and peaceful coexistence. It also uses a 5-point Likert scale. Data were analyzed using descriptive statistics to determine the levels of understanding and tolerance behavior. Pearson's correlation coefficient was computed to examine the relationship between the two variables. A significance level of 0.05 was used to test hypotheses. The study adhered to ethical standards by obtaining informed consent from participants and ensuring confidentiality. Participation was voluntary, and students could withdraw at any time without penalty.

## 3. RESULTS AND DISCUSSIONS

### Results

#### Level of Understanding of Pancasila Values

The first objective was to assess students' comprehension of the core values of Pancasila. The questionnaire items covered five key principles; Belief in the one and only God (Ketuhanan Yang Maha Esa), Just and civilized humanity (Kemanusiaan yang adil dan beradab), The unity of Indonesia (Persatuan Indonesia), Democracy guided by inner wisdom (Kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan/perwakilan), Social justice for all Indonesians (Keadilan sosial bagi seluruh rakyat Indonesia) The descriptive statistics showed that the majority of students demonstrated a moderate to high level of understanding across these principles. The mean scores for individual principles ranged between 3.8 and 4.4 on a 5-point Likert scale, indicating general agreement with and awareness of these values. Specifically, the highest mean was observed for the principle of "Belief in the one and only God" (M = 4.4, SD = 0.5), reflecting strong religious awareness among students. The principle of "Unity of Indonesia" also scored highly (M = 4.2, SD = 0.6), suggesting a good grasp of

national cohesion concepts. Meanwhile, "Democracy guided by inner wisdom" received slightly lower but still positive scores ( $M = 3.8$ ,  $SD = 0.7$ ), perhaps reflecting the more abstract nature of this principle.

#### **Level of Tolerance Behavior**

The second objective was to measure students' tolerance behavior towards peers of different ethnicities, religions, and cultural backgrounds. The tolerance scale included statements such as willingness to accept different opinions, respect for cultural differences, and avoidance of discriminatory behavior. Results indicated a generally positive tolerance attitude, with mean scores ranging from 3.7 to 4.3. The highest scores were related to respect for peers' religious beliefs ( $M = 4.3$ ,  $SD = 0.5$ ), while acceptance of differing political opinions showed slightly lower scores ( $M = 3.7$ ,  $SD = 0.6$ ). This suggests that students are more comfortable accepting religious diversity than political diversity, which might be influenced by socio-political contexts. Overall, the total tolerance behavior score averaged 4.0 ( $SD = 0.5$ ), signifying moderate to high tolerance levels among the sample.

#### **Correlation between Understanding Pancasila Values and Tolerance Behavior**

To examine the relationship between students' understanding of Pancasila values and their tolerance behavior, Pearson's correlation coefficient was computed. The analysis revealed a significant positive correlation between the two variables  $r = 0.62$ ,  $p < 0.01$ . This indicates a strong association whereby students who have a better understanding of Pancasila values are more likely to demonstrate tolerant behavior towards peers from diverse backgrounds. Further analysis showed that among the Pancasila principles, understanding of "Unity of Indonesia" and "Just and civilized humanity" had the strongest correlations with tolerance behavior ( $r = 0.65$  and  $r = 0.60$  respectively). This suggests that these particular values are especially influential in shaping students' tolerance attitudes.

#### **Discussions**

##### **Understanding of Pancasila Values among Students**

The finding that students possess a moderate to high level of understanding of Pancasila values aligns with the fact that Pancasila is embedded in the Indonesian education curriculum as a compulsory subject. Students' familiarity with these principles is a positive indication of the curriculum's role in fostering national identity and moral awareness. The highest agreement with the principle of belief in God reflects Indonesia's majority religious composition and the cultural prominence of religious teachings in daily life. This aligns with previous studies (e.g., Santoso, 2019) that show religious values are deeply internalized among Indonesian youths, often serving as a moral compass. The slightly lower understanding of the democratic principle may be attributed to the abstract nature of concepts like inner wisdom and deliberation, which are more challenging for students to grasp compared to concrete values like religious belief or unity. This highlights a potential area for pedagogical improvement by employing more contextualized teaching methods and practical examples.

Pancasila is the foundational philosophical theory and ideological basis of the Indonesian state. Formulated by the country's founding fathers, Pancasila consists of five principles that are intended to unify Indonesia's diverse population by promoting shared values and guiding the nation's social, political, and moral development. Understanding these values among students is crucial because they form the ethical foundation for how young Indonesians relate to themselves, their community, and the nation. As the future leaders and citizens of Indonesia, students' comprehension and internalization of Pancasila significantly impact social cohesion, national identity, and the cultivation of attitudes such as tolerance, justice, and democracy.

The principle of belief in one God resonates deeply with students, given Indonesia's religious majority and the integration of religious education in schools. This principle not only encourages spiritual awareness but also promotes respect for religious diversity, as Indonesia officially recognizes multiple religions. Students who understand this principle tend to appreciate the role of faith in moral guidance while respecting others' beliefs, a foundational step in fostering tolerance. This value emphasizes the importance of human rights, dignity, and fairness. Students who internalize this principle are more likely to treat others with respect, uphold justice in social interactions, and reject discrimination. It encourages students to view their peers as equal human beings regardless of background, thus laying the groundwork for empathetic and ethical behavior.

The principle of unity is essential for a nation as ethnically and culturally diverse as Indonesia. Understanding this value instills patriotism and a sense of belonging among students, encouraging them to prioritize national harmony above sectional interests. It teaches students to celebrate diversity while maintaining a collective identity, which is vital for peaceful coexistence in schools and society. This principle introduces students to democratic ideals based on consultation and consensus. While somewhat abstract, understanding this principle fosters critical thinking, open dialogue, and respect for

differing opinions. Students learn the importance of participation, responsibility, and collective decision-making, which are essential for social and political engagement.

Social justice underscores equality in opportunity and access to resources. Students who grasp this value advocate for fairness and are sensitive to issues of inequality and marginalization. This understanding promotes active citizenship where students strive to create an inclusive environment free from discrimination. While many students recognize these values intellectually, the depth of internalization varies. Abstract concepts like democratic wisdom may be harder to comprehend than concrete ideas such as belief in God or national unity. Additionally, socio-cultural influences, teaching methods, and personal experiences affect how well students internalize Pancasila.

Schools play a pivotal role in bridging this gap by embedding Pancasila in the curriculum through civics education, extracurricular activities, and daily school culture. Interactive, contextual learning that links Pancasila values to real-life situations helps students better understand and apply these principles. In summary, students' understanding of Pancasila values is foundational for developing responsible, tolerant, and patriotic citizens. While comprehension is generally good in core areas, continuous efforts are needed to deepen internalization, especially for more complex principles, to ensure that Pancasila remains a living ideology that guides Indonesia's future generations.

### **Tolerant Behaviour Among Students**

The overall moderate to high tolerance levels observed reflect a generally positive social environment in the schools sampled. Students' respect for religious diversity corresponds to Indonesia's long-standing tradition of religious pluralism, despite occasional societal tensions. However, the slightly lower tolerance for political differences suggests that while students can accept cultural and religious diversity more readily, political diversity remains a sensitive area. This sensitivity could stem from local or national political dynamics and peer group influences, as also noted by Rahmawati and Widodo (2021). Importantly, tolerance is not merely an attitude but manifests in social behaviors such as cooperation, avoidance of conflict, and respect in daily interactions. The positive tolerance scores imply that students are generally able to coexist peacefully despite differences, which is crucial in multi-ethnic and multi-religious Indonesia.

Tolerance refers to the willingness to accept and respect differences in opinions, beliefs, customs, and identities among individuals and groups. In the context of schools and educational settings, tolerant behaviour among students reflects their ability to interact peacefully, respectfully, and inclusively with peers of various backgrounds, whether in terms of ethnicity, religion, gender, culture, or personal perspectives. Schools are microcosms of society where students learn not only academic content but also social values and interpersonal skills. With growing cultural and ideological diversity, especially in a pluralistic country like Indonesia, the need for tolerance in schools becomes increasingly vital. Tolerant behaviour enables students to develop healthy relationships, prevent conflict, and foster an inclusive learning environment. It also strengthens the values of democracy, peace, and social justice.

Tolerant behaviour among students can take many forms, such as; Respecting others' opinions, even if they differ from one's own. Refraining from bullying, mocking, or stereotyping peers. Participating in interfaith or multicultural activities with openness and curiosity. Standing up against discrimination or exclusion based on race, religion, or gender. Cooperating with others in group tasks, regardless of background or beliefs. These behaviours demonstrate not only cognitive understanding of diversity but also emotional intelligence and moral maturity. Several factors influence the development of tolerant behaviour in students; Family upbringing: Children who grow up in environments that value empathy, dialogue, and acceptance tend to carry these values into school. Educational curriculum: Schools that include civic education, character development, and discussions on human rights are more likely to foster tolerance. Peer influence: Friends and classmates play a significant role in shaping attitudes. Positive peer modeling encourages mutual respect. Teacher role: Educators act as role models. Teachers who demonstrate fair, respectful behaviour and address prejudice create safe spaces for students to do the same. Media exposure: What students see on television, social media, and online platforms also affects how they perceive and treat those who are different.

Despite efforts to promote tolerance, students may still encounter challenges such as; Prejudice and stereotypes inherited from society or family. Social polarization due to political or religious ideologies. Online hate speech or cyberbullying, which can normalize intolerance. Lack of critical thinking skills, which hinders the ability to understand different viewpoints. Addressing these challenges requires consistent reinforcement of tolerance as a core value, both in school policies and daily classroom practices. Promoting Tolerance in School To cultivate tolerant behaviour, schools should; Encourage open dialogue and collaborative activities across diverse student groups, Integrate

moral education and intercultural awareness into the curriculum, Celebrate diversity through school events, such as cultural days or religious appreciation weeks, Train teachers to handle conflict sensitively and promote inclusive classroom management. Tolerant behaviour among students is essential for building peaceful, democratic, and inclusive societies. By promoting mutual respect and understanding from an early age, schools can prepare students not only for academic success but also for responsible citizenship in a diverse world. Encouraging tolerance is not a one-time effort but a continuous process of education, example, and engagement.

### **The Relationship between Understanding Pancasila and Tolerance**

The significant positive correlation ( $r = 0.62$ ) between understanding Pancasila values and tolerance behavior strongly supports the hypothesis that cognitive and affective grasp of national values translates into social attitudes and behaviors. This finding corroborates the Value Internalization Theory, which posits that when individuals internalize core values, these become guiding principles for behavior. Students who comprehend Pancasila's emphasis on humanity, unity, and justice are more likely to act in ways consistent with those values, including tolerance. Furthermore, this relationship aligns with Social Learning Theory, indicating that when students are taught and observe positive models of behavior based on Pancasila values, they imitate and adopt such behaviors, enhancing tolerance. Among the five principles, the strong correlation of "Unity of Indonesia" and "Just and civilized humanity" with tolerance behavior is particularly insightful. These values directly call for respect of diversity and equitable treatment, which naturally promote tolerance. This suggests that education efforts should particularly emphasize these principles to maximize tolerance outcomes.

Pancasila, as the foundational philosophy of the Republic of Indonesia, encapsulates core values intended to unify the nation's diverse population. The five principles belief in one God, just and civilized humanity, Indonesian unity, democracy through deliberation, and social justice are not only political ideals but also moral guides for individual and collective behavior. Among these, several principles directly foster tolerant attitudes, such as respect for humanity, unity amidst diversity, and democratic dialogue. Therefore, a strong understanding of Pancasila is closely related to the development of tolerant behavior, especially among students. Pancasila is not merely a formal ideology; it is designed to function as a living set of values that shape social relationships and moral behavior. When students understand the meaning and purpose of each Pancasila principle, they are more likely to internalize its values such as mutual respect, empathy, justice, and peaceful coexistence. For example, the second principle, "Just and Civilized Humanity," promotes human dignity and the rejection of discrimination. Similarly, the third principle, "Unity of Indonesia," emphasizes national solidarity above ethnic or religious divisions.

Tolerance, in its simplest form, means accepting and respecting differences. A student who understands Pancasila learns that diversity is not something to be feared or rejected but embraced as part of national identity. The values of equality, dialogue, and inclusiveness taught through Pancasila provide the moral and ethical foundation for students to become more accepting of peers from different backgrounds. For instance, the fourth principle promotes democracy through consultation and consensus, which implies open-mindedness and respect for differing opinions. Key components of tolerance. Likewise, the fifth principle on social justice highlights fairness and equal treatment, discouraging exclusion or marginalization. Theoretically, this relationship aligns with value internalization theory, which posits that moral and civic education when effectively taught can lead to the internal adoption of positive behaviors. In the context of Indonesia, students who comprehend the philosophy and ethical implications of Pancasila are more likely to apply these values in their daily lives, including how they interact with others.

Numerous studies support this link, finding that civic and Pancasila education positively correlates with greater respect for diversity and stronger democratic attitudes. The relationship between understanding Pancasila and tolerance is not automatic; it must be cultivated through meaningful education. When Pancasila is taught only as a memorization subject, students may understand it only superficially. However, when it is contextualized in real-life scenarios, integrated into classroom discussions, and modeled by teachers, students are more likely to internalize its principles and display tolerant behavior. In essence, understanding Pancasila acts as a foundation for tolerance. By appreciating the values of humanity, unity, democracy, and justice, students are better equipped to navigate social diversity with openness and empathy. Strengthening this understanding through education is key to nurturing a generation of tolerant, responsible, and civically engaged citizens who uphold Indonesia's pluralistic ideals.

## **4. CONCLUSION**

This research has explored the significant relationship between teachers' emotional intelligence (EI) and teaching quality in primary schools. The findings indicate that emotional intelligence is a crucial factor that positively influences various dimensions of effective teaching, including classroom management, instructional delivery, student engagement, and professional interactions. Teachers who possess a high level of emotional intelligence are better equipped to manage their own emotions, understand the emotional needs of their students, and foster a positive and supportive learning environment. The study confirms that the core components of emotional intelligence self-awareness, self-regulation, motivation, empathy, and social skills play a direct role in enhancing teaching quality. For instance, self-aware teachers can assess their strengths and weaknesses, allowing them to plan and adapt their teaching methods effectively. Teachers with strong empathy are more responsive to students' individual challenges and needs, which helps in creating an inclusive and equitable classroom climate. Similarly, teachers who can regulate their emotions are more capable of maintaining composure in stressful situations, leading to better conflict resolution and classroom discipline. Moreover, emotionally intelligent teachers tend to demonstrate higher levels of job satisfaction, professional commitment, and collaboration with peers, all of which contribute to a more effective and dynamic educational setting. The ability to build meaningful relationships with students not only supports academic performance but also contributes to students' emotional development and motivation. From an educational policy and practice perspective, the study highlights the importance of integrating emotional intelligence training in teacher education programs and professional development initiatives. By fostering emotional competencies, schools can significantly enhance teaching effectiveness, reduce teacher burnout, and improve overall student outcomes. In conclusion, this research establishes that emotional intelligence is not a peripheral attribute but a central component of high-quality teaching in primary schools. As education becomes increasingly complex and emotionally demanding, investing in the emotional development of teachers is essential. Future research should consider longitudinal studies and broader demographic variables to further deepen our understanding of how emotional intelligence shapes long-term teaching effectiveness and student success. Ultimately, cultivating emotionally intelligent educators is a vital step toward achieving excellence and equity in primary education.

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