

Anger: Its Expressions And Management In Psychology Of Islamic Education

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Abstract:

This study aims to describe anger management in terms of Islamic educational psychology. Anger management in Islamic educational psychology can be controlled through the internalization of Islamic education, namely exemplary strategies, habituation, advice, giving promises and threats and self-awareness. Qualitative methods are used to describe how the internalization of Islamic education is realized in controlling angry emotions. This research is also in the form of a library research through data assessment for the sake of data contained in various data sources in the form of books, journals, interpretation books, and others. With thematic method, the research focuses on the verses of the Qur'an with a science of interpretation approach. Data collection uses documentation in the form of commentaries and books. Data analysis uses a thematic approach by collecting verses of the Qur'an that have the same purpose or intent, discussing themes, compiling chronologically, elaborating verses, comparing verses, and drawing conclusions. The author makes a comparison of the interpretations of the commentators (mufasir). The four interpretations are the interpretation of al-Maraghi, the interpretation by of al-Qur'anil 'Adhim, al-Ibriz li Ma'rifah, al-'Aziz, and Al-Azhar. This study also uses content analysis techniques (content analysis by tracing through data sourced from books and other writings about anger). The result shows that the exemplary strategy has a big effect on individuals in controlling emotions. In addition, habituation strategies and providing advice are also needed.

Keywords: anger, expression, management, psychology.

1. Introduction

Principally, the expression of human emotions varies according to the stages of age, stages of human psychic dynamics, and the psychological state when these emotions arise. Indeed, in the Qur'an and Hadith, various human emotions have been stated; whether they are sadness, anger, fear, or so on. The discussion about human emotions is reinforced by Subandi (2015) and Susanti (2014) in their writings on "Mental Health in Cultural and Religious Perspectives," that Islamic studies

since the middle period have emphasized the problem of heart disease (Gymnastiar, 2012).

Anger is one of the heart diseases that can be categorized into positive anger and negative anger. Someone's anger is considered positive if his anger is aimed at good and useful things, for example, angry when Islam is vilified as a negative religion (Syalhub, 2016; Zulfajri & Sanjaya, 2010). Islam is a religion that likes war, and religion of dissidents, angry if the problem of justice in our country is not enforced properly and well, angry with those who have abused human rights (Purwanto &

Mulyono, 2017; Shahsavarani et al, 2016). In the dictionary of Al-Munawir, anger is derived from Arabic الغضب *ghadhab*. Terminologically, anger is an emotional change in which the emotional changes occur in an individual causing the resistance to heal the heart (Munawir, 2017; Bisri & Munawwir, 2019). According to Imam an-Nawawi, anger in Sufi views is an impulse of lust that flow blood from the heart to the face which results in hatred and malice. An angry person, his heart blood heats up and his face is red and scary (Abdurahman, 2019; Nawawiy, 2019). Islam forbids angry people because this trait will harm themselves and others. Therefore this quality must be controlled to keep the mind clear. Therefore, Muslims should be able to control their emotions because by controlling their emotions problems can be solved wisely (Romlah, Haryanto, & Munasir, 2020).

In the Qur'an, Surah Ali Imran verse 134 has signaled the need to control anger. In Surat al-Shura (42): 37 it is also stated that indeed what is in the sight of Allah is much better for those who abstain from committing major sins and other heinous deeds and love to forgive those who are unjust to him (not to repay him with angry) (al-Maraghi, 2011: 51). One of the behaviors of a believer is that when he is oppressed by others to the point of anger, he quickly forgives him by controlling his anger. This is because the nature of the believer is forgiving and friendly and far from the characters of hurting others (al-Maraghi, 2016). This study aims to describe anger management in terms of Islamic educational psychology. Anger management in Islamic educational psychology can be controlled through the internalization of Islamic education, namely exemplary strategies, habituation, advice, giving promises and threats, and self-awareness.

2. Method

This type of research is qualitative following ideas, perceptions, and opinions about the object under study (Mulyana, 2010 & Nazir,

2011:44). This research is also in the form of a library research through data assessment for the sake of data contained in various data sources in the form of books, journals, interpretation books, and others. The focus of the research focuses on the verses of the Qur'an with a science of interpretation approach. The researcher chose the thematic or Maududi proposed by al-Farmawiiy (2016), Nawawiy (2019), and Hart & Kleinveltdt, (2011). The primary data sources are the Al-Qur'an and its translations as well as interpretation books that are directly related to the research subjects. Secondary data are books or other scientific works related to the psychology of Islamic education and other supporting books (Najati, 2015). The method of data collection is documentation in the form of commentaries and books (Mulyana, 2015 & Afrizal, 2014). Data analysis uses a thematic approach by collecting verses of the Qur'an that have the same purpose or intent, discussing themes, compiling chronologically, elaborating verses, comparing verses, and drawing conclusions (al-Farmawi, 2016; Brown & Swan, 2017).

The author makes a comparison of the interpretations of the commentators (*mufasir*). The four interpretations that the author uses as a source of data comparison are the interpretation of al-Maraghi (2016), the Interpretation by of al-Qur'anil 'Adhim, and the Interpretation of the Qur'an in al-Ibriz (Baidan, 1997) and the Interpretation in Al-Azhar. This study also uses content analysis techniques (content analysis by tracing through data sourced from books and other writings about anger) (Suryabrata, 2015). This method is used in several ways. The various sources it is analyzed to obtain new conclusions about problems related to the research problems, references, books, journals, and various writings related to anger in the psychology of Islamic education.

3. Results and Discussion

Humans created by Allah SWT in this world are given several advantages including reason, lust,

and heart. The lust given by God to humans also varies such as anger, pleasure, fear, and so on. The anger that God gives to humans is not all bad. With the anger given to humans, humans can control themselves and can also control other humans (Mother, 2017). However, if anger is given freely without being directed, then what happens is anger will control humans.

Anger is the kind of emotion that everyone has experienced. Anger can have a bad impact on the person who does it. For that, we need a solution to control anger. There are several ways to control anger, including educational psychology solutions and relaxation therapy. Anger is like fire, if only a little, then it can be controlled or managed properly. But if the fire is already burning everywhere, then humans are difficult to control and will damage humans as stated by Abdurrahman (2019). People who are often angry can't live their lives calmly, even though their daily lives are filled with lots of wealth. In history, many people are told who is angry, even though he is rich, their life is miserable, like the story of Qorun, the king of Pharaoh, and other stories.

No matter how good the person is, if he belongs to the grumpy group, then his morals are not good and ultimately have an impact on disappointment, some rules explain *أَوَّلُ الْغَضَبِ جُنُونٌ وَأَخْرَهُ نَدَمٌ* (The beginning of anger is crazy and in the end is feeling sorry).

3.1 Expression of Anger in the Qur'an

In Islam, the Qur'an is a book of guidance for humans in which there are basic issues of human life and as a universal human book. The book of the Qur'an was revealed to the Prophet Muhammad SAW (Shalallaahu Alaihi Wassalaam) who is always preserved and guarded by Allah. As a book that was revealed to the Prophet Muhammad SAW and contains the basics of life's problems, the Prophet Muhammad was commanded by Allah to be tough (angry) in dealing with infidels and hypocrites. This is contained in the Qur'an surah At-Taubah verse 73. "O Prophet, strive

against the disbelievers and the hypocrites. And be severe to them. Their abode is Hell, and an evil destination it is."

In the explanation of interpretation on Al-Mishbah, surah At-Taubah verse 73 is addressed to the Prophet Muhammad SAW for jihad. The jihad was carried out in various ways against the infidels who openly rejected the Prophet's da'wah. In addition, the Prophet's jihad was also to fight the hypocrites who always hide disbelief in their hearts and who always have bad intentions towards the religion of Islam. Prophet Muhammad SAW was ordered to fight them hard or in this case full of anger to face the infidels and hypocrites so that the honor of Islam is not polluted.

Furthermore, Interpretation by Ibn Katsir sura At-Taubah verse 73 explains that Allah SWT has sent Prophet Muhammad SAW for jihad. Prophet Muhammad SAW was sent by Allah to fight against his enemies, namely the disbelievers and hypocrites. In jihad against them, Prophet Muhammad SAW had to be harsh (angry) to them as the opposite of Prophet Muhammad SAW sent by Allah to be gentle with the believers.

In interpretation by Jalalain, sura At-Taubah verse 73 is related to Allah's command to Prophet Muhammad SAW to carry out jihad. The Jihad of Prophet Muhammad SAW is to fight against the unbelievers (with weapons) and the hypocrites (using evidence and verbal). Prophet Muhammad SAW in dealing with them must be harsh (angry) and full of hatred. Because they are enemies of religion and hell is the place of their return as the worst place.

The command to be tough (angry) in addition to the Prophet Muhammad, Allah SWT also ordered the believers to be tough (angry) in the face of unbelievers. This is contained in the letter At-Taubah verse 123 which reads: "O ye who believe! Fight such of the disbelievers as are near to; you and let them find hardness in you, and know that Allah is with the righteous." In interpretation on Al-Mishbah sura At-Taubah verse 123 it calls on believers to fight and fight unbelievers.

Struggle and fight this as evidence of one's faith. When fighting and fighting enemies, believers must use violence (firm attitude, fighting spirit, anger, patience, and steadfastness) based on piety to Allah and not based on other purposes because Allah will always be with those who are pious.

Furthermore, in the Interpretation by of Ibn Katsir in Surah At-Taubah verse 123 Allah SWT ordered the believers to fight the unbelievers. In this case, the disbelievers are those who are in the vicinity of the believers. In fighting it, the believers should face it with full force (angry) because the perfect believer has a gentle nature towards other believers and has a harsh and angry nature towards his enemies (infidels). In Jalalain's interpretation, this verse commands the believers to fight against the unbelievers who live close by. Then to fight them, those who live close together, should be violent (angry) with them. For that, Allah will always be there for those who are pious and Allah's help will always be with them to fight the disbelievers (Nuh, 2017).

Based on the explanation of the interpretation above, Surah At-Taubah verse 73 and Surah At-Taubah verse 123 indirectly explain angry expressions by eliminating falsehood. The two verses above both explain that the Prophet Muhammad was ordered by Allah SWT to carry out jihad. The Prophet's jihad was to fight the disbelievers and the hypocrites. When against them the Prophet and the Believers had to be firm and full of anger to eliminate the falsehood of their enemies (the disbelievers and hypocrites). In addition to Allah's command to Prophet Muhammad SAW and the believers to be harsh (angry) to the disbelievers and hypocrites, the Qur'an also describes some expressions of anger. Among them are as follows:

3.1.1 Angry Expressions with Attitudes

Expressions of anger with attitudes are found in the Qur'an letter Ali-Imran verse 119 which describes angry expressions with an attitude that reads: "O ye who believe! take not

others than your people like intimate friends; they will not fail to corrupt you. They love to see you in trouble. Hatred has already shown itself through the utterances of their mouths, and what their breasts conceal is greater still. We have made clear to you Our commands if you will understand."

When hypocrites meet Muslims, hypocrites declare their faith. However, when in a solitary position, the hypocrites bite their fingertips as a form of anger and mixed hatred that is very gripping from the hypocrites towards Muslims. According to Shihab (2012) in Al-Mishbah interpretation, this verse relates to the opponents of Islam who hate Islam. They deceive the Muslims by believing in the faith of the Muslims. But when they are alone, the malice in their hearts is so great that they bite their fingertips because of mounting anger. The anger was mixed with their hatred because they saw the Muslims believe in Allah SWT and His Messenger and the Muslims were united in goodness. Hence, they cannot see the opportunity to defeat the Muslims. According to Ibn Katsir's interpretation, when they hate the Muslims, then indeed Allah SWT completes His favors, exalts His words, and wins His religion (Shihab, 2018 & 2019).

Slightly different from the previous explanation, interpretation by Jalalain bites the tips of the fingers only as a figure of speech. The anger felt by the hypocrites towards the Muslims is likened to biting the tips of his fingers, whereas in reality it does not happen or does not bite the tips of his fingers. The anger of the hypocrites is caused by seeing harmony in the Muslims. In addition to the above verse, the expression of anger with attitude is also explained in another verse of the Qur'an. Allah says in Surah Al-A'raf verse 150 which reads: "Upon Moses' return to his people, 'totally' furious and sorrowful, he said, "What an evil thing you committed in my absence! Did you want to hasten your Lord's torment?"

Surah Al-'Araf verse 150 explains how the angry expression of Prophet Musa, towards his people, was vented by the attitude of Prophet

Musa AS (Alaihis Salam) toward his brother named Prophet Harun was considered unable to guide his people as he expected. Musa then threw a sigh and held his brother Aaron's head, pulling his beard with a strong expression of anger. However, when his anger stopped and he knew that Harun had tried to prevent the wrong behavior of his people, Prophet Musa finally asked Allah for forgiveness for his angry behavior.

In interpretation of Al-Mishbah, surah Al-A'raf verse 150 describes Prophet Musa when he found his people worshipping idols (cows) with anger. Prophet Musa was so angry that his anger overcame Prophet Musa. At that time, the Prophet Musa threw the revelations to him. Then after throwing it far away, Prophet Musa took and held the hair of his brother's head (Prophet Harun Alaihis Salam) as a form of Prophet Musa's anger towards his people.

Furthermore, In interpretation by Ibn Katsir, Allah SWT in this verse reported that the Prophet Musa when he returned to his people after praying to Allah SWT in a state full of anger and sadness. Prophet Musa was angry because his people had done a bad deed, namely worshipping the calf when Moses left. When the anger of Prophet Musa peaked, Prophet Musa threw his alwah (book of Torah). After throwing his alwah, Prophet Musa held the head of Prophet Harun while pulling it. Because he thought that the Prophet Harun had neglected to forbid people from worshipping the calf, even though the Prophet Harun had forbidden it.

Lastly In interpretation by Jalalain, this verse relates to Prophet Musa who was very angry and sad to find his people doing very bad deeds (musyrik). Prophet Musa's anger was expressed by throwing the Torah plates until the plates broke. And after throwing the plates, Prophet Musa held the head of his brother, namely Prophet Harun with his right hand and held his beard with his left hand while pulling them both out of very deep anger.

From the explanation of the interpretation above, it can be seen that Surah Al-A'raf verse 150 it explains the expression of

anger with attitude. Prophet Musa's anger was directed at his people who had partnered with Allah. The expression of the anger of Prophet Musa was manifested by the attitude of Prophet Musa, namely by throwing alwah (plates) on the Torah and holding the head and beard of Prophet Harun AS (Alaihis Salam). This is the reaction of the expression of anger of the Prophet Musa.

In addition to the above verse, the expression of anger with attitude is also contained in Surah An-Nahl verses 58-59 and Surah Az-Zukhruf verse 17. In interpretation on Al-Mishbah these two verses refer to those (people) who do not like girls. When they receive or someone among them is given the news of the birth of a daughter, they receive it with a vengeance and with very disheveled faces. His face was red and he was furious. In addition to the anger they felt, they also felt so ashamed that they hid from those around them, because the news of the birth of a daughter for them is one of the bad news delivered to him.

In the Interpretation by of Ibn Katsir, this verse relates to those who are given the news about the birth of a daughter. Those who found this news will have very black faces. This indicates that they were deeply saddened by the misery that had befallen them with the news. In addition, they are very angry with the silence because they feel very sad about what they feel. In interpretation by Jalalain, this verse explains for those who have newborn children who are female. Instantly, those who found this newborn girl changed her face to black. The change shows grief and distress and feels very angry. Then they will hide (disappear) from the sight of their people for fear of getting reproach and humiliation, while they at that time feel confused in solving the birth of their daughter.

Furthermore, Allah SWT says in Surah Az-Zukhruf verse 17. In interpretation on Al-Mishbah Surah Az-Zukhruf verse 17 is related to anger and irritation towards girls. When they received news of the birth of a daughter from anyone, their faces turned black because of anger. They claim that God has daughters. It is

understood by society or the ignorant that they believe angels are daughters. Meanwhile, they are very angry when they get a female child. In line with Interpretation on Al-Mishbah, Interpretation by Ibn Katsir also explains that this verse relates to those who feel disappointed and feel sad about what he preaches. They received news of the birth of a baby girl. Then, they feel ashamed and distance themselves from the crowd over it. Yet they have attributed themselves to Allah, that Allah has daughters. In interpretation by Jalalain, surah Az-Zukhruf verse 17 explains that they (the Jahiliyah) attribute the same thing (girls) to Allah. Or in this case, if they are given news of the birth of a girl, their face will immediately turn black or it will appear gray. They endured sadness and were full of sorrow for what he found (having a baby girl). However, they are the ones who dare to attribute daughters to Allah SWT (Subhanahu wa ta'ala).

Based on the explanation of the Interpretation by of Surah An-Nahl verses 58-59 and Surah Az-Zukhruf verse 17 above, it can be seen that these verses explain the expression of anger with attitude. The two verses both explain the angry expression of the ignorant people when they receive news of the birth of a girl. Their faces will instantly turn black and their attitude will distance them from the shame of having a daughter. This is because ignorant people prefer to have sons than daughters.

3.1.2 Angry Expressions with Words

Expressions of anger with words are contained in Surah Thaha verse 86. In this verse Allah SWT tells about the prophet Moses who returned to his people angry and sad. In interpretation on Al-Mishbah, Surah Thaha verse 86 relates to Prophet Musa who returned to his people, namely the Children of Israel. He was angry at that time because his people worshiped the idol of the calf. Prophet Musa felt sad for the actions of his people even though Prophet Musa had previously warned his people by giving instructions to worship Allah. Then Prophet Musa gave words to his people that his

people had made a mistake and violated the agreement with Prophet Musa.

Furthermore, in the Interpretation by of Ibn Katsir, Prophet Musa was told by Allah SWT to return to his people. After returning to his people, Prophet Musa was angry. Previously his people had believed in the Prophet Musa and the Torah which contained the Shari'ah and their honor. They have worshiped other than Allah SWT. For that, Prophet Musa came home angry and angry. Besides being angry, Prophet Musa was also sad about what his people had done and Prophet Musa said to his people because his people had broken promises.

The explanation of Surah Thaha verse 86 is also contained in the Interpretation by Jalalain. Previously, in verse 85, the people of Prophet Musa (AS) had their faith tested by Allah SWT after Prophet Musa (AS) left his people. However, when Prophet Musa returned to his people, Prophet Musa was very angry because of the treatment of his people who had worshiped the idol of the calf. Prophet Musa also felt sad and told his people that his people had broken a promise to Prophet Musa.

Furthermore, Allah SWT said in Surah Al-Qalam verse 48 which ordered the Prophet Muhammad to be patient and not angry. In interpretation on Al-Mishbah, surah Al-Qalam verse 48 is addressed to the Prophet Muhammad SAW to always have a patient and steadfast nature. Patience and steadfastness are nothing but to carry out the commandments of preaching that is full of burdens. Then the Prophet Muhammad SAW was not allowed to imitate the Prophet Yunus. At that time, Prophet Yunus in the belly of the whale was praying to Allah in a restless (angry) state and unable to avoid the difficulties faced by Prophet Yunus.

In line with Interpretation on Al-Mishbah, In interpretation by Ibn Katsir, this verse calls on the Prophet Muhammad to always be patient with the painful behavior of his people. Indeed Allah will give victory both in this world and in the hereafter. In addition, in the context of this verse, Prophet Muhammad

SAW should not imitate Prophet Yunus who was angry with his people at that time. Prophet Yunus (Alaihis Salam) went and made a voyage until he was swallowed by a whale. In the belly of the fish, Prophet Yunus prayed to Allah SWT for what happened to Prophet Yunus, that it had been willed by Allah SWT.

In interpretation by Jalalain, surah Al-Qalam verse 48 hints to the Prophet Muhammad SAW to always be patient for what has been determined or desired by God. And Prophet Muhammad SAW should not be like someone who is in the belly of a fish (Prophet Yunus) in his impatience and haste. In the belly of the whale at that time the Prophet Yunus prayed to Allah even though his heart was full of anger towards his people. Angry expressions with words are also contained in Surah Al-Anbiya 'verse 87-88. In interpretation on Al-Mishbah, Surah Al-Anbiya verses 87-88 are also almost the same as the interpretation of Surah Al-Qalam verse 48. These two verses remind the story of Prophet Yunus who was swallowed by a whale. When Prophet Yunus left his people, his people had turned away and rejected the call of Prophet Yunus. Then the Prophet Yunus went and was angry that he was swallowed by a whale. Prophet Yunus thought that Allah SWT made it difficult for him. Whereas Allah SWT ordered the fish to swallow it without injuring him so that he can live in the fish's stomach. And in the belly of the whale, Prophet Yunus asked for forgiveness and prayed to Allah SWT. Then, Allah SWT was saved and the restlessness was experienced by Prophet Yunus.

The explanation of Surah Al-Anbiya verses 87-88 is also contained in Ibn Katsir's interpretation. This commentary explains the anger and anger of Prophet Yunus for the kufr of his people eventhough the Prophet Yunus had called to worship Allah SWT. Because of this anger, Prophet Yunus left his people by riding a boat that was hit by the waves so that he had to reduce the burden of his boat and the chosen one was Prophet Yusuf AS. Then, the Prophet Yunus threw it into the sea until it was

swallowed by a large whale. In the belly of the whale, Prophet Yunus prayed to Allah until Allah saved Prophet Yunus.

Furthermore, in interpretation by Jalalain, Surah Al-Anbiya verses 87-88 tell the story of the Prophet Yunus who left in a state of anger. He left because of the actions of his people who had hurt the Prophet Yunus even though Allah SWT has not permitted Prophet Yunus to leave his people. Then Prophet Yunus was swallowed and held in the belly of a whale. In it, the Prophet Yunus prayed to Allah SWT for his safety until Allah saved him. Based on the explanation of the interpretation above, it can be seen that Surah Thaha verse 86, Surah Al-Qalam verse 48, and Surah Al-Anbiya' verses 87-88 explain the expression of anger with words. Surah Thaha verse 86 describes the angry expression of Prophet Musa which was expressed in words to his people who had broken promises and returned to worship the idol of the calf. Meanwhile, Surah Al-Qalam verse 48 and Surah Al-Anbiya' verses 87-88 both explain the angry expression of Prophet Yunus by saying and praying to Allah when swallowed by a whale.

3.1.3 Expression of Anger with Silence

Expression of anger in silence is contained in Surah Yusuf verse 87. In interpretation on Al-Mishbah, Surah Yusuf verse 87 relates to the Prophet Yaqub (Alaihis Salam) who ordered his children to find out or seek news about the whereabouts of Yusuf and his brother (Benyamin). In this way, who knows if his children will get the news or can meet him. In seeking the news, Prophet Yaqub AS advised his children, not to despair of mercy (God's ease and help). Because if you give up, you are one of those who disbelieve (have kufr), Furthermore, In interpretation by Ibn Katsir, Allah SWT has told the Prophet Yaqub to seek news anywhere to his children about the whereabouts of Yusuf and Benjamin. Prophet Yaqub encouraged by giving good news to always not despair and constantly hope for God's grace. Because it is to Allah that all

requests can be achieved and only the disbelievers despair of Allah's mercy.

In interpretation by Jalalain it is also explained that the Prophet Yaqub AS ordered his children to seek news about the two (Yusuf and his siblings). Prophet Yaqub AS did not allow his children to despair (desperate) from Allah's mercy in seeking both. Indeed, those who despair of Allah's mercy are the disbelievers. Then his children looked for news about the land of Egypt.

From the explanations of several interpretations above, it can be seen that Surah Yusuf verse 87 explains the expression of anger in silence. The expression of anger in this verse is attributed to the Prophet Yaqub AS who at that time did not show his anger and ordered his children to look for news about his other two children (Benyamin and Yusuf). Looking for him, the Prophet Yaqub AS advised not to despair from the grace of Allah SWT.

Furthermore, Allah SWT says in Surah Yusuf verse 77. In interpretation on Al-Mishbah, Surah Yusuf verse 77 relates to Prophet Yusuf AS who heard the words of his brothers that if Benjamin ever stole then this bad trait were a derivative of his mother's character who had stolen. At that time the Prophet Yusuf was very irritated and very angry to hear these words. However, Prophet Yusuf did not show his irritation and anger, only said in his heart "you are in a worse position" (that is, your traits that have stolen Yusuf) while he was not. Because Allah knows better what the real purpose is than what you say.

Furthermore, interpretation by Ibn Katsir explains that Prophet Yusuf at that time was angry and annoyed with his brothers. This is because his brothers had said that if Benjamin had stolen, then his brother (Prophet Yusuf) had stolen before. The anger and irritation of Prophet Yusuf were hidden and not shown. Prophet Yusuf only revealed in his heart that you (his brothers) are worse and Allah already knows everything that you mention.

In the interpretation by Jalalain, it is also stated that Surah Yusuf verse 77 relates to

the words of the brothers of Prophet Yusuf AS which made Prophet Yusuf AS feel irritated and angry. Where his brothers said that if he stole (Benjamin), and then the theft had happened before, namely the Prophet Yusuf AS himself. It is explained in this Interpretation by that previously it was told that Prophet Yusuf AS had stolen an idol to be destroyed so as not to be worshiped by that idol. So from those words, Prophet Yusuf AS was very irritated and angry. However, he did not show his irritation and anger.

Furthermore, the expression of anger in silence is also contained in Surah Yusuf verse 84. In interpretation on Al-Mishbah, Surah Yusuf verse 84 relates to the story of the Prophet Yaqub AS who did not believe the words of his children. Prophet Yaqub (Alaihis Salam) did not believe that Benjamin had stolen. Then Prophet Yaqub turned away from his children and went to be alone and complained to Allah. His eyes became blurry due to experiencing sadness and he also restrained himself from his anger and he did not do things that were forbidden by Allah. In interpretation by Ibn Katsir this verse also explains how sad Prophet Yaqub AS experienced. He turned away from his children who made him sad and thought back to his first sadness in a long time, namely the loss of Prophet Yusuf Alaihis Salam (AS). Even though he was very sad, he did not show his anger and held back his anger toward his children. In interpretation by Jalalain it is explained that the Prophet Yaqub turned away from them (his children) and did not listen to the words of his children because he experienced grief for Yusuf. The eyes of Prophet Yaqub AS became white (the black part) rather than his eyes being covered by white objects due to crying too much. He is very angry with his children but he can hold it or not show it.

Based on the explanation of Interpretation by above, Surah Yusuf verse 77 and verse 84 describe Prophet Yusuf AS and Prophet Yaqub AS who expressed their anger

in silence. In verse 77, Prophet Yusuf AS was angry because he listened to the words of his brothers. However, Prophet Yusuf AS did not show his anger and only said in his heart. Whereas in verse 84 the Prophet Yaqub AS also did not show his anger by ignoring the words of his children and being able to contain his anger.

3.2 Anger Management in the Perspective of Educational Psychology

Almost everyone gets angry at some point. Islam, as a religion of rahmatan lil 'alamin, requires every human being to hold back anger. If it is not controlled, it will have a negative impact both on oneself and on others. According to Syauqi, anger must be cured, and the cure is science and religion. According to the stages carried out are: one should contemplate and live up to various texts (proofs) that explain the virtues of holding back anger, remembering *ujub*, and arrogance, and one should understand that God's will is primarily the will, which in the end if something is not the same as someone's desire, then someone will return the problem to Allah SWT (Purwanto and Mulyono, 2006:59-60).

According to Hawwa (2006), to overcome or treat severe anger is with knowledge and charity. According to him, there are six things to treat it: (a) It is better for someone angry to contemplate various kinds of information that explain the virtues of holding back anger, giving forgiveness, being patient, and bearing feelings that disappoint the heart. If this is done, God willing, his anger will subside; (b) a person should frighten himself with Allah's punishment and that person should say: Allah SWT's power to torture me is greater than my power to torture this person; (c) a person should tell himself about the impact that will occur if there is a grudge and enmity; (d) a person should realize the badness of his face when angry, by imagining the ugly face of others who are angry; (e) It is better to reflect on the causes that can lead to vengeance and the things that will prevent him from

controlling his anger; (f) It is better to try to stabilize yourself and establish a determination in your heart if you are angry, it means that someone is trying to compete with Allah SWT in anger.

To cure anger according to Bukhari (2011) two things must be done, namely: First, equip yourself with the knowledge that talks about the dangers of anger and its effects, as well as the knowledge of virtues for people who can control their anger well. Second, earnestly to seek protection from Allah SWT, according to the hadith of Prophet Muhammad SAW narrated by Abu Hurairah, Prophet Muhammad said: "If a person is angry, then he says *A'ūzubillah* (I seek protection from Allah): then calm down his anger . " (HR. As-Sahmi in *Tarikh Jarjan*, 252. *Silisilah Al-Ahdits Ash-Shahihah*, no.1376) (Purwanto and Mulyono, 2006: 64).

The steps to control anger, according to Husayn (1976), are as follows: First, to avoid anger while standing, try to sit. When the lust of anger is still fluttering one should lie down, it is better when one brings the face closer to the ground prostrating to Allah. Second, it is requested to perform ablution. "If any of you are angry, does ablution with water because you are angry from the fire" (Narrated by Abu Dawud). Third, strive to remember and glorify God. Urwah bin Muhammad said that "When I was appointed Governor of Yemen, my father said: You were appointed Governor? I said yes. Then my father said: "If you are angry, look at the sky and the earth and then glorify the creator of both".

According to Imam Al-Ghazali there are several ways to control anger. First is leisure or exercise. *Riadhah* does not mean to get rid of anger in the heart, but its purpose is so that a person does not follow anger and is not angry except anger that is not against common sense and is not prohibited by Islam. At this stage it can be carried out by way of *mujadahah*, forcing oneself to become a *hilm* human being. *Hilm* means to forgive even though he can channel his anger. *Hilm* is to be done

continuously until it becomes a strong morality. Imam Al-Ghazali said that uprooting the root of anger (gaḍab) is against instinct, it will not even be possible. Second, trying to release anger, by thinking of the last place human beings go to is the grave so that human beings can live asceticism in the world. In this case, it can be likened to a person who has a dog neither he likes nor he hates (gaḍab) when the dog is beaten. Riyāḍah in this second stage negates the root of anger (gaḍab). For Imam Al-Ghazali, it is very rare for humans to reach this position. To obtain this position by preoccupying the heart and mind with positive activities, in this state anger no longer has a place. Imam Al-Ghazali narrated Salman al-Farisi (Al-Ghazali, 167).

The material of anger control in the perspective of Islamic education psychology can be obtained from the opinion of Islamic scholars or scholars who study anger and its control, from the Hadith of the Prophet Muhammad SAW related to anger and its control, and Qur'anic verses related to anger and its control. Some Islamic scholars or scholars who study the control of anger have been explained by the author above.

The controls of anger in the perspective of the Hadith of the Prophet Muhammad SAW, among others, are as follows:

3.2.1 Praying to Allah by Reading Taawud

Anger can be from the devil. For that, the angry person is encouraged to seek help from Allah from satanic interference. This is following the Hadith of the Prophet narrated by Abu Hurairah raḍiyallahu 'anhu. Prophet Muhammad SAW (peace and blessings of Allah be upon him) said:

إِذَا غَضِبَ الرَّجُلُ فَقَالَ أَعُوذُ بِاللَّهِ، سَكَنَ غَضَبُهُ

Meaning: "If a person is in a state of anger, then he says, 'A'udzu billah (I seek refuge in Allah)', then his anger subsides" (HR. As-Sahmi in Tarikh

Jarjan, 252. Silsilah Al-Ahadits Ash-Shahihah, no. 1376)

3.2.2 Being silent

When angry is a commendable behavior. When angry, a lot of negative words come out. If angry people can control themselves by being silent, then negative words when angry will not occur or be avoided. This is following the Hadith of the Prophet Muhammad SAW:

وَ إِذَا غَضِبَ أَحَدُكُمْ فَلْيَسْكُتْ

Meaning: "If one of you is angry, be quiet." (HR. Ahmad, 1: 239. Shaykh Syu'aib Al-Arnauth said that this hadith is hasan lighairihi).

3.2.3 Switching Positions

Switching positions when angry can change the tension in anger and will make the person concerned relax. In addition, the nerves that were originally tense when angry because they changed positions became relaxed. An example of switching positions is for example from standing when angry at the fox to sitting down. This is following the Hadith of the Prophet SAW: From Abu Dharr raḍiyallahu 'anhu, the Prophet allallahu 'alaihi wa sallam said:

إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ، فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ، وَإِلَّا فَلْيَضْطَجِعْ

Meaning: "If one of you gets angry while standing, then sit down if the anger has gone (then that's enough). But if it doesn't go away, then lie down." (Narrated by Abu Daud, no. 4782. Al-Hafizh Abu Tahir said that this hadith is authentic).

3.2.4 With ablution

There are many benefits for people who perform ablution. By doing ablution, human desires become more well controlled. To control anger by performing ablution according to the Hadith of the

Prophet Muhammad SAW: From Athiyah As-Sa'di radiyallahu 'anhu said, Rasulullah sallallahu 'alaihi wa sallam said:

إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ
النَّارِ وَإِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ فَإِذَا غَضِبَ أَحَدُكُمْ
فَلْيَتَوَضَّأْ

Meaning: "Indeed anger is from Satan and Satan was created from fire. The fire will be extinguished with water. If one of you is angry, he should perform ablution." (Narrated by Abu Daud, no. 4784. Al-Hafizh Abu Tahir said that this hadith is hasan).

If there is someone angry, let him perform ablution just like ablution when going to pray. Because anger is one of them can be quelled by water according to the hadith above. A verse states, "Intellect is a disease of pride and anger. Then the disease of wealth is waste and plunder." Abu al-Atahiyah said, "I have never seen an enemy more experienced in one's mind than anger" (Shihab, 2006: 41).

3.2.5 Carrying out the Sunnah Prayers

This is following the Hadith of the Prophet Muhammad SAW which means "The eraser of every dispute is two raka'ahs (sunnah prayers)". In another Hadith it is also said, "Know that anger is coals of fire in the human heart. Do you not see the red in his eyes and the tension in the veins in his neck? So whoever gets it let him put his cheek on the ground (prostration)" (HR Tirmidhi).

3.2.6 Remembering the behavior of the Prophet

The Prophet Muhammad has given an example of when and how a person should be angry, he once made a will that preventing anger is the guarantee for this paradise according to the Hadith of the Prophet narrated by Abu Ad-Darda'radiyallahu 'anhu, he said, "O Messenger of Allah, show me about the

practice that can enter into heaven, then the Prophet Muhammad SAW:

لَا تَغْضَبْ وَأَنْتَ الْجَنَّةُ

Meaning: "Do not be angry, then for your heaven." (Narrated by Thabrani in Al-Kabir. See Sahih At-Targhib wa At-Tarhib, this hadith is authentic).

Regarding this Hadith, it means that the Messenger of Allah cared about someone so that they would not be angry. That means when someone wants to be angry, it should be controlled so that they don't get angry because anger is an act of lust that should be avoided.

4. Conclusion

Based on the formulation of the problem and the results of data analysis, several conclusions can be drawn. Angry in the Qur'an, uses the words *gaḍab*, *gayz*, and *sukḥ*. Angry expressions in the Qur'an are angry expressions with attitude, angry expressions with words, and angry expressions with silence. The types of anger in the Qur'an are the anger of the hypocrites/disbelievers at those who believe the anger of the ignorant at the time of the birth of a daughter, the anger of the prophet Moses towards his people, the anger of the prophet Yunus towards his people. Allah is to humans (hypocrites/disbelievers, killing Muslims, having bad thoughts about Allah, and people who run away from the war in defense of the truth). The negative effects of anger in the Qur'an are manifested in the form of encountering many difficulties and regrets, not getting profit (benevolence), will experience great losses, and getting the wrath and curse of Allah. Anger control strategies in the Qur'an are carried out in several ways, namely: asking for protection from Allah, forgiving others, being patient, doing *ihsan* to others who have wronged us, as soon as possible to always remember Allah (*dhikr*), and praying to Allah. If you have to be angry, it should be done wisely.

Anger management in Islamic education psychology can be done by: asking Allah by reading ta'awud, silent, changing positions, performing ablution, performing Sunnah prayers, and remembering the will of the Prophet Muhammad that preventing anger is guaranteed to be heaven. The control of anger in the Qur'an is following the psychology of Islamic education. Both are mutually reinforcing and complementary. The contribution of controlling anger in the Qur'an and the psychology of Islamic education gives birth to people who are compassionate, humble, imitating the Messenger of Allah, patient, humble, and have a Muslim personality. Anger control in the Qur'an is one of the offers to use an Islamic educational psychology approach with the Qur'an approach. This is very important because the Western psychological approach has not been able to provide solutions to human psychological problems. Anger control material in student personality development can be done through spiritual, academic, moral, and social competencies.

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