

# The Concept Of Angry In The Qur'an And The Psychology Of Islamic Education

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## ABSTRACT

Anger is one of the forms of emotion that humans have. Controlling anger is very urgent because if not controlled it will have a negative impact. This study examines the concept of anger in the Qur'an and the Psychology of Islamic Education. The formulation of the problem in this study is: What is the concept of anger in the Qur'an? How is anger management in the psychology of Islamic education? How does the concept of anger in the Qur'an relate to the psychology of Islamic education? This research method is *library research* with thematic analysis techniques (*maudhu'i*). The concept of anger in the Qur'an refers to the verses of the Qur'an that study anger. In the Islamic perspective, to overcome anger there are several ways, namely: seek the protection of Allah SWT, change positions, perform ablution, and pray two rakaat.

**Keywords:** Anger, Qur'an, Islamic educational psychology

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## INTRODUCTION

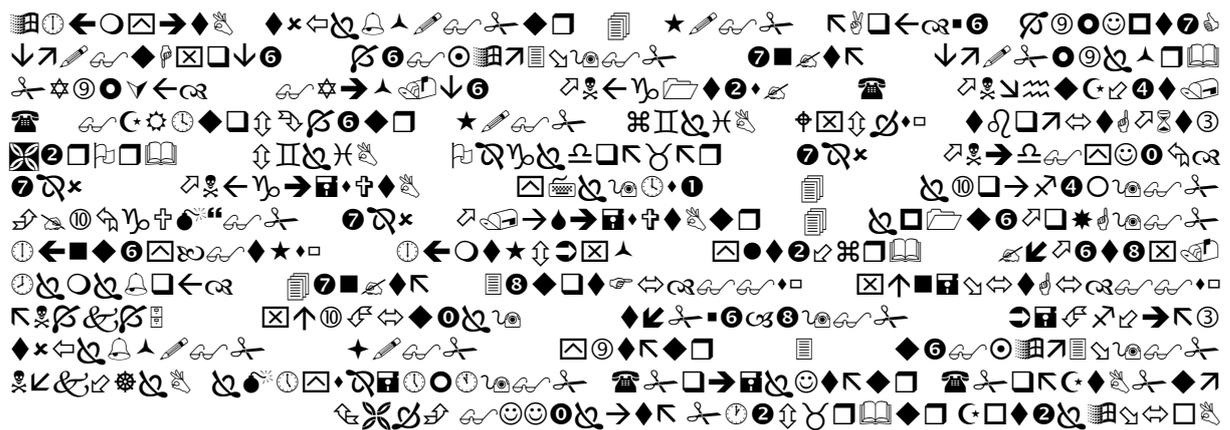
Islam is a perfect religion, which not only regulates human relations with the creation of Allah SWT. but also regulates human relations with fellow creatures of Allah. In this *muamalah* relationship, among others, talk about anger (Shihab, t.th.). Regarding the anger, the Prophet Muhammad SAW said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْصِنِي قَالَ , لَا تَغْضَبُ . فَرَدَّدَ مِرَارًا , قَالَ , لَا تَغْضَبُ

Meaning: *From Abu Hurairah radhiyallahu 'anhu, Indeed there is a man who came to the Prophet sallallahu 'alaihi was sallam (then) said, "O Prophet gave me a will / advice". Then the Prophet sallallahu 'alaihi was sallam said, "Do not be angry". Then the person said again, "O Prophet gave me a will/advice". The Prophet sallallahu 'alaihi was sallam also said, "Do not be angry" (Al-Bukhari, 2011:6166).*

Every normal person has an angry nature. Each person's anger has a different level. Anger is one form of emotion that is considered negative by society. This happens because anger is a non-constructive (destructive) behavior. Angry people can behave badly and are very dangerous both to themselves and to others. Therefore, the angry person is expected to be able to control his anger well (Abdurahman, 2009; Purwanto & Mulyono, 2015; Fauzan, 2017).

However, in the Qur'an Allah SWT explained that once allowed or allowed the Prophet Muhammad SAW and Muslims to use or use his energy/strength to attack (fight) people- infidels who hinder the delivery of Islam. This strength starts with the emergence of anger that comes from the presence of restraint in conveying the teachings of Islam and calling on oneness to God (Najati, 2005). This is following the words of Allah in the Qur'an surah Al Fath (29):



Muhammad was the Messenger of Allah and those who were with him were harsh against the disbelievers, but they loved one another. You see them bowing 'and prostrating in search of God's grace and His pleasure, their signs appear on their faces from the former prostration (Shihab, 1999; Romlah, Haryanto & Munasir, 2020). Such are their attributes in the Torah and their attributes in the Gospel, which is like a plant that produces its buds so that the buds make the plant strong and then it grows large and upright on its trunk; The plant calms the hearts of the planters because Allah wants to irritate the hearts of the disbelievers (with the strength of the believers). Allah promises those who believe and do righteous deeds among them forgiveness and a great reward (Nuh, 1987; Solikhah & Budiharso, 2020).

The study of the concept of anger in the Qur'an and the Psychology of Islamic Education presented in this article seeks to find the concept of anger in the Qur'an, the management of anger in the perspective of Islamic education and the relevance of the concept of anger in the Qur'an with educational psychology Islam.

**METHODS**

This research on the concept of anger in the Qur'an and the psychology of Islamic education" is library research (Hart & Kleinveltd, 2011). The research emphasizes various literature related to the topic studied, both in the form of sources of primary and secondary data. The object of this research is to emphasize or focus on the verses of the Qur'an with the approach of interpretation. Up to now, there are four methods of interpretation that are popular among Muslim scholars; the four methods are the method of *tahlili*, *ijmali*, *muqaran*, and *maudu'i* ( Al-Farmawi, 1977). In this case, the researcher chose the thematic interpretation approach *maudu'i* put forward by Abd al-Hayyie al-Farmawii. This

thematic method was chosen by the researcher as a research approach because this method is more systematic, detailed, and easier to understand than other methods (Baidan, 1997).

This research does not depend on a particular place or location with the numbers tested. This research requires a logical description by using the science of interpretation as an approach. This research is also in the form of a literature study through the study of data for data contained in various sources of data both in the form of books, journals, commentary books, and others (Brown & Swan, 2007).

**RESULTS AND DISCUSSION**

**Basic Concepts of Anger**

In the *Complete Indonesian Dictionary*, anger means annoyed, annoyed, disgusted, and very displeased because oneself is treated inappropriately (Zulfajri & Sanjaya, t.thn). Anger also refers to emotions that are caused by something that is not *offensive* or irritating" (Sarwono, 2000)

In Dictionary *Al-Munawir Arabic-Indonesian*, angry Arabic is الغضب or الغيظ which has the meaning of anger (Munawir, 1997). In *al-Bisri, the Arabic-Indonesian Dictionary* also explains that anger is *ghadhab*. *Ghadhab* of word *ghadhiba* (verb madhi) *yaghdhabu* (verb Mudhori ') and *ghadhaban* (*masdar*), which means anger (Bisri & Munawwir, 1999).

Anger is also discussed in detail by the book *Afatun 'Ala at-Tariq*. In this book discusses that anger has various meanings (Sayyid Muhammad Nuh, 1987), namely as follows: (1) means not ridla and envy of something. When expressed "*Gadiba 'alaihi ghadaban wa maghdhubatan*" has the meaning it is angry / not ridla "*ghadhiba lahu*" has the meaning of not ridla to other human beings for the needs of other human beings. (2) means to bite something. When

it is said "*ghadhibat al-khailu 'alal lujami*", it means the horse bites the iron of the donkey. (3) means grumbling. When it is said "*naqatun ghadub, imra 'atun ghadub*", has the meaning of a murmuring camel, the woman is gloomy. (4) means swelling around something. When it is said "*ghadabat 'ainuhu wa ghudibat*", it means swelling around the eyes. (5) means depression in friendship and behavior. When it is said "*hadza ghudhabi*", it means depressed in friendship and behavior. (6) means a barrier created from camel skin, "*al-ghadhabah*" means a smooth skin created from the skin of a scapegoat.

As for the meaning of anger in terminology is the occurrence of emotional changes in the individual that results in resistance to healing that is felt by the heart (Nuh, 1987). According to Imam an-Nawawi angry in the Sufi review, is as an impulse to put pressure on lust then after that, the heart sheds blood on the face or face that has the effect of hatred or envy of a person (Purwanto & Mulyono, 2006)

Angry people have heart blood heating up and their face is red and scary. Islam forbids people who are angry because anger is a negative trait that is harmful to themselves and others. Therefore this quality must be controlled so that the mind can be clear in responding to a problem.

In principle, anger is caused by the lack of control of healthy thinking and deep religious experiences. This is following what was stated by Ibn Qayyim al-Jauziyah that the *ghadab* is like a fierce animal. If you let him, he will eat you (Purwanto & Mulyono, 2015)

The outbursts of human anger are very diverse. For early childhood children, their anger is still in the form without considering mature thinking because their cognitive development cannot think in a concrete operational manner. For teenagers, their anger is triggered more by emotional development according to their age level. In this case, if the educational capital or moral education is not strong, then what happens is that the teenagers become fierce in their anger because their foundation in the moral field is weak, but if their moral or religious foundation is good, then their expression of anger is more controlled so that when they want to get angry there is the control is in the form of a laudable character.

For adult humans, anger is more controllable than teenagers, because emotionally adult humans are wiser and wiser. Moral, social and psychological development is more mature

so that when you want to be angry there is good control in the form of mature moral, social, and emotional development.

According to the results of research by (Susanti, 2014), it has been found that many factors cause anger, ranging from minor / trivial problems to things that make you hurt, for example being angry because other people insult us, anger cannot solve the problem (Susanti, 2014). In the results of her research, Susanti also found that the factors causing anger due to hurt feelings were 50.3%, due to the perception of injustice 29.1%, and unexpected behavior 20.6% (Susanti, 2014)

### Anger in the Qur'an

In the Qur'an, many verses of the Qur'an are angered. The matching angry words related to the verses of the Qur'an are the words: Al-Gadhab (الغَضَبُ), Al-Gaiz (الغَيْظُ), dan Al-Sukht (السُّخْطُ).

As for the details of the verses of the Qur'an related to anger (الغَضَبُ) is found in the Qur'an surah An-Nisa 'verse: 93, surah Al-Maidah verse: 60, surah Al-Fath verse: 6, surah Al-Mujadalah verse 14, and surah Al-Mumtahanah verse: 13.

Moreover, in the Qur'an surah al-Shura (42): 37 also talks about the anger associated with forgiveness:

*And (for) those who shun the great sins and abominations, and when they angry they apologize*

Surah al-Shura (42) verse: 37 is to discuss anger. In the previous verse (al-Shura: 29) is to discuss the proofs of the oneness of God and the greatness of His power found in the creation of the heavens and the earth. Then in this verse, God warns not to be deceived by the persuasion of the world. It is further emphasized that what is in the sight of Allah is much better for those who abstain from committing great sins and other abominable deeds and likes to forgive the wrongdoers to him (not to retaliate with anger) (Al-Maraghi, t.t.).

One of the behaviors of a believer is that when he is oppressed by others so quickly that he is angry, he quickly forgives them by way of 'controlling his anger'. This is because the nature of the believer is forgiving and friendly and away from the characters hurt others (Al-Maraghi, t.t.)

Anger is also expressed by the Qur'an in the letter: al-Anbiya '(21): 87:

*And (remember the story) Dzun Nun (Yunus), when he left in anger, then he thought that we would not narrow it down (complicate it), So he cried out in a very dark state, "That there is no god but You. Glory be to You, Indeed I am among the unjust."*

In the words of *Mughadiban* in the verse has the meaning that he (Prophet Yunus As) in a state of anger because of the behavior of his people who are 'outrageous' (very disobedient and strongly reject) in welcoming the call of his da'wah. While *Naqdir 'Alaih* means We will narrow (complicate) his affairs.

Before surah al-Anbiya 'verse 87, surah al-Anbiya': 83-85 has narrated about the patience of the other Prophets: Isma'il, Idris, Dhu al-Kifl As. Patience is one of the indicators of one's piety and impact on the outpouring of God's grace. While in this verse Allah narrates the Prophet Jonah who was sent to the people of Nineveh (a city in Mosul, Iraq). They strongly rejected the preaching of the Prophet Jonah until he got angry with his people. It is important to point out here that the anger of the Prophet Yunus only reached the level of migration and parted with his people.

The anger of the Prophet Yunus, made him find the difficulty of life, namely 'imprisoned' in the stomach of the fish for some time. Similarly, his people were hit by a disaster. But, in the end, both Yunus and his people were saved by God because they both realized his mistake. The people of Jonah became believers and Jonah himself prayed day and night.

### Managing Anger in the Qur'an

The Qur'an gives guidance on how to manage anger well and correctly by restraining or preventing anger and forgiving. This is following the Word of Allah in the letter of Ali 'Imran (3): 134:

*(those who are muttaqin (that is) those who spend (his wealth), both in leisure and narrow, and those who restrain his anger and God forgives those who do good deeds.*

In this verse, he explains about the behavior (nature) that should be possessed by people who are *muttaqin* (including behavior when angry). Behavior that should be done by people who are *muttaqin* is as follows:

- a) Spending wealth for Allah (the sake of *infaq*), both in open and narrow conditions according to their circumstances. In a hadith,

'Aishah narrated that the Prophet (peace and blessings of Allah be upon him) said: with a date;

- b) Hold (*mumsik*) and prevent (*kaff*) anger even though he can shed his anger. In the hadith narrated by Bukhari and Muslim (*muttafaq 'alaih*), from Abu Hurairah, Rasulullah Saw said: 'A very strong person is not a person who wins wrestling, but he is a person who can rule (own / control) his soul when he is angry' (al-Nawawiy, 1992).
- c. Forgive (the fault) of others and do not seek revenge on him even if he can do it. This is much more difficult than just holding back anger. The Prophet (peace and blessings of Allah be upon him) said: 'Whoever likes to be glorified by Allah with (giving) a magnificent building (in heaven), and his rank is elevated on many levels, then he should forgive the wrongdoer to him; giving people who reject/prevent it, and connect the friendship of the person who decides it;
- d. Doing kindness to others. Sometimes kindness can take the form of deeds that are beneficial to others, such as teaching people who do not yet understand, showing people who are lost and *infaq* on the path of virtue and worship. *Ihsan* can also be in the form of rejecting a worldly (*ukhrawi*) danger (difficulty). For the first example, for example, do not reward a crime by retaliating with a similar crime. As for the second example, for example by forgiving the mistakes of others related to *huquq* (al-Nawawiy, 1992).

### Management of Anger in the Psychology of Islamic Education

According to William, methods to control (resolve) anger include; forgiveness (*forgiveness*), reviewing what happened in him, empathy, humor, practicing religion seriously (*religious*).

As for being able to control anger in the perspective of Islamic education psychology are as follows:

- a. Asking Allah for protection by reading *ta'awudz*.

The appearance of anger can be from Satan. For this reason, an angry person is encouraged to ask Allah for help from Satan's interference. In this regard, the Qur'an has ordered:

وَإِذَا يَتَزَوَّجُكَ مِنَ الشَّيْطَانِ نَزَعٌ فَاسْتَعِذْ بِاللَّهِ ۖ إِنَّهُ سَمِيعٌ عَلِيمٌ

*"And if the devil comes to tempt you, then take refuge in Allah. Lo! He is the Hearer, the Knower. (QS. Al-A'raf: 200)*

By asking for help from God, then one's lust becomes controlled so that the emotions of human anger become calmed and controlled. Moreover, the request is addressed to Allah SWT, that is, the Almighty, the Most Merciful and the Most Compassionate, God willing, His request will be granted. Prophet Muhammad SAW also advises when a person is angry, then a person should control it by reciting *ta'awudz*. This is following the Hadith of the Prophet Muhammad SAW: Sulaiman bin Shurood *radhiyallahu 'anhu* said:

كُنْتُ جَالِسًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجُلَانِ يَسْتَبْتَانِ. فَأَحَدُهُمَا أَحْمَرُ وَجْهُهُ، وَانْتَفَخَتْ أَوْدَاجُهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا ذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ، ذَهَبَ عَنْهُ مَا يَجِدُ"

"One day I was sitting with the Prophet *sallallaahu 'alaihi wa salam* while two men were uttering dirty words to each other. One of them had a red face and a tense vein in his neck. Then the Prophet *sallallaahu 'alaihi wa sallam* said, "Indeed, I know a word if it is read, it will lose its anger if it wants to read," *A'udzubillahi minas-syaitani* '(I seek refuge in Allah from the temptations of Satan), he will lose the anger he experienced." (HR Bukhari, no. 3282)

In addition there are other Hadith narrated by Abu Hurairah *radhiyallahu 'anhu*,

إِذَا غَضِبَ الرَّجُلُ فَقَالَ أَعُوذُ بِاللَّهِ ، سَكَنَ غَضِبُهُ

"If a person is in a state of anger, then he says, 'A'udzu billah (I ask for protection from Allah)', then calm down his anger." (HR. As-Sahmi in Tarikh Jarjan, 252. *Silsilah Al-Ahadits Ash-Shahihah*, no. 1376)

#### (1) Being quiet

Being silent when angry is praiseworthy behavior. Angry armpits come out with a lot of negative words. There are times when angry words come out cursing, devil, bastard, and so on. If the angry person can control himself by being silent, then negative words when the anger will not occur or be

avoided. This is following the Hadith of the Prophet Muhammad SAW:

وَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَسْكُتْ

"If one of you is angry, shut up." (HR. Ahmad, 1: 239. *Shaykh Syu'aib Al-Arnauth said that this chain of hadith Hassan li ghairihi*).

(2) Hadith of the Prophet which means "When one of you is angry while he is standing then he should sit, so that his anger disappears, when he has not calmed down then he should lie down" (HR. Abu Daud).

The above hadith gives us a signal to be able to control anger, so we must change the position that originally stood on the fox to sit. Changing this position will psychologically change thoughts and behaviors that were originally tense into or change into less tense or relaxed.

(3) Hadith of the Prophet which means: "Anger is the embers of fire so extinguish him with ablution" (HR Baihaqi)

The above hadith gives us a signal to be able to control anger, then we must ablution. Ablution is very good to worship. By performing ablution, the man becomes calm. By performing ablution, it also makes the behavior change. The original when angry human behavior is like the devil, then with ablution it turns into behavior like a calm angel. Thus ablution can control emotions.

(4) The hadith of the Prophet which means "The eraser of every dispute is two *Rak' ahs* (sunnah prayers)"

The above hadith gives us *isyarah* to be able to control anger, then we must pray *sunnah* two *raka'ats*. This is important because prayer will affect one's emotional control. Some research has found that prayer has the effect of controlling one's emotions.

(5) Hadith of the Prophet narrated by Abu Hurairah ra, that a man said to the Prophet "Give me his will he said" Do not be angry "He repeated the will, the Prophet SAW said: Do not be angry (HR. Bukhari)

Based on the display of controlling anger in the psychology of Islamic Education, it is very relevant to the concept of the Qur'an (especially in the letter: Ali Imron, 134) related to controlling

anger, forgiving the mistakes of others and doing good to others.

By the principle of forgiving and doing good to others, then the anger that will occur can be controlled (reduced). In other words, if in the past a person was angry without the principle of forgiveness and doing good, then anger will peak and will harm both himself and others.

## CONCLUSION

Based on the results of the research can be concluded that anger is one of the forms of emotions that humans have. In the Qur'an, many verses of the Qur'an are angered. Qur'anic verses related to anger (□□□□□□□□) among others are found in Surah An-Nisa 'verse: 93, Surah Al-Maidah verse: 60, Surah Al-Fath verse: 6, Surah Al-Mujadalah verse 14, surah Al-Mumtahanah verse: 13, surah al-Shura verse 37 and surah al-Anbiya 'verse 87.

To control anger from the perspective of Islamic education several solutions are done, among others: seek protection from Allah SWT by reading *ta'awudz*, be silent, change positions from standing to sitting, ablution, and two *rakaat* circumcised prayers.

The Qur'an gives guidance on how to manage anger properly and correctly by restraining or preventing anger and forgiving. Thus the concept of anger in the Qur'an is very relevant to the control of anger according to the psychology of Islamic education.

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