

# Anger and Control in Islamic Education

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## ABSTRACT

The long period of the Covid 19 pandemic has an impact on the mental condition of people who are easily emotional and angry. The phenomenon of anger, insults, and bullying spreads in many lines of life and even destruction and murder occur to close people and even loved ones. Surprisingly, learning about the concept or nature of anger is still very minimal. Anger explanations that come from rational and empirical theories have fundamental weaknesses. Centuries before the theory of rationalism and empiricism emerged, Islam had answered these weaknesses and explained the nature of anger in detail even what psychological theory could not explain. This paper explains the nature of anger and control from the point of view of Islamic education which includes an explanation of the nature of anger in the review of the Qur'an, Hadith and the opinions of scholars, anger that is allowed in Islam, anger that is criticized in Islam, things that cause anger, and the wills of the Prophet and the scholars in controlling anger. This paper is a literature study that collects textual data about anger from primary and secondary sources. This data comes from the basis of Islamic Religious Education. To achieve the desired results the researcher uses the following research steps. 1. Data collection, 2. Data reduction, 3. Data presentation, 4. Data analysis 5. Conclusions. This paper is expected to be a solution and a remedy for anyone anywhere and anytime who has problems in their life due to uncontrolled anger.

**Keywords:** *Islamic education, anger, control.*

## 1. INTRODUCTION

Something is interesting when talking about stress due to pandemic-19 lately. In mid-2020, one of the television stations in Indonesia aired related to stress due to corona compiled from several clinical psychology journals. There are several stress triggers when the protesters are not free to meet with friends, changes in work patterns that require work from home, many job stops and lack of financial income, online learning from home, lack of playing for children, and fear of contracting the virus. This large change in life patterns has an impact on emotionally vulnerable and angry psychiatric conditions [1].

The phenomenon of anger is very close to everyday human life both during the pandemic and before the pandemic. During the Pandemic we often hear the excitement of parents who are annoyed with their children when accompanying self-study at home, some yelling, yelling, beating even reported a mother in Banten molested her child to death while studying online. In another place before the Covid-19 period, a junior high school teacher in Lampung was angry and put his foot in

a student's face during lesson hours. An ironic phenomenon in the world of education when a mother and teacher behave frighteningly and horribly for her child and pupils.

Not only in the world of education, but during this pandemic hoopla also appeared in the office environment. In December 2020. Someone in South Sulawesi smashed a table and scolded a woman who was a street vendor because it was still open after 8 pm. In March 2021, a teacher in Sukabumi, West Java, was persecuted by village officials for uploading a video of a damaged village road. Unique but news occurred in Ponorogo on March 7, 2020, a husband collapsed his own house because of the annoyance of being cheated on by his wife. On 14 March 2020 in the same but Different district of the village, a wife destroyed her house due to her husband's interests. No less excited at the end of February 2021 yesterday a man in Lahat South Sumatra stabbed his friend to death because he was humiliated in public. Thus all these events explain that anger can plague anyone and can have a severe impact even on a loved one.

Although anger can have a very fatal impact, learning to know the nature of anger and how to control it for the community is minimal. Anger is usually explained in the emotional chapter on the psychology meter in college, so for people who have not reached the academic level, this can certainly not understand the anger [2]. Explanation of the concept of anger is generally based on western psychology theory that is derived from ratio and empirical so it still leaves a very basic weakness of "why am I angry?" and "why should I not be angry?" Rational and empirical theories of anger are less able to restrain and influence a person when angry. Because most people will lose their mind and consciousness when they get angry. Not many realize that Islam had answered such weaknesses before the west invented the angry theory even centuries before they invented its rational and empirical theory. Explained by Allah almighty and Rasulallah Messenger as a teaching and education for all mankind.

This paper explains anger and control from the point of view of Islamic education which includes an explanation of the nature of anger in the review of the Qur'an, Hadith and the opinion of scholars, anger allowed in Islam, anger that is repeated in Islam, things that cause anger, and the wills of the Prophet Muhammad SAW and the scholars in controlling anger. With the hope that this paper can be a solution and a cure for anyone anywhere and anytime who experiences problems in his life due to uncontrollable anger.

## 2. RESULTS AND DISCUSSION

### 2.1. The Nature of Anger in Islamic Education

#### 2.1.1. Anger and Character

Islam has long been telling its people about being angry with the details. As teaching so as not to fall into the bad things that result from anger. Anger was created by God as a force for mankind to defend themselves from threats that harm him. So anger will always exist in the human being and will appear when there is a cause of external factors [3].

In some classical literature of Muslim scholars, anger is created from the character of fire in the book of Ihya' ulumuddin Imam Al Ghazali mentions that the character of anger is the character of fire, if anger lights up in the heart he will heat the blood in the chest that spreads blood and rises to the top of the body as the water rises when heated in a saucepan. That is why a person when angry will be seen from his reddened face and eyes [3].

Similarly, Ibn Qayyim al-Jauzi in *ad da' wa addawa'* relates anger to desire. He said that anger is the ember that is in the heart of man and desire is a fire that erupts from the heart. If anger and desire are united in human beings it will be very easy for him to be hostile to his

brother and even kill each other among them. In his explanation, Ibn Qayyim al-Jauzi encouraged everyone angry to approach the water because one way to put out a fire is by water [4].

The explanation of Imam Al Ghazali and Ibn Qayyim Al Jauzi about the anger above is a series of sciences derived from the teachings of the Prophet Muhammad through a hadith delivered by Ali bin Zaid bin Jad'an. Narrated by Tirmidhi, Ibn Maajah, Ahmad, and Hakim. That is:

إن الغضب جمره في قلب ابن آدم. أما رأيتم من احمرار عينيه وانتفاخ أوداجه؟ فمن أحس بذلك فالبتوضاً.

The Prophet Muhammad SAW teaches Muslims about the nature of anger and knowing the character of the person who is angry and how a person should be if he is angry. Anger is fire, it lies in the heart, if anger lights up in a person it will appear from his reddened eyes. In such circumstances let the person immediately take water and Whudu [4].

#### 2.1.2. All kinds of anger

In the Holy Book of the Qur'an, anger is often the mean of ghodobun (غضب) and ghoydzun (غيط) which have the same meaning of anger. However, in some verses, ghoydzun sentences are interpreted with a very angry condition that is mostly used to describe the situation of the infidels who are hostile to Muslims. Ghoydzun sentence mentioned in the Qur'an as many as 11 times [5]. Among them in surah Al-Imran; 119.

هَا أَنْتُمْ أَوْلَاءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لُفُّوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَصَوْا عَالِيَكُمْ مِنَ الْأُمَلِّ مِنَ الْغَيْظِ قُلْ مُؤْتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

"This is how you love them, but they dislike you, and you believe in all the Books. When they come to you, they say, "We believe," and when they are alone, they bite the fingertips and they are angry with you. Say, "Die because of your anger." Indeed, Allah knows the contents of the hearts."

While the sentence ghodobun mentioned more in the Qur'an that is 26 times. In contrast to the previous sentence ghodobun is more often used as a depiction of the reply from Allah Almighty [6] as in surah Al-Baqarah; 61.

...وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبِ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

"... Then the disgrace overtook them, and there came to them wrath from Allah. That is because they disbelieved in the signs of Allah and slew the Unjust prophets. That is because they were transgressors and transgressors."

Ghodobun and ghoydzun sentences have the same meaning but have different characters. According to

Raghib Al Ashfahani in the Book of Al-Mufrodāt fi Gharibi Al-Qur'an. Ghoydzun is excessive anger that rises in blood for revenge. In contrast to the previous Ismail Ibn Hamad Al Jauhari in the book of Asshohah argues that the meaning of ghoydzun is anger buried in the self of a helpless person [7]. Similar to before [8], Abu Hilal Al Askari explained the difference between ghodobun and ghoydzun. First, anger or resentment with the desire to harm the person he is upset with. While the second, anger or resentment that leads to sadness because of the helplessness to harm the person he upsets [9].

### 2.1.3. Causes of anger

Knowing the cause of a consequence is indispensable for those who expect an improvement. Similarly, angry appearances are often triggered by causes. If a person doesn't recognize this cause he will most likely be easily affected by anger either from himself or from others. Otherwise, if he knew it he would easily avoid the danger of anger. Thus knowing the causes of the appearance of anger becomes very important in this life.

Muslim scholars have observed and detected several causes of anger and tried to provide solutions to prevent it. Things that can cause anger include pride, ujub, joking, ridicule, denial, and excessive love of wealth and position. Whoever is in this situation should immediately take care of himself knowingly of the dangers of anger [3].

To avoid all of the above ones can do the opposite. An Arrogant attitude can be muted with tawadhu' or humble. Ujub's attitude is treated by knowing who he is. Joking can be reduced by busying yourself with important religious matters that make age more useful and meaningful. Ridicule and ridicule are avoided by earnestly seeking glory, noble character, and seeking knowledge of religion that leads to the happiness of this world and the Hereafter. A rebuke that can provoke outrage can be anticipated by avoiding harsh words. Resaving is avoided by keeping the trust. While excessive love of wealth and position can be avoided by feeling qana'ah feel enough by thanking Allah Swt. All these attitudes and attributes require an exercise for a person to be able and like to behave like this [3].

### 2.1.4. Be aware of anger and its impact

Islam teaches people to beware of anger. For Muslims to be wary of anger and avoid it is worship based on the commandment of Allah Swt and His Messenger. Allah Swt says in the Surah Asy –Syura: 36-37.

فَمَا أُوْتِيْتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ # وَالَّذِينَ يَخْتَفُونَ بِئَابَةِ الْإِثْمِ وَالْفَوَاحِشِ وَإِذَا مَا غَضِبُوا هُمْ يَغْضَبُونَ.

“That which you have been given is the enjoyment of the life of this world, and the life of this world is naught

but a little. And what is with Allah is better and more lasting for those who believe, and in their Lord, they put their trust. And those who avoid major sins and indecency, and when they are angry they forgive.”

The Explains that for Muslims the reward and reward of Allah is a strong motivation to be vigilant and avoid anger. Thobari in his tafsir explains that if they are angry because they are hurt by someone they immediately forgive the person [10]. Ibnu Katsir added in her commentary that believers do not like to be underestimated but if they are able they will forgive those who underestimated her [11].

It is also taught by the Prophet Muhammad Saw in many hadiths, among them, Abu Hurairah Ra narrated that there is a man said to the Prophet Muhammad Saw advise me he said "do not be angry" the man repeated his words many times the Prophet Muhammad Saw said "do not be angry". In another hadith a man said to the Prophet Muhammad Saw "what is the heaviest thing that happened to me?" he said "The wrath of Allah Swt " then what kept me away from the wrath of Allah said, "do not be angry" [12]. It became clear that it was important for someone to be vigilant and cautious about anger.

In addition to the revelations, the scholars also explained the importance of being aware of anger logically about the impact of anger on oneself. Imam Ghazali classified the impact of anger into three parts, namely its impact on the oral, limb, and liver. The impact of anger on the oral is sleazy speech and profanity. The impact of anger on the limbs is hitting, attacking, tearing. Kill and injure without feeling guilty. And if the man who is the target of his anger runs away or disappears he will vent his anger at himself by tearing his shirt off or hitting the objects around him. While the effect on the heart is hate, envy, thinking to commit evil, sad with the pleasure of others, wanting to divulge secrets, and mocking the shortcomings of others [3]. These bad qualities will be very easy to appear in a person if he obeys his anger so that he becomes a lowly human being before man and before Allah Swt.

## 2.2. Anger Control in Islamic Education

Anger is a trait that is always attached to the human being. As long as man loves something and hates something he will not escape from anger. All that man loves from his needs and his primary or secondary interests will cause anger if disturbed. Like when a person is driven from his house, beaten, or stolen his jewelry he will be angry according to the level of his love for him [3].

There are three different types of people in dealing with anger. First, to remove anger, this attitude is inappropriate because he does not have the strength to protect both himself, his family, and his religion. For Imam Syafi'i such a person is likened to a donkey.

Second, vent your anger. This attitude is very dangerous because when he is overcome by anger it could be that he will lose his mind and his religion, at that moment he will lose his sight, his hearing, and his thoughts so uncontrollably he can damage himself or others. Third, controlling anger based on reason and religion. His anger will arise when he has to protect something and subside when he has to be gentle to others. This is a commendable attitude in controlling anger.

In controlling anger, Islam has taught its people to respond theoretically and also practically. In the control of anger, Imam Ghazali summarizes it in two ways, namely knowledge, and charity [3]. In addressing anger in the way science is there are six steps. First, hoping for the reward of goodness from Allah Almighty for doing His command to forgive each other for the faults of others, one of them in surah Al-A'raf; 199.

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

"Be forgiving, and command men to do good deeds, and turn away from the ignorant."

Second, fear of god's retribution and wrath. Because when someone is controlled by anger he will very easily hurt the person he is angry with so that he commits injustice and sins that bring the wrath of Allah SWT. Third, be careful and guard yourself against hostility and grudges that bring many calamities and losses. Fourth, feel ashamed of his ugliness when he is angry, which can be described as a dog or a wolf. And strive to be gentle and forgive whom he describes as a wise man.

Fifth, think again about what caused him to be angry and what prevented him from getting angry. Sometimes with a small problem, one can get angry as if there is a big problem, unwittingly satan has whispered words that make the fire angry even bigger. Recalling the cause of the beginning of the appearance of anger will help a person to be aware and easily dampen his anger. Sixth, knowing that the event that caused his anger is the will of God if he is angry as if he were angry with His will. Then be sincere and submit to Him will save him from the wrath of God.

Responding angrily to charity has been taught by the Prophet Muhammad Saw in many hadiths. Firstly, by reading the *ta'awudz* sentence

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"I take refuge in Allah from the accursed satan." second, sitting or lying down, according to the hadith narrated by Abu Hurairah, he said,

عن أبي هريرة قال: كان رسول الله صلى الله عليه وسلم إذا غضب وهو قائم جلس وإذا غضب وهو جالس اضطجع فيذهب غضبه.

"If the Messenger of Allah is angry in standing he will sit and if he is angry in the state of sitting he lies down, then his anger disappears."

Sitting or lying down can reduce the danger of anger in a standing state. In a standing state, a person can hurt by hitting, kicking, or slamming, in a sitting or lying state such ability will be reduced. Third, silent, simple but very effective action in dampening anger. As advised by the Prophet Muhammad SAW "If you are angry then shut up". Fourth, wudhu', using water to purify is also very effective in dampening anger this is recommended by the Prophet Muhammad SAW because the nature of anger is the nature of fire, and to extinguish it is with water.

### 3. CONCLUSION

Anger is not a simple thing. He who is heedless of it will regret its consequences, and whoever consciously controls it will be free from its corruption. Anger is not a thing far from man in fact, he is in every human being, both old and young, men and women, rich people and people who do not have. Even in his history anger has ruled Qabil when killing his brother Habil the son of the first man.

The importance of studying anger becomes an inevitability. Both those in the east and the west are trying to recognize and interpret anger. But often human logic and reason are wrong in guessing and giving the meaning so that disasters due to anger are still often encountered in the news media. This is where the importance of guidance from Religion, and Islam has explained the nature of anger in detail beyond human reason.

Anger is the embers that are in the chest or heart of a man. the heat can redden the face and eyes, if the anger can blind the eyes and turn the ears even obliterate the mind, the appearance is preceded by certain causes, who is wary of those causes will be free from the effects arising from anger.

Islam educates people to control anger and not to eliminate it or to overflow it. Religious instruction in science and charity is key in this angry control. Scientifically done by remembering the reply from Allah Almighty in the Qur'an and hadith of the Prophet Muhammad Saw, remembering the ugliness and damage caused angry. In charity, the Prophet Muhammad SAW has taught his people when angry to read *ta'awudz*, sit and lie down, shut up and do *Whudu*.

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