



# Al-Qur'an insights about anger and hatred, educational psychology perspective

Mihrawati<sup>1</sup> & Achmad Mujahid<sup>2</sup>

<sup>1,2</sup>Universitas Islam Negeri Alauddin Makassar

Correspondence Email: [ummihadija1979@gmail.com](mailto:ummihadija1979@gmail.com)

## ABSTRACT

The modern interpretation of the Qur'anic insight about anger and hatred has summarized 3 terms in the Qur'an: Ghadza, yaghidzu, and ghaidzan. It means to make it angry, to be angry, and to anger. Ghadhuub means the angry one who gets angry quickly. Ghaidz, ghiyaadz means anger. The term anger in the Qur'an is grouped into 3 categories of anger and 1 category of hatred, namely: (1) The nature of the prophet's anger towards his people, (2) The nature of God's anger towards people who violate Islamic teachings, (3) The nature of human anger towards other humans, and (4) the nature of God's mercy to people who hold back anger and hatred. According to the perspective of educational psychology, this research on anger and hatred showed a positive correlation in students after updating their observations, responses, and willingness. The research results showed that 6 students had a very positive attitude by following all the teacher's directions. 6 students are positive and follow the teacher's directions, and 2 are still in the coaching stage. Guidance and counseling with the method of planting philosophy and praying have succeeded in helping children to complete aspects of attitude assessment in biology subjects. The will factor strongly influences the child's ability to absorb the values instilled. The more positive the child's attitude, the easier it was for the child to complete the lesson.

**Keywords:** Al-Qur'an insights; anger and hatred; educational psychology perspective

## 1. INTRODUCTION

The increasing number of bullying and fights between students in the school environment has sparked anger from various parties, especially parents whose children have been victims of violence. Like it or not, the school becomes a victim due to an

individual deliberately disseminating excessive information about violence in schools. The impact of this disproportionate mass media coverage has not only affected schools but has also impacted the psychology of teachers and parents.

When viewed from the perspective of the Qur'an, it turns out that anger and hatred are described in many important (phenomenal) events and incidents. Past, present, and future events have the exact problem correlation in viewing the phenomena of anger and hatred. In the past, it was the events experienced by friends of Prophet Muhammad, for example, when they were embarrassed and angry when they received news of the birth of a baby girl from their wife's womb. This research focuses on finding out the insights of the Qur'an talking about anger and hatred, according to the perspective of educational psychology.

## **2. METHODS**

This study used a systematic literature review method. This method identifies, evaluates, and interprets all relevant and available research with a specific research question, topic area, or phenomenon of interest (Kitchenham, 2007). The systematic literature review method aims to identify research results that can answer the researcher's questions to provide a balanced literature summary (Nightingale, 2009). In a systematic literature review, there are three stages to do this. The first stage is planning the review; at this stage, identifying the need for a review through a literary search process is carried out by finding international journals or proceedings and individual textbooks with anger management. The second stage is called conducting the review. This stage involves identifying and classifying international journals or proceedings and textbooks that have been found by discussing anger management from a psychological and Islamic perspective. The final stage is reviewing reports, reviewing journals, international proceedings, and textbooks discussed and discussing anger management from a psychological and Islamic perspective (Kitchenham, 2007)

## **3. RESULTS AND DISCUSSION**

### **a. The Meaning of Al-Qur'an Insights in a Review of Modern Interpretation**

Etymologically, insight is a conception of a person's perspective or paradigm of something. Insight also means researching, reviewing, looking at, and observing. In terms of insight into the Koran in the study of thematic interpretation, it is an attempt to clarify, understand, and interpret the meaning of the Koran in the contemporary situation of a mufassir.

Based on the meaning of language and terms, this study takes an insightful approach to the Koran, which refers to the methodology of interpreting the Koran by matching the text with modern conditions. The interpretation methods of modern Mufassir, such as Taufik Adnan Amal and Syamsu Rijal Pangabean, formulate a separate method of interpretation in the Contextual Interpretation of the Qur'an. This formulation

follows Fazlur Rahman's pattern of interpretation of the Double Movement. The stages of the method are as follows:

It is understanding the Qur'an in its context and projecting it on the present situation. The analysis consists of 7 stages: (1) Selecting interpretation objects or thematic objects and collecting verses related to the theme. (2) Examining the theme in the historical context of the pre-and al-Quran periods. (3) Examine the response of the Koran about the theme in chronological order, the context, the verses referred to, and the asbab-an-nuzul. (4) Relate the discussion of the theme or term to other relevant themes. (5) Concluding the will or objectives of the Qur'an about themes or terms. (6) Interpreting specific verses related to the theme based on the conclusions obtained. Moreover, (7) Projecting the understanding of the Koran in its current context.

## **b. Al-Qur'an Insight About Anger and Hatred**

Etymologically, the word anger has a variety of synonyms. Likewise, in the Arabic dictionary, the word anger has quite a large variant of words or word derivatives. (1) *Ghadza, yaghidzu, ghaidzan*. It means to make it angry, to be angry, to anger. (2) *Ghadhiba, Yaghdhabu, Ghadhoban* means to be angry. The word *Maghdhuubun a'laihi* means the one who is scolded. (3) *Ghadhibun, Ghadhbaani* means angry one. (4) *Ghadhuub* means the angry one who gets angry quickly. (5) *Ghayyadzahu, aghadzahu, ghaayadzahu* means to make him angry. (6) *Taghayyadza, ightadza, in qadza*, means to be angry. (7) *Ghaidz, ghiyaadz* means anger. (8) *Mughiidzun, mughtaadzun* means angry one.

Based on the definition of the word according to the meaning of the dictionary, it can be determined the types of anger and hatred which are most common in life, namely (1) The nature of the Prophet's anger towards his people, (2) The nature of Allah's anger towards people who violate Islamic teachings. (3) The nature of human anger towards other humans. (4) The nature of Allah's mercy to those who hold hatred against unbelievers. For more details, let us look at the following explanation:

### **1. The nature of the Prophet's anger towards his people**

The expression *Wahuwa Makdzuum* is a form of angry behavior found in the Qur'an, as contained in the following verses:

فَأَصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْأُخْتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾

*"So wait patiently for the judgment of your Lord, and be not like the companion of the fish, when he cried while he was in distress."* Qs. Al-Qalam/68:48.

If referring to the formalization of Fazlur Rahman's modern interpretation, "The expression of the meaning of him (Yunus) in a state of anger (to his people) is the true meaning of anger. It is natural human nature to have when someone is disappointed and

vents anger by leaving his people. When this verse was revealed in Makkah, the Prophet and his companions received a test of faith and patience. With the revelation of this verse, the mentality of the Apostle and his companions became more robust and more confident with God's help.

The angry nature of the prophet is also found in the story of Prophet Musa to his people, as found in the following verse:

*"And when Musa had returned to his people, he said with anger and sorrow." What a terrible deed you did during my absence. Do you want to precede the promise of your Lord?" (Qs Al-A'raf: 150).*

Actually, the nature of the prophet's anger towards his people is very much explained in the Qur'an. Nevertheless, only two are representative, namely the story of Prophet Yunus' anger towards his people and Prophet Musa's anger towards his people. This verse can be a soul booster in the current context, where modern society is experiencing endless dilemmas. Real anger is a commendable trait that a Muslim must have to improve the condition of people who behave badly.

This verse also explains that God never equates good people with destructive people). Why was the anger of Prophet Yunus exemplified to the ummah at the end of time? Yes, there is a big lesson behind this big event. The Prophets are human beings who also have an angry nature. However, their anger cannot be equated with the anger of their people.

This story is a form of warning and mental strengthening for the Prophet Muhammad so that he always remains steadfast in carrying out the mandate of Billah's da'wah. What about our current position? Yes, of course, we will follow the example of Rasulullah Shallallaahu a'laihi wasallam in inviting the community to Islam, Faith, and Ihsan. Even though this will encounter many formidable obstacles, nevertheless.

## **2. The nature of Allah's anger against people who contravene Islamic teachings**

Bighadhobin A'la Ghadob's statement is one of the characteristics of God's anger towards his unbelieving creatures. As contained in the following verse,

*"How evil (deeds) are those who sell themselves in disbelief, to what Allah has sent down, out of envy because Allah has sent down His bounty. Therefore, they get wrath after wrath. And for the disbelievers, a humiliating torment." Qs. Al-Baqarah (2):90.*

This surah belongs to the Madaniyyah group of letters. Most of them were sent down at the beginning of the Hijra year. Verses that contain the word tremendous anger (Ghadhabum Minallaahu) are also found in the following verses:

*"Whoever disbelieves in Allah after he has believed (he earns Allah's wrath), except for the person who is forced to disbelieve while his heart is calm in believing (he has not sinned), but whoever expands his chest for disbelief, Allah's wrath will befall him, and he will have a great punishment." Qs. An- Nahl (16):106.*

Which explains the attitude of the Jews towards the apostles and the books that Allah sent down). Why is Allah Subhanahu wata'ala so angry with the Jews? Physically and psychologically, the Jews have arrogant and jealous behavior. This statement by Qauman Ghadiballahu is one of the characteristics of Allah's anger explained by the culprit. As contained in the following verse:

*"Have you not seen those who make friends with people who are angry with Allah? Those people are not from your class and not from their group. Moreover, they swore to uphold the lie while they knew." Qs. Al-Mujilah (58): 14.*

This letter belongs to the group of Madaniyyah letters. Psychologically, Muslims are forbidden to befriend people who are hostile to Islam.). Why is Allah angry with a people? Yes, of course, there is great wisdom in it. That Allah is angry with those who make people who are angry with Allah as friends.

*"O you who believe, do not make your helpers a people displeased by Allah. Verily, they have despaired of the hereafter as the disbelievers are in their graves of despair." Qs. Al-Mumtahanah (60): 13.*

This ayah was sent down in Madaniyyah, where, at that time, many believing women came to Madina. Why is Allah angry with disbelievers? Yes, of course, there is great wisdom in it. God's wrath befalls those who keep the teachings of monotheism. Gairil Maghdhuubi's expression is found in the following verses:

*"That is the way of those whom You have bestowed ni'mat on them, not (the way) of those who are angry (Jews) and not (also the way) of those who go astray (Christians)", Qs. Al-Fatihah/1:7.*

The affirmation of Allah's anger towards disbelievers, angry people, and misguided people shows that Allah is not pleased with their character. Why did Allah mention these three groups? Yes, there is an excellent lesson for humanity at the end of time. Sociologically, the condition of the people at that time was in the era of ignorance, which was quickly divided and efficiently hostile to the point of killing each other for reasons that were not clear. When the people of Makkah accepted Islam, Allah forgave them. All the habits of ignorance before the advent of the Qur'an changed with good habits.

The solution expected by the insight of the Koran is that humanity must leave all worship to other than Allah. Allah's mercy to those who deviate from Islamic teachings is mercy for the people who keep away from destruction.

### 3. Angry nature of humans towards other humans

The expression of man's anger towards his neighbor is found in the following verse:

*"And hasten to forgiveness from your Lord and to a garden as wide as the heavens and the earth, which is reserved for pious people. Namely, those who spend (wealth) in the free and narrow and those who hold back their anger and forgive people's mistakes. Allah loves those who do good."* Qs. Al-Imran (3): 133-134.

The verse above emphatically states Allah's love for those who believe. Psychologically, it is explained that one of the morals of believers is that they can withstand anger. Because, indeed, Allah already knows that holding back anger is a brutal deed, except for those who receive mercy from Allah so that they can be safe from despicable acts. Human anger can exceed the limits of humanity so that he can be reprehensible and get God's wrath the next day. One of the most unmistakable evidence of how difficult it is to hold back anger is what is experienced directly by friends, as explained in the following hadith of the Prophetic Hadith.

*"From Abu Hurairah ra, that someone said to the Prophet sallallahu a'laihi wasallam, "Be willed to me." He said, "Do not be angry!" The man repeated it many times, but he still said, "Do not be angry!"* (HR. al-Bukhari. Ashbabul wurud hadith: Narrated by al-Bukhari, No. 6116. Which describes a will or message to someone with essential matters)

In the current context, psychologically holding anger at others is a very commendable moral and is much needed in establishing communication and social interaction that is healthy and free from hostility. Because the reality of human life today is experiencing a dilemma of giddiness, confusion, and contradictions. At a time when access to information and communication is made more accessible by a digitalization system. Precisely, humans face symptoms of stress that are uncontrollable. On the one hand, humans need technology; on the other hand, they are also aware that their mental and physical readiness to bear all the consequences is very weak.

### 4. Nature of God's Mercy to Those Who Resist Anger and Hatred

Etymologically, according to the Arabic dictionary, the word hate or hatred is Ghiladzah, which means a harsh oath or hatred. Words that show hatred in the Qur'an are as follows: (1) Waghludz a'laihim means to be tough/hate, in Qs. At-Taubah: 73 and Qs. At-Tahrim: 9. (2) Fiikum Ghildzatan means rudeness from you, in Qs. At-Taubah: 123. (3) Minal Ghaidzi means hate towards you. Muutuu Bighaidzikum means you die because of your anger. In Qs. Al-Imran (3): 119

Three examples of terms that represent the use of the word hate. According to the Qur'an, the word's meaning and derivatives are hatred.

(1) Allah is Firm Against Unbelievers and Hypocrites

*"O Prophet, strive (against) the disbelievers and the hypocrites, and be tough on them. Their place is Hell Hell. Moreover, that is the worst place to return to." Qs. At-Tauba: 73.*

This surah includes Madaniyyah verses, which explain the necessity of being firm against disbelievers and hypocrites. Another verse also explains Allah's hatred of unbelievers to prohibit Muslims from praying for them during worship.

## (2) Allah Forbids Asking Forgiveness For Mushriks

*"O you who believe, fight against the disbelievers around you, and let them meet violence from you, and know that Allah is with those who are pious." Qs. At-Tauba: 123.*

This surah includes Madaniyyah verses. Which explains the prohibition of asking forgiveness for polytheists. There is also a prohibition against hatred of family or household,

*"O Prophet, fight the unbelievers and the hypocrites and be strict with them. Their place is hell, Jahannam, the worst place to return to." Qs. At-Tahrim: 9*

This surah includes Madaniyyah verses, which explain the guidelines about households.

## (3) God Forbids Taking Jews as Confidential Friends

*"That is how you are; you like them, but they do not like you, and you believe in all the books. When they meet you, they say: "We believe." Moreover, they bite their fingertips out of anger and hatred towards you when they are alone. Say (to them), "You die because of your anger." Verily, Allah knows all that is in the heart." Qs. Al-Imran (3): 119*

This surah includes Madaniyyah verses. Which explains the prohibition of taking Jews as confidants. The prohibition against hating one's brother is one of the efforts to eliminate the destructive nature of anger.

## (4) God Forbid Hating You

*"They said: "If he steals, he has stolen his brother before that." So Yusuf hid his annoyance from himself and did not show it to them. He said (in his heart): "You are worse off in your position (your qualities), and Allah is All-Knowing of what you explain." Qs. Yusuf (12): 77*

This letter includes Makkiyyah verses, which tell the state of the prophet Yusuf a.s when he met his brothers. Prophet Yusuf a.s hid his irritation. Brotherhood should not be broken despite the weight of the dispute it is experiencing.) Why does Allah not like those who hate each other? Yes, of course, there is great wisdom in it. The explanation of the

scholars about anger followed by hatred will help humans control themselves from Sufism scholars believe that "Angry People will easily do things that exceed the limits, are challenging to get along with, and have many enemies. Angry people have tahawur (unquestioningly daring), jubn (cowardly), and dayyus (weak-hearted). Sufis call angry people disgraceful (lust ammarah bis-su.) " Likewise, Wasathiyah scholars explain that "Anger is an urgent, commendable trait, which must be watched out for at the same time because it can have an impact on a person's behavior. Anger is needed to protect oneself and one's family and society.

### **Educational Psychology Perspectives on Anger and Hatred**

Psychologists emphasize children's attitudes in behavioral theories. The urgency of behavioral theories for a teacher is increasingly important to study. Because the development of the soul in early childhood is the initial basis for the development of mental functions, the perspective in children's education or the function of the child's soul must choose the right approach. One approach that is seen as appropriate to the conditions of the school environment is a case study, for handling children with special needs and bad behavior towards teachers. Based on the urgency of the soul's function, which is instrumental in controlling feelings of anger and hatred, some factors are interrelated and need to be studied, namely observation, thought, response, and will.

#### a) Observation

Research results show a close correlation between the habit of anger and hatred towards the degree of decline in human health. The results of Sabita Ibtisama's study stated that "The effect of anger on a person's body is to cause: (1) Decreased immune system, (2) Emergence of depression, (3) Emergence of lung disease; (4) High risk of heart disease; (5) Increased anxiety. While the results of Witrin Gamayanti's study also explained that "Anger has a significant role in the quality of life of people who experience psychosomatics. The higher the anger, the lower the quality of life for people who experience psychosomatics. Moreover, the results of the case study, Yola Anella Sianifar explained that "Efforts to help given to two case subjects who were easily angered, using a rational emotive therapy and behavioral counseling model, have shown progress, namely the subject of case 1, is no longer screaming, but still mocking - making fun of his friends, and still needs to be processed. The subject of case 2 does not say harshly, avoids, and does not care about friends who make fun of him and still needs to be processed.

#### b) Thought

Based on the theoretical review above, the study of efforts to control anger and hatred must be carried out in schools. Applying the philosophy of planting and praying positively correlates with controlling the feelings and emotions of students at SMA Negeri 11 Makassar.



Indeed, schools are the ideal place to educate and shape students' character. However, the fact is that schools experience a tricky dilemma because teachers are sometimes unable to control their anger in front of students. While students also understand that the teacher should not beat students excessively. This weakness increases cases of discipline violations, often arriving late at school, skipping school, not doing homework, speaking harshly, and so on.

### c) Response

Educational psychology studies theoretically try to solve the problem of anger and hatred, which has a negative impact. According to the linguistic meaning, anger is also called "Nafs." The word nafs in the Qur'an always has a positive connotation.

The behavior of children who intentionally violate the rules of learning in class is similar to the explanation of the Koran. As explained by the insights of the Koran about the nature of angry and hateful behavior, it can be seen in angry faces, impolite words, not following the teacher's directions, being cranky, running away from obligations, and skipping classes.

Case studies are carried out systematically. Starting from the identification of class conditions as follows: The number of active students is 21 people (58%), 10 people who skip classes (28%), 3 people who are sick (0.83%), and 2 people who are alpha (0.28%). Guidance and counseling involve homeroom teachers, parents, students, and supervising teachers. Identify the behavior of students who need guidance and counseling as follows: Those who give rise to angry faces (10 people), Those who speak impolitely (3 people), Those who do not follow the teacher's directions (2 people), Those who are annoyed (2), Those who run away from obligations (2 people), Those who skipped (2 people).

Guidance results show a positive correlation. The results of the guidance showed that 6 students had a very positive attitude by following all the teacher's directions. 6 students were positive and followed the teacher's directions, and 2 were still in the coaching stage.

### d) Will

Guidance and counseling with the method of planting philosophy and prayer have succeeded in helping children to complete aspects of attitude assessment in biology subjects. The will factor strongly influences the child's ability to absorb the values instilled. The more positive the child's attitude, the easier it is for the child to complete the lesson.

## CONCLUSION

In view of modern interpretations, the Qur'an's insight into anger and hatred has summarized 3 types of anger categories and 1 category of hatred, namely: (1) The nature of the prophet's anger towards his people, (2) The nature of Allah's anger towards people

who violate Islamic teachings, (3) The nature of human anger towards other humans, and (4) The nature of God's mercy to people who hold back anger and hatred.

The terms anger and hatred used in the Qur'anic insight to explain the nature of anger and hatred are (1) *Ghadza, yaghidzu, and ghaidzan* means to make it angry, to be angry, to anger. (2) *Ghadhiba, Yaghdhabu, Ghadhoban* means to be angry. The word *Maghdhuubun a'laihi* means the one who is scolded. (3) *Ghadhibun, Ghadhbaani* means angry one. (4) *Ghadhuub* means the angry one who gets angry easily. (5) *Ghayyadzahu, aghadzahu, ghaayadzahu* means to make him angry. (6) *Taghayyadza, ightadza, in qadza*, means to be angry. (7) *Ghaidz, ghiyaadz* means anger. (8) *Mughiidzun, mughtaadzun* means angry one. From the perspective of educational psychology, the function of the soul, which controls feelings of anger and hatred in children, is strongly influenced by observation, thought, response, will, and confidence in being able to control themselves.

## REFERENCES

- Abdurrahim, Durusul Lughatul Arabiyyatu Li ghairinnaatiqiinabiha, Jakarta:Makkah: Cet. Tahun 2015.
- Abu Humayd Fauzi bin Isnain, Aisar, Penuntun Mudah Meluruskan Lisan Para Pembaca Al-Qur'an. Jakarta: Pustaka Ibnul Jazari, Cet.Pertama, Tahun 2009.
- Hatta, Ahmad, Tafsir Qur'an Perkata, dilengkapi dengan asbabun nuzul dan terjemah, Jakarta: Magfirah Pustaka, Cet. Ketiga, Tahun 2009.
- Kitchenham. (2007). Guidelines for performing Systematic Literature Reviews in Software Engineering. England: University of Durham
- M. Echols, John, Kamus Inggris – Indonesia, An English-Indonesian dictionary, Jakarta: PT Gramedia Jakarta, Cet.XXX, Tahun 2008.
- Nightingale, A. (2009). A guide to systematic literature reviews. *Surgery*, 27(9), 381–384. <https://doi.org/10.1016/j.mpsur.2009.07.005>
- Sakho, Ahsin, Mushaf Muqamat, Jakarta: Al-Qolam, Cet. I, Tahun 2013.
- Rahtikawati, Yayan, dan Dadan Rusmana, Metodologi Tafsir al-Qur'an, Strukturalisme, Semantik, Semiotik dan Hermeneutik, Bandung: Pustaka Setia, Cet.I, 2013.
- Yunus, Mahmud, Kamus Arab –Indonesia, Jakarta: PT. Mahmud Yunus Wadzuryah Jakarta, Cet Tahun 1972.
- Witrin Gamayanti, Ila Nurlaila Hidayat. *Jurnal Psikologi* Vol. 18. No.2 Oktober 2019. 177-186.  
<https://media.neliti.com/media/publications/30624-ID-tekstualisasi-dan-kontekstualisasi-ajaran-islam-sebuah-wacana-interrelasi-dalam.pdf>,  
acceded 10th June 2023
- <https://core.ac.uk/download/pdf/234031147.pdf>. acceded 10th June 2023
- <http://repository.dharmawangsa.ac.id/486/1/PEMAHAMAN%20TEKSTUAL%20DAN%20KONTEKSTUAL.pdf>. acceded 10th June 2023

<http://ners.unair.ac.id/site/index.php/news-fkp-unair/30-lihat/1277-dampak-buruk-keseringan-marah-bagi-kesehatan>. accessed 10th June 2023

<http://ners.unair.ac.id/site/index.php/news-fkp-unair/30-lihat/1277-dampak-buruk-keseringan-marah-bagi-kesehatan>. accessed 10th June 2023

<https://www.google.com/search?q=PENDAPAT+PARA+ULAMA+TAFSIR+TENTANG+MARAH+DAN+KEBENCIAN&oq=pe&aqs=chrome.0.69i59l2j69i57j69i59j0l4.7190j0j8&sourceid=chrome&ie=UTF-8>. accessed 10th June 2023