



Anger in Islam and its Relevance to Mental Health

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Abstrak

Kata kunci:

Marah; al-Qur'an; Kesehatan Mental

Marah yang berlebihan disebut ifrath, dan tidak bisa marah dinamakan tafrith/kekurangan. Menempatkan marah pada waktu yang tepat disebut i'tidal/seimbang. Pokok permasalahan dalam tulisan ini adalah bagaimana marah dalam Islam dan relevansinya terhadap kesehatan mental (Perspektif Islam)? Penulisan ini menggunakan jenis penelitian kepustakaan (library research) dengan pendekatan deskriptif analisis. Hasil penelitian menunjukkan bahwa rasa kesal dan marah adalah hal yang manusiawi terjadi. Walau begitu, ternyata perasaan marah yang terus ditahan akan menyebabkan banyak gangguan. Salah satu hal yang terpengaruh ketika menahan marah adalah gangguan terhadap kesehatan mental seseorang. Kesehatan mental dapat terganggu karena selalu menahan rasa frustrasi, sakit hati, hingga kecewa. Rasa marah memicu tubuh untuk memutuskan bertahan atau melawan. Perasaan emosi tersebut memicu respons, seperti ketakutan, kegembiraan, hingga kecemasan. Tubuh akan dipenuhi dengan hormon yang menyebabkan stres, seperti adrenalin dan kortisol. Sering marah-marah akan berdampak negatif pada kesehatan jantung Anda. Kemarahan dapat memicu perubahan fisiologis yang memengaruhi darah, sehingga dapat meningkatkan risiko serangan jantung atau masalah terkait untuk sementara. Pikiran dan emosi dapat memengaruhi kesehatan. Emosi yang bebas dan bisa diekspresikan secara alami tidak akan memengaruhi kesehatan. Namun, emosi tertekan (terutama perasaan takut atau negatif) dapat menguras energi mental, sehingga berdampak negatif pada tubuh dan menyebabkan masalah kesehatan.

Abstract

Keywords:

Anger; al-Qur'an; Mental Health

Excessive direction is called *ifrath*, and not being angry is called *tafrith*/shortage. While placing anger at the right time is called *i'tidal* / balanced. The main problem of this research, how is anger in Islam and its relevance to mental health? This research uses a type of library research (*library research*) with a descriptive analysis approach. The results showed that feeling annoyed and angry is a human thing to happen. One of the things that are affected when holding anger is a disturbance to one's mental health. Mental health can be disrupted because you always hold on to frustration, hurt, to disappointment. Indeed, anger that arises can be



turned into something harmful or beneficial. Anger triggers the body to decide to defend or fight. These emotions trigger responses, such as fear, excitement, to anxiety. The body will be filled with hormones that cause stress, such as adrenaline and cortisol. Frequent temper tantrums will have a negative impact on your heart health. Anger can trigger physiological changes that affect the blood, temporarily increasing the risk of a heart attack or related problems. Thoughts and emotions can affect health. Emotions that are free and can be expressed naturally will not affect health. However, depressed emotions (especially fear or negative feelings) can drain mental energy, negatively impacting the body and causing health problems.

INTRODUCTION

Disgraceful anger is an attitude that occurs excessively and goes beyond the bounds of truth (Muhajarah 2016a). Anger appears to be a neurocognitive adaptation designed to bargain for better treatment, and is primarily triggered by indications that another individual values the focal individual insufficiently. Once activated, anger orchestrates cognitive, physiological, and behavioral responses geared to incentivize the target individual to place more weight on the welfare of the focal individual (Sznycer, Sell, and Dumont 2022). Meanwhile, if it occurs within the limits of truth and gives a spirit to upholding human dignity, then that is a commendable attitude (Muhajarah 2017a). For example, being emotional when you see *munkar* being done, religious teachings being ignored, the sanctity of the Essence of God being tarnished, and avoiding orders and carrying out His prohibitions. (Muhajarah 2018b).

Allah SWT said in QS. Ali Imran verses 133-134 as follows:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (١٣٣) الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (١٣٤)

And hasten to forgiveness from your Lord and to Paradise, whose breadth is as wide as the heavens and the earth, prepared for those who are pious, that is, those who spend wealth, both in time and space, and those who hold back their emotions (their anger) and forgive people's mistakes. Allah loves those who do good.

Rasulullah SAW. said:

حَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ (رواه البخاري)

It has been reported to me from Malik from ibn Shihab from Sa'id bin al- Musayyab from Abu Hurairah, the Prophet SAW actually said: The strong person is not the one who wins



a fight, but the strong person is the one who can control himself when angry "(HR. al-Bukhari, 2016, 79).

However, humans certainly have experienced anger, it's just that everyone is different in anticipating, controlling themselves, and making resolutions or *recovery* after a big anger (Ghoni, Soebahar, and Muhajarah 2020). There are people who are explosive type, where everything that stands in the way of achieving his hopes he will destroy, even other targets related to the obstacle (Muhajarah, 2018b; Muhajarah & Bariklana, 2021). The glass he used to drink coffee when suddenly his anger rose was also slammed with the coffee liquid in it. This is one form of venting explosive anger, which is known as catharsis.

Islam forbids cathartic acts by explosive, especially to the point of targeting people or objects that have nothing to do with the source of the anger (Muhajarah Kurnia 2022). The Messenger of Allah has taught very subtle catharsis; if a person is aroused by angry emotions, he is advised to change his position. If someone stands up feeling angry then let him change his position by sitting, lying down, or going for a walk (Vatankhah et al. 2013).

In Islam, anger is divided into two, first, commendable anger, namely if it is done in the context of self-defense, honor, religion, public rights, or helping people who are wronged. The second, is despicable anger, namely anger as an act of revenge for his own sake (As-Sa'id, 2005, 12;). Many researchers have produced about anger is Islam (Al-Khalili 2008; Brown, Brown, and Richards 2015; Miryan and Azadboni 2021) al-Khalili, (2008), Brown (2015), Miryan (2021). In this paper, the problem that arises, is how is anger in Islam? And how is its relevance to mental health?

METHOD

This research is a literature study with a qualitative type. It emphasizes a holistic and complex picture, a reference to a complex story that invites the reader into various dimensions of an issue or problem and presents it in all its complexity. Data collection techniques using documentation techniques. In analyzing the data, descriptive analysis method is used.

FINDING AND DISCUSSION

Anger in Islam

Anger is a psychological state that deviates from one's character from the natural way. The word anger or anger comes from the words: *gadaba-yagdubu*, meaning angry; الغضب (*al-gadbu*) in *isim form* means ox, lion; الغضب (*al-gadbu*) it means anger; الغضوب (*al-ghadûb*) means the evil snake (Al-Munawwir, 2017: 1008). In *Lisân al 'Arab* and *al -Mu'jam al - Wasith*, as, quoted by Khuma'is al-Said (2005), anger (*al-gadab*) in language has several meanings, including: *al-sukht* (anger) or



'adamu al-ridla bi syai'in (not pleased with something), al'addu a'lâ syai'in (biting something), al-'abûsu (gloomy), wa rima mâ hawla syai' (swelling around something), al-kidr fi al-mu'asirah wa al-khulq (bad in socializing and morals), a shield made of camel skin used in war (al-gudbah) which is the hard skin of a goat when tanned.

Al-Gadab (الغضب) is a change that occurs when the blood boils in the heart to obtain/achieve the satisfaction of what is in the chest (al-Jurjaniy, 2008: 162). In fact, anger is an emotional turmoil that is felt by every human being, no one can escape this trait. When anger is in accordance with the provisions of the Shari'ah, and according to the demands of reason, then anger can help a person to face difficulties and overcome obstacles that stand in his way. However, if anger is not in accordance with the provisions of the Shari'ah and reason, it will result in cruel, unjust and transgressive behavior in treating other people (Wathan, n.d: 9).

According to Muhammad Uthman Najati (2005: 114), anger is an important emotion that will carry out important functions for humans, anger will help humans to take care of themselves. When a man is angry, his strength increases in doing hard and hard work that allows him to defend himself or overcome the various obstacles that stand in his way in realizing his important goals. In fact, anger is a trait, it can even be said as an important feeling for humans, because it can arouse the passion of struggle as well as the spirit of sacrifice in defending the truth, upholding justice and achieving victory (Ash-Syahawi, 2015: 15).

Excessive direction is called *ifrath*, and not being angry is called *tafrith*/ shortage. While placing anger at the right time is called *i'tidal*/ balanced. In the Qur'an, angry words are called *al-gadab* (الغضب) (QS.7: 71, 150, 154), *al-gaiz* (الغَيْظُ) (QS.3: 119, 134), *as-sukhtu* (السُّخْطُ) (QS.9: 58). Anger is a change in oneself or emotions brought about by strength and revenge in order to eliminate the rumbling in the chest, and the biggest part of anger is anger. *الْغَيْظُ*, until they say in their definition: extreme anger (Ash-Syahawi, 2015: 13). Other definitions for example:

Chaplin (2016: 14), anger *is* an acute emotional reaction evoked by a number of stimulating situations, including threats, outward aggression, self-restraint, verbal attacks, disappointment, or frustration, and is characterized by a strong reaction in the autonomic nervous system, in particular by emergency reactions on the sympathetic side; and implicitly caused by an outward attack reaction, either somatic or physical or verbal or verbal. According to Al- Jurjani quoted by Yadi Purwanto and Rachmat Mulyono (2006: 7), anger is an action that occurs when the blood boils in the heart to get satisfaction from what is in the chest. From the various formulations above, it can be concluded that anger is an emotional turmoil that is expressed by actions or expressions to obtain satisfaction.

A wise and strong human being is able to regulate anger/emotional regulation (regulate anger). Emotion regulation is also defined as the formation of one's emotions, emotions



possessed, and experiences or how a person expresses emotions. Therefore, emotion regulation has to do with how emotions are regulated, not how emotions regulate something else (Gross, 2014: 15). Someone with a high ability to regulate emotions will be able to behave properly and benefit himself and others such as cooperating, helping, making friends, sharing and so on. But it is different with someone who has low emotional regulation, it will have a negative impact from the inability to control emotions because they do not understand the emotions they feel and understand the events that they are experiencing, causing difficulty in modifying emotions in solving the problems at hand, besides that emotional regulation can also used to modulate the experience of both positive and negative emotions (Robertson et al., 2012: 77-82).

The existence of anger according to Imam Al-Ghazali RA as quoted by Amir al-Najar is in two places, namely: *first*, anger that is in humans to guard against damage and to resist destruction. In human events in it there is something hot and something cold and between the two are always hostile and contradictory. *Second*, anger from outside of humans, which is caused by humans colliding with obstacles or distress. For this purpose, namely to withstand obstacles and dangers, a strength and protection is needed for him to resist danger and there is a turmoil like anger in him as it flares up. fire in the furnace. The fire of this anger can turn a person's face red due to the heating of the blood beneath the skin, so that the skin becomes transparent revealing what is happening inside (Al-Najar, 2012: 153).

Attitude or irritability is something that is very dangerous for the development of the soul and can even cause harm to other people and the environment. Therefore, Islamic teachings guide individuals and society to stay away from angry nature by making active efforts to get closer to Allah SWT. Anger is a emotional outbursts that explode from within which are vented into an act to retaliate against the person who caused him anger. Anger can make yourself uncontrollable and even forget yourself. People when they are angry, their voices are irregular, high-pitched, tend to exaggerate problems, their eyes are bulging, their faces are red hot, their bodies are shaking because they are holding back the forces from within which command their limbs to be moved to hit or destroy the person who caused the problem.

A person's face can be read, whether he is angry or happy or normal. When people are angry with their subordinates or people who are lesser than them , their face and eyes are bright red. If he is angry with his boss or someone who is taller than him, his face will turn pale because he is afraid to vent it . Meanwhile, when angry with people of the same age, his face is between red and pale. Because in him there is a feeling of fear and courage. Zahir looks brave, in his heart there is still fear because he doesn't know how strong the opponent is.

Anger is a combination of emotional turmoil (inner anger) and body expression (*zahir anger*). The combination of outward anger and inner anger is very dangerous. Because these two



parts will work together in realizing anger. Inner anger produces envy and revenge, which are then sent to the brain to give orders to the *limbs (zahir)* to be realized in the form of actions. Actions that arise from the source of inner anger can be in the form of dirty words, berating, hating, hitting, killing, and so on.

The anger that is in the heart (inner anger) is worse than the anger that appears on the face (*zahir anger*). Because, if the anger that is in the heart will cause a prolonged grudge (*hiqd*). While the anger that appears on the face, only looks ugly, like red eyes, glaring in the direction, looks like a giraffe, monyong gape. Therefore, people who are angry when they look in the mirror will embarrassed and ashamed to see his ugly face.

But remember, that the easing of *zahir anger* does not guarantee the inner anger subsides. It could be that his face has stopped being angry, it is no longer glaring, but it may be that the anger in his heart is still red hot. This is what is dangerous. Because in a situation like this the shaytan begins to act out his actions and tempt him to do evil deeds to harm or corner the person who makes him angry. Allah SWT says as follows: (الَّذِي النَّاسُ : 5), Who whispers (evil) into the breasts of men (Surat an-Nas: 5).

For this reason, so that anger can really be extinguished, the important thing is to be given therapy not outwardly, but in the heart (inner). Because the source of anger is in the heart, when the anger in the heart has subsided, surely the frowning face of anger will immediately turn into a sweet and friendly face. Sincere friendship will reconnected.

Anger is a lust that is difficult to control if there is no faith and piety. Though anger is very dangerous if not controlled. Anger when exposed can be like a child who is given delicious food. Want to add more, more, more, finally going crazy. Anger that is displayed can cause people to darken their eyes and lose love. Therefore, until it happened that a mother or father killed his own child or a child killed his own mother or father out of anger. In common sense, it seemed impossible. But that is anger, it can cause common sense to become unhealthy or crazy. Like there is a saying "angry is crazy at first and eventually regrets".

Anger's Relevance to Mental Health from an Islamic Perspective

Take a look at how angry the supporters of a certain character get because their idol is being judged or abused. At first they were just angry with the demonstrations but then it turned into anarchy. After rare and high-priced necessities, then he regretted himself. Likewise, the anger of a husband when his wife demands that the husband must be high paid. At first, he only cursed, but then he lost his self-awareness and killed his wife. It was only after he entered the prison that he regained consciousness.

Therefore, if there is no faith and taqwa, having anger in yourself is the same as keeping a snake in the yard or putting a petrol drum near a fire. Anytime a disaster can occur, aka be



prepared to invite disaster. Friends of Abu Hurairah RA narrated that once someone came to the Messenger of Allah and said, "Teach me something (practice), but not too much, so that I can digest it," the Messenger of Allah said to him, ﷺ, *"Do not be angry"*. The person keeps repeating his request but the Messenger of Allah. keep telling him, *"Don't be mad."*

It is undeniable that anger has many negative impacts, and is harmful to the condition of individuals and even society, body and soul, material and immaterial. How much anger hurts feelings, tarnishes the soul, and sever ties of brotherhood? How much anger can lead humans to prison and throw them into the abyss of death? How much anger ignites the fire of war and causes bloodshed? (Moheb and Ram 2010)

All of this is caused by a mental crisis that causes death to come and greet you suddenly. Anger has changed the beautiful and noble human form into a bad and despicable one. Anger has turned a man who looks graceful and calms into an erupting and shaking volcano ready to spit out the lava of evil and apt of malice. With anger, his tongue utters abominable words, his legs swing kicks, his hands throw punches, he even rarely dares to commit murder, or at least the impact of that anger will be inflicted on himself, be it by tearing his clothes, hitting his head, or doing other things, illogical things such as berating animals, hitting inanimate objects or throwing rocks (Miryan and Azadboni 2013).

Anger is a condition in the human psyche that ignites rebellious attitudes and words. Therefore he is the key to all evil and the mother of all corruption. Scientific research concludes that anger as a psychological reaction can affect the working process of the heart of people who are undergoing it as well as the effect of jumping and running. Where anger can cause the number of heartbeats in one minute to increase, so that the amount of blood operated by the heart or flowing from the heart to the bloodstream also increases with each beat and this means forcing the heart to work beyond its capacity. In contrast to jumping and running, although both of them also force the heart to work beyond its level, jumping and running do not last continuously, because people who jump and run can easily be desired. However, when anger has overtaken a person, it will be very difficult to stop, especially if that person is used to following his emotions and never tries to contain them (Fayyaz and Besharat 2011).

According to scientific research also that people who are used to anger will be able to develop high blood pressure, where the blood will flow beyond its normal standard, forcing the heart to work more than it should. On the other hand, the walls of his veins will become hard and lose its elasticity, so that it cannot expand to be able to drain the excessive amount of blood that is suppressed by the heart, as a result blood pressure rises when the person is in an emotional state. In addition to these negative impacts, there are many other psychological and social



impacts, such as the breakdown of relationships between people due to uncontrolled anger (Valizadeh, Davaji, and Nikamal 2010).

In the past, scholars believed that open anger did not cause negative impacts and harm, but it was the attitude of restrained anger that could cause various kinds of danger. However, the results of research by a number of modern American scientists state that between modern American anger states that between suppressed anger and open anger both can cause great health hazards even though the dangers are different between the two (Alavinezhad, Mousavi, and Sohrabi 2021).

Holding on to anger can lead to high blood pressure and even cancer. Meanwhile, anger that is too often vented can cause harm to the arteries of the heart, and can even lead to death. This is caused by a burst of angry waves, so that the emotions that arise, even though they are low, become very difficult to control. So, a person's physical condition is not separated from his mental condition and is even closely related, or it can be more dangerous than all of that. A number of security weapons that depart from cells that the body uses to protect itself from disease are threatened with weakening, because these cells shrink when there is a mental crisis. Where it is likely to cause these cells to turn into cancer.

In this complex modern life, where science and technology are so sophisticated and elaborate in almost all regions of the world (global). At a time when humans have to dodge with the problems of life that are all materialistic and in turn are very selfish and individual. The relationship between humans in modern times also tends to be "impersonal", in such a way that their relationship is no longer very close. Friendly traditional society eroded by the wave of modern society that is sluggish. These phenomena make humans increasingly lose their identity. Such conditions also require humans to really be able to survive in controlling themselves, to later but be strong in personality. Relaxation training and music therapy are effective in controlling anger and increasing sleep quality in chronic psychiatric patients (Icel and Basogul 2021).

As acknowledged by Zakiah The degree that peace of life, peace of mind or inner happiness does not depend much on external factors; social, economic, political, customary and so on, but more depending on the way and attitude to deal with these factors (Daradjat 2022). Based on the results of research conducted on patients with impaired mental health, he concluded that impaired mental health can affect a person's entire life. The influence is feelings, thoughts, behavior, physical health, being classified as mental illness (*psychoses*) is even more severe (Daradjat, 2010: 15-16).

Harmonious and balanced humans are the life jargon of the Indonesian people. In line with this is the effort to obtain a healthy and decent life: a balanced soul, an "integrated" personality and the ability to solve all life problems with confidence and a solid personality. Because health



is a normal condition for a person to avoid mental disorders (*neurosis*) and mental illness (*psychoses*). Such a human is a human who is physically health and mentally health (Daradjat, 2010: 15-16).

Data revealed by the *World Health Report* (2015) that more than 450 million people in the world experience mental disorders, this number is not comparable to people who have been treated by professionals such as psychologists and psychiatrists. According to research conducted by WHO in several developing countries, it shows that 30-50% of those who seek treatment at public health care centers suffer from mental disorders.

Based on the 2018 Basic Health Research, the prevalence rate of the population aged 15 years with mental and emotional disorders increased by 9.8% compared to the previous 6% (in 2013) of the entire population of Indonesia (Ministry of Health of the Republic of Indonesia, 2018). The data obtained in the field (Sleman Regency, Special Region of Yogyakarta), the results of the recapitulation of patient complaint data at the General Examination who were referred to the PHC Psychologist, most patients who came to primary care, complained of various symptoms that were not clear and were often related to their physical condition (Retnowati 2016).

Seeing all this information, it is possible that more people with mental health problems with physical complaints could have, considering that there are so many health centers in Indonesia and spread throughout Indonesia. In other words , in Indonesia there are quite a lot of people who experience physical pain, the cause of which is psychological problems, in this case, anger and or emotional problems. The latest data shows that out of 181 people who attend Mobile Mental Health Services (MMHS), 49% have mental health problems (<http://www.depkes.go.id>).

It is estimated that more than 90% of patient visits to the doctor are caused by health problems some of which are affected by stress and anger. Thus, psychosomatic disorders are things that are actually common but are often not realized (Scott 2018). Untreated emotional problems can be the cause of physical illness, so many treatments for physical ailments don't produce optimal results because they ignore these emotional problems. Because medical intervention is often not able to completely cure the disease, in this case other approaches to dealing with chronic diseases are needed, including psychological intervention. Psychotherapy is needed, especially emphasis on improving physical, emotional, social, and work functions rather than focusing solely on healing the disease itself (Sturgeon 2014). Psychological approaches should not be viewed only as alternatives but should be integrated as part of a comprehensive approach to the treatment of patients with chronic neuropathic disease (Turk et al., 2010, 542-550).

Many individuals ranging from children, adolescents and even adults find it difficult to verbally express the anger they feel. They may be aware that every time they express anger with



socially unacceptable behavior, they are unable to prevent it from happening (Muhajarah 2019). This is known as *emotionally illiterate or emotional blindness accompanied by a lack of ability to understand feelings and not being able to understand how to express anger that is socially acceptable*. So it is not uncommon for many cases of juvenile brawls to murder sadistic whose root is anger that is not expressed properly (Muhajarah 2018c).

The Javanese tribal community has several principles that are always held in every interpersonal relationship, including the principle of harmony or harmony which prioritizes good relations between humans, by preventing open fights, full of respect for others, mutual cooperation, tolerance (*tepa selira*), and warm hospitality (Muhajarah, 2016b).

Standard rules in the use of language, speech and ethics. For example, when a younger person is talking to a much older person, the younger person must use the highest Javanese language (*Kromo inggil language*) as a sign of respect for elders. Furthermore, in Javanese culture one should speak slowly and subtly, as much as possible "hiding" one's original feelings as the embodiment of the *isin principle*. and *hesitate*. The two principles of harmony serve as guidelines for the Indonesian people in their daily interactions. This principle demands that all levels of Indonesian society, at all age groups, adolescents and adults always control their own impulses. The more an individual is able to control his emotional impulses and the more he masters social etiquette, the more he is considered mature and recognized as a member of Indonesian society.

Expressing disappointment with anger is not something that is wrong to do. Conversely, harboring emotions and anger will cause health problems in the body. Even though it's good to do it, emotions and anger still need to be controlled. It's okay to vent emotions and anger, what needs to be considered is that emotions should not be allowed to explode. Explosive emotions are often associated with one of the signs of unstable mental health (Muhajarah 2018b).

Especially if these emotions arise because of trivial things and do not require complicated solutions. Not limited to harsh words, someone who explodes in emotion also tends to be rude to others, such as hitting or kicking. This is why there is often violence in the household or against partners (Muhajarah, 2016a; Muhajarah, 2017b; Muhajarah, 2018a).

Then, is it true that explosive emotions are a sign of mental instability? Someone who is angry or overly emotional must be experiencing various things that interfere with his mental health (Muhajarah 2016b). This condition is more often associated with a lot of thought burden, which leads to stress and depression. In cases of violence due to uncontrolled emotional outbursts, there is an imbalance of the *serotonin hormone* in the sufferer's brain (Muhajarah 2008). This is why someone who is violent is always associated with depression, because it causes the same symptoms.



CONCLUSION

Based on the reseach above, We can conclude excessive direction is called *ifrath*, and not being angry is called *tafrith*/ shortage. While placing anger at the right time is called *i'tidal*/ balanced. In the Qur'an, angry words are called *al-gadab* (الْغَضَبُ) (QS.7: 71, 150, 154), *al-gaiz* (الْغَيْظُ) (QS.3: 119, 134), *as-sukhtu* (السُّخْطُ) (QS.9: 58). In the hadith it is emphasized that the Messenger of Allah was never angry because of himself, unless what Allah has forbidden is violated, then he is angry because of Allah (*Muttafaq alaihi*). In Islam, anger is divided into two, *first*, commendable anger, namely if it is done in the context of self-defense, honor, religion, public rights or helping people who are wronged. *Second*, despicable anger, namely anger as an act of revenge for his own sake. Feeling annoyed and angry is a human thing to happen. One of the things that are affected when holding anger is a disturbance to one's mental health. Mental health can be disrupted because always hold on to frustration, hurt, to disappointment. Indeed, anger that arises can be turned into something harmful or beneficial. Anger triggers the body to decide to defend or fight. These emotions trigger responses, such as fear, excitement, to anxiety. The body will be filled with hormones that cause stress, such as adrenaline and cortisol. Frequent temper tantrums will have a negative impact on your heart health. Anger can trigger physiological changes that affect the blood, temporarily increasing the risk of a heart attack or related problems. Thoughts and emotions can affect health. Emotions that are free and can be expressed naturally will not affect health. However, depressed emotions (especially fear or negative feelings) can drain mental energy, negatively impacting the body and causing health problems.

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