

CHAPTER I

INTRODUCTION

A. Background of Study

The recent surge in crime cases has become a cause of concern for the community, with incidents of robbery, assault, and even murder making headlines. Among these is the distressing case of a husband abusing his wife-an alarming deviation from the principles of human relationship. A family should be a sanctuary of comfort and mutual support. However, investigations revealed that the root cause of his issue lay in an unstable release of emotions, driving the perpetrator to act irrationally.¹ To prevent such incidents, Islam, as a religion of mercy and guidance for all creation, provides teachings in the Qur'an and Hadits on fostering healthy and respectful interactions among individuals in every aspect of life.

Human life is deeply interconnected, involving interactions with oneself (intrapersonal), and with God (metapersonal).² In these interactions, the emotional aspect plays a significant role, emerging as a natural phenomenon of human experience. Emotions manifest

¹ Satrio Pangarso Wisanggeni Widyastuti Sri Rejeki, Ratna Sri, "Cepat Emosi, Anak Muda Indonesia Gampang Membunuh," *Kompas.com*, 2024, edisi 22 Juli, 2, <https://www.kompas.id/baca/investigasi/2024/07/16/anak-muda-indonesia-mudah-membunuh>.

² M. Darwis Hude, *Emosi Penjelajahan Religio-Psikologis tentang Emosi Manusia di Dalam Al-Qur'an* (Jakarta: Penerbit Erlangga, 2006), 117.

in various ways, such as changes in facial expressions, voice tone and body.³ Interestingly, these emotional expressions are also referenced in the Qur'anic verses, which provide insight into their spiritual and existential significance.

Qur'anic studies about emotion is not only limited in describing the character, but also related about causative factors. Emotional factors have been explained in the Qur'anic verses along with reality human life dynamic. From various events and experiences that related with human emotion that mentioned in the Qur'an is the past events and it can be picked as a lesson for this period and for the future.⁴ As well as defined by Wahbah Zuhailiy in his book *Tafsir Al-Munir* about emotion.

According to Wahbah Zuhailiy, every human being has a different characteristic in interacting with others. There is a loud and fast emotions people, and there is a calm, soft and well-mannered people.⁵ In the process of information capture, individuals who witness an event firsthand tend to experience a higher level of

³ M. Darwis Hude, *Emosi Penjelajahan Religio-Psikologis tentang Emosi Manusia di Dalam Al-Qur'an*, 14.

⁴ M. Darwis Hude, *Emosi Penjelajahan Religio-Psikologis tentang Emosi Manusia di Dalam Al-Qur'an*, 11.

⁵ Wahbah bin Musthafa Al-Zuhaili, *Tafsir al-Munir fi al- Aqidah wa al- Syari'ah wa al-Manhaj*, vol. 9 (Damsyik: Dar al-Fikr Al-Ma'ashir, 1418), 103.

emotion intensity compared to those who hear about it secondhand.⁶

This phenomenon is common aspect of how humans process and internalize information.

He also added that these conditions is a psychological condition that relatively natural for human when they unable to change it. Human is not disadvantage to somethings which is its their basic nature, like anger, sadness and so on. Frontal reaction that sometimes done by human unconsciously is a result from the reaction of what they have been seing, so they are doing that reaction without based on thinking process properly.⁷ This frontal reaction can give a negative effect if the emotion is out of human control.

Therefore, we need a concept of emotional management to be a reductor and eliminator from negative effects that might be happen. According to psychologists, there are a models that can be used for managing the emotion. One of them is the theory that proposed by M. Darwis Hude. He explained several models of emotional

⁶ Wahbah bin Musthafa Al-Zuhaili, *Tafsīr al-Munīr fī al- Aqidah wa al- Syari'ah wa al-Manhaj*, vol. 9, 103.

⁷ Wahbah bin Musthafa Al-Zuhaili, *Tafsīr al-Munīr fī al- Aqidah wa al- Syari'ah wa al-Manhaj*, vol. 9, 103.

management in his book *Emosi Penjelajahan Religio-Psikologis tentang Emosi Manusia didalam Al-Qur'an*.⁸

In this research, the researcher will focus on an emotional management studies in the story of Prophet Musa a.s. according to Wahbah Zuhailiy's interpretation. This is because studies on emotional management based on the story of Prophet Musa a.s. have been extensively researched. However, the story of Prophet Musa a.s. is particularly intriguing to study, as it is not confined to a single surah in the Qur'an, but is spread across multiple surahs, encompassing a wide range of emotions, besides he also one of the categories of *Ulul 'Azmi*. The choice of Tafsir Al-Munir is due to its detailed explanations, which frequently address human emotions and psychological aspects.

Both pieces of the previous literature is have not specifically addressed emotional management in the story of Prophet Musa a.s. And the research that explain about emotional management according to Wahbah Zuhailiy in his interpretation has been studied a lot, as in the story of Prophet Yusuf a.s., Prophet Yunus a.s., Prophet Yakub a.s., Prophet Zakariya and Prophet Ibrahim a.s.

⁸ M. Darwis Hude, *Emosi Penjelajahan Religio-Psikologis tentang Emosi Manusia di Dalam Al-Qur'an*, 270.

From the explanation about background of study above, the researcher has not found research that explain about emotional management in the story of Prophet Musa a.s. in the Qur'an according to Wahbah Zuhailiy specifically. Building on the previously identified gap, this study offers a novelty: the identification and analysis of the emotional dimension and emotional management in the story of Prophet Musa a.s. in the Qur'an, as interpreted by Wahbah Zuhailiy. Therefore, the researcher aims to focus on uncovering and examining the aspect of emotional management within this narrative. The researcher is particularly interested in conducting a study under the title **"The Story of Prophet Musa a.s. and its Relevance to Emotional Management According to Wahbah Zuhailiy"**.

B. Problem Formulation

Based on the background of study above, the problem formulation that will be discuss by the researcher in this research is

1. What is the emotional dimensions found in the story of Prophet Musa a.s. with his followers (Bani Israil) in the Qur'an?
2. What are emotional management in the story of Prophet Musa a.s. in the Qur'an according to Wahbah Zuhailiy?

C. Purpose of Study

From the formulation of the problem above, the purpose of study are:

1. To discover emotional dimensions contained in the story of Prophet Musa a.s. with his followers (Bani Israil) in the Qur'an.
2. To discover emotional management in the Story of Prophet Musa a.s. in the Qur'an according to Wahbah Zuhailiy.

D. Significance of Study

1. Theoretical Significance

- a. To contribute to the development contemporary in Qur'anic studies about the concept of emotional management in the story of Prophet Musa a.s. in the Qur'an.
- b. To contribute to the development of the concept of emotional management in the Qur'an that has been explain by Wahbah Zuhailiy in Tafsir Al-Munir.

2. Practical Significance

- a. To serve as a point of consideration and attention for Muslim scholars, particularly Qun'anic scholar, in enhancing the

analysis of the content of The Qur'an regarding emotional management in the story of Prophet Musa a.s.

- b. To help the general public gain a deeper understanding of emotional management principles and apply the meaningfully in their daily lives.

E. Literature Review

To avoid similarities with previous studies and to highlight the novelty of this research, the researcher has reviewed several theses with similar themes, including:

First, a thesis written by Dinda Aulia Putri, *"Pengendalian Emosi Sedih Menurut Al-Qur'an (Kajian Tafsir Surah Yusuf Ayat 86 dengan Pendekatan Psikologi"*. Department of Al-Qur'an and Tafsir Studies, Institute For Quranic Studies Jakarta 2021.⁹ The result of the study is, the sad emotional management that has been done by Prophet Ya'kub a.s. is on anger, disappointment and sadness, Prophet Ya'kub a.s. never expressed his anger through bad words to his childrens but Prophet Ya'kub a.s. made a diversion (displacement) patience with good patience, then Prophet Ya'kub a.s. asked Allah to remove all his sadness and distress. Praying fervently

⁹ Dinda Aulia Putri, *"Pengendalian Emosi Sedih Menurut Al-Qur'an"* (Jakarta, Department of Al-Qur'an and Tafsir Studies, Institute For Quranic Studies, 2021).

and with great passion greatly influenced the Prophet Ya'kub a.s. psychology, and is one way to adjust the cognitive (cognitive adjustment). Then Prophet Ya'kub a.s. tried to find Prophet Yusuf a.s. by sending his brothers as a solution to the problem. This goes into (coping), which is mastery of the situation by focusing on the problem at hand. The difference between the research and the research that will be discussed by the author is in terms of the story of the Prophet Ya'kub a.s. while the researcher will discuss about Prophet Musa a.s.

Second, a thesis by Ririn Febrianti Salka, "*Pengendalian Emosi dalam Al-Qur'an (Analisis Kisah Maryam Binti 'Imran)*", Department of Al-Qur'an dan Tafsir Studies, Syarif Hidayatullah State Islamic University Jakarta 2022.¹⁰ The result of the study is the Maryam emotion contain of surprised, fear and amazed managing with displacement model by doing *zikrullāh*. Then with cognitive adjustment model in form *ḥusn al-ẓann* (positive attribution). Followed by doing coping model by accepting the destiny with passion and gratefull. The different between this research before is focus on the emotional management in the story of Maryam, while

¹⁰ Ririn Febrianti Salka, "*Pengendalian Emosi dalam Al-Qur'an (Analisis Kisah Maryam Binti 'Imran)*" (Jakarta, Department of Al-Qur'an dan Tafsir Studies, Syarif Hidayatullah State Islamic University, 2022).

the researcher will discuss about emotional management that focus on the story of Prophet Musa a.s. in the Qur'an.

Third, a thesis written by Mila Nida Subandi, "*Model Pengendalian Emosi dalam Al-Qur'an (Analisis pada Praktik Para Nabi)*".

Department of Al-Qur'an dan Tafsir Studies, Syarif Hidayatullah State Islamic University Jakarta 2023.¹¹ The result of the study that regarding the emotional management model, it was found that the story of Prophet Musa a.s. was included in the displacement model when he was angry with his followers. Then the story of the Prophet Ya'kub a.s. is included in the model of *ẓikrullāh* when hearing the words of the brothers of the Prophet Yusuf a.s. And then the story of Prophet Yunus a.s. is included in the regression model when he was angry with his followers. The difference between this research and the research that will discuss by researcher is where this research only discusses in general how the model of emotional management in the stories of the Prophets in the Qur'an. While the researcher will be discussed how the emotional management in the story of Prophet Musa a.s. in the Qur'an more specifically.

¹¹ Mila Nida Subandi, "*Model Pengendalian Emosi dalam Al-Qur'an (Analisis Pada Praktik Para Nabi)*" (Jakarta, Department of Al-Qur'an dan Tafsir Studies, Syarif Hidayatullah State Islamic University, 2023).

Fourth, thesis written by Syayyidah Athaaya Shalihah Syahdi, *“Emotional Management in the story of Prophet Yunus a.s. According to Wahbah Zuhaili’s Interpretation (Thematic Interpretation Studies)”*. Department of Al-Qur’an dan Tafsir Studies, University of Darussalam Gontor Ponorogo 2024.¹² The result of this research is in the story of the Prophet Yunus a.s., emotional management is practiced by like emotional intelligence by repenting and remembering God or *ẓikrullāh* to solve the regrets and sorrows. When angry and disappointed, Prophet Yunus a.s. controlled with emotional intelligent. With emotional intelligent a person can recognize his emotions, understand their emotions, the causes and influence of emotions on their actions.

Between these researches and the research that will be discussed by the researcher has similarities in taking the story of the Prophet in the Qur’an, emotional management and Wahbah Zuhailiy’s interpretation that is Tafsir Al-Munir which is the primary source of these two studies. However, the researcher tries to bring up novelty, namely by raising the story of the Prophet Musa a.s. and

¹² Syayyidah Athaaya Shalihah Syahdi, *“Emotional Management In the Story of Prophet Yunus a.s. According to Wahbah Zuhaili’s Interpretation (Thematic Interpretation Studies)”* (Ponorogo, Department of Al-Qur’an dan Tafsir Studies, University of Darussalam Gontor, 2024).

relevance it to the three theories of emotional management that proposed by M. Darwis Hude.

F. Theoretical Framework

In this study, the researcher will discuss emotional management in the Story of Prophet Musa a.s. with a thematic approach where this approach refers to verses of the Qur'an that have the same theme, and can be sorted based on revelation. In addition, a detailed discussion related to the verse was given such as stories, laws and wisdom in it.¹³

In thematic interpretation research, there are steps that need to be considered, including, first, remembering the surahs in the Qur'an as an integrated entity with the same goal, and regardless of the various themes; second, collect several verses that have a common purpose, then sort them based on where the verses are revealed (if possible), then understand the reason for the descent of the verse (if there is *asbāb an- nuzul*) and include details of explanations, comments and conclusions. In addition, it assesses and

¹³ Zahir bin Awwad Al-Alma'i, *Dirasah fi at-Tafsir al-maudhu'i li al-Qur'an al-Karim* (Riyadh: Huquq at-Thab'i Mahfudzoh lil mualif, 2007), 9.

analyzes with correct knowledge, with a universal understanding of all aspects of the subject as stated in the Qur'an.¹⁴

This research start from collected several verses related to emotional dimensions and emotional management in the story of Prophet Mus a.s. which contain in Surah Al-A'raf and Surah Thaha. Next is analyzed the meaning of these verses with explanation and interpretation from Wahbah Zuhailiy also from other *mufassir*, then connect them with theory of emotional management.

G. Methods of Research

In this research, the researcher designs the methods that will be used, namely as follows:

1. Typology of Research

This research be discussed by researcher through qualitative research methods through library research. In the library research studies, data collection is taken from scientific literature sources, both books, journals and other literature that relevant with this research.¹⁵

¹⁴ Zahir bin Awwad Al-Alma'i, *Dirasah fi at-Tafsir al-maudhu'i li al-Qur'an al-Karim*, 25.

¹⁵ Albi Angito Johan Setiawan, *Metodologi Penelitian Kualitatif* (Sukabumi: CV Jejak, 2018), 7.

2. Source of Data

The data source is the subject which the data was obtained.

Researcher use relevant data sources, that primary sources and secondary sources.

a. Primary Sources

The primary data sources contained in this study are all forms of literature related to the subject of study.¹⁶ In this study the researcher used:

- 1) *Tafsir Al-Munir* by Wahbah Zuhailiy.
- 2) *Emosi, Penjelajahan Religio-Psikologis tentang Emosi Manusia di Dalam Al-Qur'an* by M. Darwis Hude.

b. Secondary Sources

Secondary data sources are in the forms of literature collected from scientific literature related to this research, both in the form of books and journals,¹⁷ included:

- 1) *Tafsir Al-Azhar* by Abdul Malik Karim Amrullah.
- 2) *Tafsir Al-Mishbah Pesan, Kesan dan Keserasian Al-Qur'an* by M. Quraish Shihab.

¹⁶ M. Iqbal Hasan, *Pokok-Pokok Materi Metodologi Penelitian dan Aplikasinya* (Bogor: Ghalia Indonesia, 2002), 82.

¹⁷ M. Iqbal Hasan, *Pokok-Pokok Materi Metodologi Penelitian dan Aplikasinya*, 82.

- 3) *Tafsir Asy-Sya'rawi* by Muhammad Mutawalli Asy-Sya'rawi.
- 4) *Tafsir Al-Qur'an Al-'Adzim* by Abu Al-Fida' Isma'il bin Katsir.

3. Method of Collecting Data

The data collection method that used in this research is with documentation methods. Data collection in this method through written or electronic documentation from institutions related to the research conducted. Starting with the process of identifying targets, variables, choosing data collection methods, data analysis and evaluating the effectiveness of data collection.¹⁸

4. Data Analysis Methods

The method used to examine the object of study of this research is descriptive-analysis. The steps in this study begin with searching, processing and selecting data about the object

¹⁸ Sandu Siyoto, *Dasar Metodologi Penelitian* (Yogyakarta: Literasi Media Publishing, 2015), 62.

under study, the data is presented in the form of a description.¹⁹

1) Descriptive Method

The descriptive method is an effort to describe a proportional way of the data being researched and interpreted and then analyzed. The descriptive method is a method of collecting data as well as reinforcing in it.²⁰

The purpose of this study is to analyze the problem in more detailed way.²¹ In this method, the researcher will examine the study of emotional management in the story of the Prophet Musa a.s. in the Qur'an.

2) Analysis Method

In this study, the researcher use an analysis method where this method is a method used to analyze various verses from various aspects related to the Qur'an such as from the aspect of language, the content of the verse and

¹⁹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D* (Bandung: Alfabeta, 2017), 334.

²⁰ Mardalis, *Metode Penelitian: Sebuah Pendekatan Proposal* (Jakarta: Bumi Aksara, 1999), 26.

²¹ Sandu Siyoto, *Dasar Metodologi Penelitian*, 109.

the reason for the descent of the verse by the *mufassir*.²² In this case, there are several steps that need to be considered, including: first, to determine the focus of the research, here is the concept of emotional management, then define it by relying on related books; second, to analyze the management of emotions in the story of the Prophet Musa a.s. according to Wahbah Zuhailiy.

H. System of Study

Systematics of discussion or system of study consist of four chapters, including:

CHAPTER I, Provides an introduction to the study, beginning with the background that highlights the factors underlying the research problem. Based on this foundation, the problem formulation is developed. The chapter also outlines the objectives and significance of the research, presenting the targets to be achieved. A literature review is included to serve as a supporting framework, offering foundation insights for the study. Additionally, key definitions related to the research topic are clarified. The chapter further presents a theoretical framework, detailing the relevant

²² Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir* (Yogyakarta: Idea Press, 2019), 19.

theories and the approach employed in the research. Finally, this chapter included the research methodology, the system of study, and the bibliography, providing a comprehensive overview of the study's structure and reference.

CHAPTER II, This chapter delves into the key variables related to the research topic. It begins with an exploration of Wahbah Zuhailiy's biography, including his life story and notable works. Following this, the methodology of Tafsir Al-Munir is outlined, covering its background, writing method, and distinctive style. The chapter then discusses the story of Prophet Musa a.s. as presented in the Qur'an, providing essential context for the study. Next, it examines emotional management, including the understanding of emotions and strategies for emotional regulation. Finally, the chapter concludes with an explanation of various models of emotional management, including the displacement model, cognitive adjustment model and coping model.

CHAPTER III, in this chapter there are two sub-chapter. Namely, the first sub-chapter discusses the analysis of emotional dimensions in the story of Prophet Musa a.s. with his followers (Bani Israil) in the Qur'an. The second sub-chapter discusses the models of emotional management in the story of Prophet Musa a.s. in the

Qur'an according to Wahbah Zuhailiy. The researcher tries to divide into three discussions consisting of displacement model, cognitive adjustment model and coping model. Then in the last discussion about these implications

CHAPTER IV, this chapter contains conclusions or summaries of research results, as well as suggestions for future research so that Islamic knowledge is richer and continues to grow. And the last is bibliography as a collection of references used by the researcher in this study.

