

## CHAPTER I

### INTRODUCTION

#### A. Background of Study

In an academic context, emotion regulation, particularly anger management, has a significant impact on an individual's physiological changes. For example, someone who tries to suppress their anger often experiences physical symptoms such as facial flushing, increased heart rate, and elevated blood pressure, which can disrupt their daily activities.<sup>1</sup> The study of *Kazim* (restraint anger) in the Qur'an and its relationship to the psychophysiology of human emotions addresses a significant gap in interdisciplinary research between Islamic teachings and modern psychological theories. Previous research, such as that conducted by Averill,<sup>2</sup> and Gross<sup>3</sup>, has largely focused on the general aspects of emotions in the Qur'an but has not delved into the specific physiological changes that accompany emotion regulation. For instance, research by Levenson, Ekman, and Friesen<sup>4</sup> has shown that suppressing anger can lead to significant

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<sup>1</sup> Sunarto dan Agung Hartono, *Pengembangan Peserta Didik* (Jakarta: Rineka Cipta, 2021), 150.

<sup>2</sup> Averill JR, "Studies on Anger and Aggression: Implications for Theories of Emotion.," *The American Psychologist* 38(11) (1983): 1145–60.

<sup>3</sup> James J. Gross, "The Emerging Field of Emotion Regulation: An Integrative Review," *Review of General Psychology* 2(3) (1998): 271–99.

<sup>4</sup> W. V. Levenson, R. W., Ekman, P., & Friesen, "Voluntary Facial Action Generates Emotion-Specific Autonomic Nervous System Activity.," *Psychophysiology* 27, no. 4 (1990): 363–84.

physiological responses such as increased cardiovascular activity and changes in facial expressions. This study aims to provide an in-depth analysis of how the Qur'an's teachings on the concept of anger management (*Kazim*) align with contemporary understandings of the psychophysiology of emotions, which have existed for centuries since the revelation of the Qur'an.

The concept of "*Kazim*" in the Qur'an specifically refers to the control of anger. In this context, uncontrolled anger can have negative effects both physically and spiritually, highlighting the importance of to understand how the Qur'an addresses the control of anger as part of noble character.<sup>5</sup>

In the Qur'an, there are numerous phrases that can represent the word "anger," such as the word *Ghadhab* (غضب). This word originates from the root word *ghadhiba, yaghdhabu, ghadhaban* (غضبا, يغضه, غضب),<sup>6</sup> which means to show strength. There is also the word (غِيظ) *Ghaiza*, which is derived from the root word for anger (*ghadab*), and they are closely related but have distinct meanings, but there is a difference between them. And the word "*kazim*", according to Ibn Faris, means to restrain and gather something, such as restraining anger.

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<sup>5</sup> Triantoro Safira & Nofrans Eka Saputera, *Manajemen Emosi* (Jakarta: PT Bumi Aksara, 2012).

<sup>6</sup> Ahmad bin Faris bin Zakaria al-Quzwaini Ar-Razi, *Mu'jam Maqayis Al-Lughah*, Vol. 4 (Damaskus: Darul Fikr, 1979), 458.

Regardless of whether we are consciously aware of it, anger or strong emotions can gradually cause physiological<sup>7</sup> and anatomical changes<sup>8</sup>. In various organ systems of the body.<sup>9</sup> ultimately, this situation can lead to various health problems. Additionally, anger can have negative impacts on health and worsen diseases for various reasons. The negative effects of angry behavior include illogical decisions and actions, the breaking of human bonds, and increased risk of health issues. High blood pressure increases the risk of headaches and heart attacks, posing a danger to overall health.<sup>10</sup>

Psychophysiology is the scientific field that studies the interaction between psychological processes (such as perception, emotions, thoughts, and behavior) and the physiological functions of the human body. It includes research on how an individual's thoughts and feelings influence physical activity and the physiology of the body, as well as vice versa, how physiological processes can affect an individual's thoughts and feelings.<sup>11</sup>

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<sup>7</sup> Something related to bodily features, such as lips, nose, head shape, facial expressions, appearance, hair, skin color, gender, and age. G. R. Boss and J. E. Seegmiller, "Age-Related Physiological Changes and Their Clinical Significance," *Western Journal of Medicine* 135, no. 6 (1981).

<sup>8</sup> Something related to the shape and arrangement of the body, both overall and in parts, as well as the relationship between body parts.

<sup>9</sup> Indah Wigati, "Teori Kompensasi Marah Dalam Perspektif Psikologi Islam," *Ta'dib* XVIII, no. 02 (2013): 210.

<sup>10</sup> Ahmad Yusriyanto Elga, *Stop! Jangan Marah!*, Ed. Ayuniverse, 1st Ed. (Yogyakarta: Laksana, 2017), 31.

<sup>11</sup> Lisa Feldman Barrett Michael Lewis, Jeannette M. Haviland-Jones, *Handbook of Emotions, Third Edition*, 3rd ed. (New Yor: Cambridge University Press, 2008), 180.

Psychophysiology has historical roots in the works of prominent figures such as Ivan Pavlov, William James, and Walter Cannon. Ivan Pavlov, a Russian scientist, is famous for his experiments on classical conditioning, which highlighted the relationship between external stimuli and physiological responses of the body. William James, an American psychologist, described the concept of the relationship between mental processes and bodily reactions, in his work *"Principles of Psychology"*.<sup>12</sup> Walter Cannon introduced the concept of the *"Fight or Flight"* response, which describes the interaction between the nervous system and the endocrine system in response to stress.<sup>13</sup>

The goal of psychophysiology is to understand the complex relationship between mental and physical processes and how this interaction can affect human health and well-being.<sup>14</sup> William James and Carl Lange, in their theory of the Psychophysiology of Emotions, explain that "External stimulus leads to physiological response," This theory explains that physiological changes (physical) that occur in an individual in response to emotions can also be observed. This includes changes in skin color, increased heart rate,

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<sup>12</sup> William James, *The Principles of Psychology (Vol.2)* (New York: Dover, 1950), 180.

<sup>13</sup> Walter Bradford Cannon, *Bodily Changes in Pain, Hunger, Fear, and Rage. "What Is an Emotion ?,"* 2nd ed. (New York: Oxford University Press, 2003), 662.

<sup>14</sup> Michael Lewis, Jeannette M. Haviland-Jones, *Handbook of Emotions, Third Edition*.

changes in body temperature, and blood distribution, all of which can affect the facial complexion.<sup>15</sup>

Centuries ago, the Qur'an also contains several verses that discuss physiological changes in humans due to emotional changes. For example, the physiological side effects are illustrated of *Kazim* (restraining anger) as mentioned in Surah An-Nahl verses 58,

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ (٥٨)<sup>16</sup>

where there is a change in the face from redness to blackness upon learning that his wife has given birth to a daughter instead of a son, which was considered a disgrace for the family at that time.<sup>17</sup> In Surah Yusuf, verse 84,

وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ (٨٤)<sup>18</sup>

the blindness of Prophet Ya'qub (AS) is attributed to holding back his anger towards his son and deep sorrow upon hearing the news of Prophet Yusuf's alleged death.<sup>19</sup> Furthermore, in Surah Az-Zukhruf, verse 17,

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<sup>15</sup> Eka Nova Irawan, *Buku Pintar Pemikiran Tokoh-Tokoh Psikologi Dari Klasik Sampai Modern: Biografi, Gagasan, Dan Pengaruh Terhadap Dunia* (Bantul, Yogyakarta: IRCISOD, 2015), 51.

<sup>16</sup> Surah An-Nahl (16) :58.

<sup>17</sup> Ahmad Mustafa Al-Maragi, *Tafsir Al-Maraghi*, 1st ed. (Kairo, Mesir: Maktabah wa mutbiah Musthofa, 1951), 97.

<sup>18</sup> Surah Yusuf (12) :84.

<sup>19</sup> Muhammad Mutawalli Asy-Sya'rawi, *Tafsir As-Sya'rawi* (Kairo, Mesir: Daar Akbaru-l-Yaum, 1991), 7074.

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ (١٧)<sup>20</sup>

it is described that upon being informed of the birth of a baby girl, the face becomes darkened with anger and displeasure at receiving a daughter, while suppressing sadness upon receiving news of the birth of a baby girl.<sup>21</sup> There is a similarity in concept between the concept of *Kazim* in the Qur'an and the Psychophysiology of human emotions. The basic theory of Psychophysiology of emotions, which is how an individual's thoughts and feelings can affect physical and physiological activities of the body, has been discussed in the Qur'an. However, the lack of effort by humans or Muslim scholars to reveal the correlation between the two concepts has motivated researchers to further analyze and explore the relationship between them. This researcher believes that this study can provide new insights into managing emotions for mental and physical health.

This concludes that the word "emotion" (anger) encompasses various meanings in the Qur'an, including *Kazim*, which means restraining anger. And the consequence of such behavior is the occurrence of physiological changes in humans, which has only been revealed in modern times, whereas the Qur'an itself has discussed this matter centuries ago. From the explanation above, the writer therefore needs to further research on the concept of **"The Concept of *Kazim* (Emotion Restraint) in the Qur'an and**

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<sup>20</sup>Surah Az-Zukhruf (43) : 17.

<sup>21</sup> Muhammad Mutawalli Asy-Sya'rawi, *Tafsir As-Sya'rawi*, 7074.

**Its Correlation to the Psychophysiology of Human Emotions (*Tafsir Thematic Studies*)."**

## **B. Problem Formulation**

Building on the issues and backgrounds mentioned above and considering the extensive discussion, this study focuses on examining the relationship between controlling emotions (*anger*) in the Qur'an and its correlation with the Psychophysiology of Human Emotions using scientific and semantic studies, as well as examining the tafsirs of the commentators in the verses of the Qur'an such as Surah Az-Zukhruf verse 17 (43:17), Yusuf verse 84 (12:84), and An-Nahl verse 58 (16:58).

Based on the background above, the formulated problem to be addressed is:

1. How is the concept of *Kazim* (restraining anger) depicted in the Qur'an?
2. What is the relationship between the concept of *Kazim* (restraining anger) and the Psychophysiology of Human Emotions?

## **C. Purpose of Study**

Based on the formulated problems above, the research objectives are:

1. To provide a comprehensive understanding of the *concept of Kazim* (restraining anger) in the Qur'an through an examination of *Tafsir* by past *Mufassirin*.
2. To elucidate the concept of the Psychophysiology of Human Emotions as described in the words of *Kazim*, *Kazimin*, and *Makzum* in various different verses, particularly focusing on physical manifestations such



as facial color changes and associated with emotional intensity, leading to temporary or permanent visual impairment. when individuals experience intense emotions.

#### **D. Significance of Study**

Researcher feel it's important that a study can provide benefits to the readers, therefore researcher hope this research has the following benefits :

##### **1. Theoretically**

- a. This research will contribute to the advancement of scientific knowledge, particularly for individuals interested in delving deeper into the study of *I'jaz Bayani* and *I'jaz Ilmy*.
- b. It will provide valuable insights for scholars and students in the field of psychology, offering a deeper understanding of the concept of Psychophysiology of emotions.
- c. The research will establish a clear connection bridging the teachings of the Qur'an and the physiological responses during emotional experiences, contributing to interdisciplinary studies between religious texts and modern science.
- d. Intellectual contributions will be made to the field of Qur'anic exegesis, utilizing a psychological and scientific approach, particularly beneficial for academics and students in the Qur'anic Studies and Exegesis program at Darussalam University, Gontor.

##### **2. Practically**



- a. The thesis will serve as a valuable resource for future research endeavors, providing a foundation for further exploration into the intersection of religious texts and psychological sciences.
- b. The existence of a clear link between the words of the Qur'an and the process of psychophysiology appears in the science of the modern era.
- c. Analysis of the intellectual contributions to the study of rhetorical interpretation and science for the entire academic community of the Qur'an Study and Interpretation Program, the Faculty of Ushuluddin, and the University of Darussalam Gontor in particular, and researchers in psychology regarding the process of psychophysiology.
- d. Providing information regarding the interpretation of emotional restraint (kazim, kazimin, and makzum) in the Qur'an, Surah An-Nahl verse 58, Surah Yusuf verse 48, Surah Az-Zukhruf verse 17, Surah Gafir verse 18, Surah Ali-Imran verse 134, and Surah Al-Qalam verse 48, with an approach to eloquent miracles and scientific miracles.

#### **E. Previous Study**

Besides obtaining references and comparative materials, previous research is also conducted to avoid duplicating existing studies. Here are some examples of previous research related to the study to be conducted by the researcher:

1. Research conducted by Alim Sofian, a student of the Department of Hadith Exegesis, Faculty of Ushuluddin at UIN Raden Intan Lampung in 2017, titled " *Manajemen Emosi Dalam Al-Qur'an (Kajian Surat Yūsuf)*".<sup>22</sup> is a thesis aimed at examining the primary emotions present in Surah Yusuf, which contains many verses directly related to emotional issues. This research, which employs library research methods, utilizes *maudhui* method, *content analysis*, and *tafsir*, with deductive methods used in drawing conclusions. **The results of the research:** concluded that the emotions present in Surah Yusuf are remembrance of Allah (*Dzikrullah*), forgiveness (*Al-'Afw*), and patience (*sabar*), which are the keys that one must hold on to achieve success and prosperity in life. **The research gap:** this research focuses on the theme of Emotional Management with the keywords (*Dzikrullah*, *Al-'Afw*, and *sabar*) and only focuses on one surah, unlike the research we will write, which focuses on the research keyword "*Kazim*" (restraining anger), found in three different surahs in the Qur'an.
2. The research conducted by Aidin Muhammad Rafli, a student in the Department of Al-Qur'an and Tafsir Studies, Faculty of Ushuluddin at Darussalam Gontor University in 2021, is titled " *الفروق الدلالية ووجوه الترادف بين كلمة الغضب و الغيظ و السخط في القرآن (الدراسة الدلالية القرآنية)*."

The Aims of this research is to understand the true meaning of the word

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<sup>22</sup> Alim Sofiyan, *Manajemen Emosi Dalam Al-Qur'an (Kajian Surat Yūsuf)*, Skripsi UIN Raden Intan Lampung, 2017.

"*Ghadab*" and its synonyms in the Qur'an, along with their contextual meanings. In this study, the researcher used the *library research* method to collect data related to the concept of anger, employing a *descriptive method* to gather data concerning the words *Ghadab* and its synonyms, and to elaborate on them in detail. The *analytical method* was then used to analyze the collected data. **The results of this research** indicate that the word *Ghadab* signifies an outburst of anger arising from a desire for revenge or hatred towards something, as well as a form of rejection. However, this meaning differs when associated with Allah and humans. When linked to Allah, this anger stems from His own will to deliver punishment and warnings. In contrast, human anger is driven by carnal desires and is often difficult to control. **The research gap** : this research thus focuses solely on the concept of anger, specifically on the words *Ghadab*, *Ghaidh*, and *Sukht*, despite the fact that the Qur'an contains many words representing anger. Additionally, this study examines these words from a linguistic perspective only, which is different from our research that focuses on one term, *Kazim* (restraining anger). Our study also interprets this term and correlates the concept of *Kazim* with the psychophysiology of emotion.

3. Research conducted by Dinda Aulia Putri, a student of the Department of Qur'anic Sciences and Exegesis, Faculty of Ushuluddin at IIQ Jakarta in 2021, titled " *Pengendalian Emosi Sedih Menurut Al-Qur'an (Kajian*

*Tafsir Surah Yusuf Ayat 86 dengan Pendekatan Psikologi*).<sup>23</sup> is a thesis focused on the emotional control of sadness found in the Qur'an, specifically in Surah Yusuf verse 86, using a psychological approach. This research is a literature review (*library research*) that utilizes both exegesis and psychology approaches. The study employs three types of emotional control proposed by M. Darwis Hude: *displacement, cognitive adjustment, and coping*. **The results of the research** : conclude that the way Prophet Ya'qub controls his sadness is as follows: when he is extremely angry, disappointed, and sad, he does not say anything to his children but instead turns away (*displacement*) while patiently enduring. Then, Prophet Ya'qub only prays to Allah to be relieved from the sadness and hardship he is experiencing. **The research gap** : this research shares similarities with the research we will conduct in that both use an approach combining exegesis and psychology. However, the difference lies in the focus of this research, which is solely on controlling sadness, while ours will focus on the concept of *Kazim* (restraining anger).

4. Research conducted by Ririn Febrianty Salka, a student of the Department of Qur'anic Sciences and Exegesis, Faculty of Ushuluddin at UIN Syarif Hidayatullah in 2022, titled " *Pengendalian Emosi Dalam Al-Qur'an (Analisis Kisah Maryam Binti 'Imrān)* ".<sup>24</sup> This research is a thesis

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<sup>23</sup> Dinda Aulia Putri, "Pengendalian Emosi Sedih Menurut Al-Qur'an (Kajian Tafsir Surah Yusuf Ayat 86 Dengan Pendekatan Psikologi Skripsi)" (IIQ Jakarta, 2021).

<sup>24</sup> Ririn Febrianty Salka, "Pengendalian Emosi Dalam Al-Qur'an (Analisis Kisah Maryam Binti 'Imrān)," *Repository.Uinjkt.Ac.Id* (UIN Syarif Hidayatullah Jakarta, 2022).

that examines how Maryam binti 'Imran controls her emotions in facing various life tests as narrated in the exegesis of Surah Maryam/19 verses 16-33. in this research, the method used is qualitative technique with library studies that is descriptive analysis. **The results of the research:** are the discovery of seven emotional upheavals experienced by Maryam, including surprise, fear, wonder, anxiety, shame, restlessness, and sadness. And the way she uses to control emotions is to divert (*displacement*) the feeling of surprise and fear to Allah SWT. in the form of remembrance of Allah (Dzikrullah), controlling the feeling of wonder by adjusting cognition (*cognitive adjustment*) in the form of positive thinking (*husnuzan*). **The research gap :** this research is focused on explaining the methods used by Maryam in controlling emotions and only focuses on the tafsir of one verse, indeed its scope is quite broad namely seven kinds of emotional upheavals experienced by Maryam. different from our research which only focuses on the study of restraining anger (*Kazim*) and uses many verse references.

5. A study by Rizki Fitra Ananda, a student of the Department of Qur'anic Sciences and Exegesis, Faculty of Ushuluddin at UIN Sultan Syarif Kasim Riau in 2023, titled " *Marah dalam Perspektif Al-Qur'an dan Relevansinya dengan Kesehatan*,"<sup>25</sup> is a thesis that examines verses about feelings in the Qur'an and the connection among feelings and fitness. on this studies, the employed used is descriptive technique with

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<sup>25</sup> Fitria Ananda, "Marah Dalam Perspektif Al-Qur'an Dan Relevansinya Dengan Kesehatan," 2023.

literature studies (Library research) and qualitative method, using thematic exegesis and medical strategies. **The results of the research :** revealed that Qur'anic studies on emotions are not limited to character aspects alone but also include the examination of factors. The Qur'anic verses provide an explanation for these emotional elements, which might be in line with the realities and dynamics of human life. The slogan "the Qur'an on feelings usually takes the shape of an outline of human actions or behavior in certain situations." **The research gap :** this research focuses on discussing the words in the Qur'an related to anger and its connection to health impacts but has not addressed the process of physiological changes in an individual using a psychological approach.

#### **F. Theoretical Framework**

In addressing the previously described issues, the need for a writing using a theoretical framework as a reference is essential. For instance, the issue regarding the relationship between the meaning of *Kazim* and the Psychophysiology of emotions necessitates a deeper linguistic approach that delves into the tafsirs of the Qur'an. Therefore, in the theoretical framework discussion in the thesis, the author will utilize several theories. These include :

*The First*, Using the thematic study method developed by Abdul Hayy Al-Farmawi, known as the Maudhu'i tafsir approach or commonly referred

to as thematic *tafsir*.<sup>26</sup> This study employs a thematic tafsir approach to analyze verses related to patience in the Qur'an, such as Surah Ali Imran: 134 and Surah An-Nahl: 58-59. Additionally, a multidisciplinary approach will be employed by integrating psychophysiological methods, where data from modern psychological research will be compared with interpretive studies to identify the correlation between emotional regulation in the Qur'an and its physiological impacts. According to Farmawi, *Maudhu'i* tafsir has two approaches:

1. A comprehensive analysis of a single chapter of the Qur'an to understand its general and specific meanings, as well as the relationship between various issues discussed within the chapter. This is aimed at a precise and thorough understanding of the chapter.
2. The collection of verses from various chapters of the Qur'an that address a specific issue. These verses are organized under a single thematic discussion and then interpreted contextually.<sup>27</sup>

*Thematic method* is the process of gathering and interpreting Qur'anic verses related to a specific theme. The goal is to explain the theme systematically and comprehensively by the interpreter, using accurate measurement and understanding. The results of this analysis are then presented in a language that is easily understood by readers.<sup>28</sup>

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<sup>26</sup> Abdul Hayy Al-Farmawi, *Al-Bidayah Fi Al-Tafsir Al-Maudhu'i: Dirasah Manhajiyyah Maudhu'iyah* (Kairo, Mesir: Maktabah al-Jumhuriyah, 1977), 10.

<sup>27</sup> Al-Farmawi, 40-41.

<sup>28</sup> Al-Farmawi, 14.



The *Maudhu'i* tafsir approach involves grouping verses based on specific themes. When a researcher employs this approach seriously, the content of the Qur'an in the context of establishing laws becomes clearer. This helps in establishing rules for various diverse life situations. As explained, the *Maudhu'i* tafsir approach has its own distinctive features that set it apart from other approaches. Its fundamental principle is to attempt to interpret the Qur'an using its own verses.

**Second, Psychophysiology of emotions,** Psychophysiology traces its origins back to the contributions of key figures like Ivan Pavlov, William James, and Walter Cannon. Pavlov, a Russian scientist, is renowned for his experiments on classical conditioning, which illustrated how external stimuli can trigger physiological responses in the body. William James, an American psychologist, discussed the connection between mental processes and bodily reactions in his work "Principles of Psychology." Walter Cannon introduced the concept of the "Fight or Flight" response, detailing how the nervous system and endocrine system interact during times of stress.<sup>29</sup>

The aim of psychophysiology is to comprehend the intricate relationship between mental and physical processes and its impact on human health and well-being.<sup>30</sup> William James and Carl Lange, in their theory of the Psychophysiology of Emotions, propose that external stimuli prompt physiological responses, meaning that observable physical

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<sup>29</sup> Cannon, *Bodily Changes in Pain, Hunger, Fear, and Rage*. "What Is an Emotion?"

<sup>30</sup> Jeannette M. Haviland-Jones Michael Lewis, *Handbook of Emotions, Third Edition*, 3rd ed. (New York: The Guilford Press, 2008), 182.

changes—like alterations in skin color, increased heart rate, shifts in body temperature, and changes in blood distribution—*accompany emotional experiences and can even affect facial skin color.*<sup>31</sup>

The discovery of psychophysiology cannot be attributed to just one individual, as it relates to the development of knowledge and research by many scientists and researchers over time. However, certain figures have made significant contributions to the development of psychophysiology include Ivan Pavlov, William James, and Walter Cannon.<sup>32</sup>

The researcher in this psychophysiology study emphasizes the employ of two theories, namely the James-Lange theory of emotion and the Cannon-Bard theory. Both theories have a strong correlation with the term "*Kazim*," specifically the correlation between emotional changes and their effects on an individual's physiology.

*The James-Lange theory of emotion*, can be caught in two ways. Incredible classical philosophers—Plato, Descartes, Hobbes, Hume, Aristotle, Spinoza and Locke—all respected emotions as including sentiments caught on as principal components without parts. An elective thought was begun with introduced by William James, who contended that logical brain research

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<sup>31</sup> Irawan, *Buku Pintar Pemikiran Tokoh-Tokoh Psikologi Dari Klasik Sampai Modern: Biografi, Gagasan, Dan Pengaruh Terhadap Dunia*.

<sup>32</sup> Michael Lewis, Jeannette M. Haviland-Jones, *Handbook of Emotions, Third Edition*.

ought to halt treating sentiments as "interminable and sacrosanct psychic substances, like constant species in natural history".<sup>33</sup>

James's proposal is often referred to as the James-Lange theory because it is similar to that proposed by Lange.<sup>34</sup> At around the same time, he stated that emotions are feelings that arise from perceiving changes in physiological conditions related to autonomic and motor functions. For example, when we realize that we are in danger, this perception immediately triggers a series of bodily responses, and our awareness of these responses is what forms the feeling of fear. Thus, James argued that "our feelings about [the changes in] the body as they occur are the emotions themselves."<sup>35</sup>

*The Cannon-Bard theory*, created by using Walter Cannon, a physiologist within the early 1900s, is understood for discovering the considerate disturbing framework, which is capable for the physiological "fight-or-flight" response".<sup>36</sup> He, along different substantive physiologists like Philip Bard moreover proposed an optionally available to the *James-Lange* idea; consequently, this theory is called the *Cannon-Bard* idea since it combines

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<sup>33</sup> William James, *The Principles of Psychology*, Vol.1 (New York: Henry Holt and Company, 1890), 449.

<sup>34</sup> Carl Georg Lange, *Om Sindsbevægelser: Et Psyko-Fysiologisk Studie. Translated as The Emotions (along with William James "What Is an Emotion?")* (Baltimore: Williams & Wilkins, 1885).

<sup>35</sup> William James, "'What Is an Emotion?'," *Mind Association* 9, no. 34 (1884): 189–90.

<sup>36</sup> Michelle Shiota and James Kalat, *Emotion*, 3rd ed. (New York: Oxford University Press, 2018), 9.

the sees of both using physiologists of that point.<sup>37</sup> Cannon contended that reactions of muscle tissue and organs are as nicely mild to cause the sensation perspective of feelings. consistent with the *Cannon-Bard theory*, enthusiastic cognition and sentiments are causally free of physiological and behavioral jolts, in spite of the truth that every one of those views show up at the identical time <sup>38</sup>. In modern terms, cognitive appraisal, feelings, and the physiological/behavioral factors of an emotion arise independently in response to a triggering occasion.

However, the two theories have a very significant difference, which lies in the Order of Events: The *James-Lange theory* states that the physiological response occurs first, followed by the emotional experience. Meanwhile, the *Cannon-Bard theory* states that the physiological response and emotional experience occur simultaneously and concurrently.

## **G. Methods of Research**

### **1. Data Collection Method**

This research falls under the category of library research, as the materials used in this study are books, journals, documentation, or other materials obtained from the library. It is a qualitative research type using reference books focusing on the topic of discussion by writing, editing, classifying, reducing, and presenting data. Data is collected

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<sup>37</sup> Walter B Cannon, "The James-Lange Theory of Emotions : A Critical Examination and an Alternative Theory Author," *University of Illinois Press* 39, no. 1 (1927): 107.

<sup>38</sup> Philip Bard, "On Emotional Expression after Decortication with Some Remarks on Certain Theoretical Views: Part I," *Psychological Review* 41, no. 4 (1934).

from various written sources, including books, documentation materials, and others.

## 2. Data Sources

All data sources used in this study consist of library materials classified into two categories :

### a. Primary Data Sources

Primary data sources are data and materials obtained by the researcher related to the theme to be discussed. The primary data to be used by the author are as follows:

1. Al-Qur'an Al-Karim.
2. Kitab Tafsir *Al-Kasyaf* Karya Imam Zamakhsyari.
3. Kitab Tafsir *Sya'rawi* Karya Mutawali Sya'rawi.
4. A Book "*The Psychophysiology of Emotion*" by John T Cacioppo, Gary berntson, Jeff Larsen, and Kristen M Poehlmann.
5. A Book "Psychophysiology. In R. J. Corsini (Ed.), Encyclopedia of psychology" by D.Lykken
6. A Book "Emotion" by Michelle Shiota and James Kalat

### b. Secondary Data Sources

Secondary data sources are data collected by the author from existing sources.<sup>39</sup> The secondary data in this study are as follows :

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<sup>39</sup> M. Iqbal Hasan, *Pokok-pokok Materi Metodologi Penelitian dan Aplikasinya*, ( Bogor: Ghalia Indonesia, 2002), hlm. 82

1. *Madkhal ila Dirasat al-I'jaz al-'Ilmi fi al-Qur'an al-Karim wa as-Sunnah an-Nabawiyah al-Muthahharah.* by Zaghlul Raghieb Muhammad An-Najjar.
2. *Al-Mu'jam al-Isytiqaqi al-Mu'asshal li Alfazh al-Qur'an al-Karim.* by Muhammad Husni Jabal.
3. *Mu'jam wa Tafsiru Lughawi li-Kalimati-l- qur'ani.* by Hasan Izzudin Al-Jamal.
4. Tafsir book *At-Tahrir wa Tanwir* Karya Ibnu Asyur.
5. Tafsir book *Muharrar Al-Wajiz Fi Tafsir Kitab Al-Aziz* by Ibnu Athiyah Al-Andalusi.
6. Tafsir *At-Thabari*, karya Ibnu Jarir At-Thabari

#### c. Methods of Data Analysis

Tafsir employs various tafsir techniques to interpret the verses of the Qur'an, including the *tahlili* method, *ijmali* (global), *muqarrin* (comparative), and *maudhu'i* (thematic) methods. *Tahlili* method explains all aspects of Qur'anic verses by interpreting them sequentially from beginning to end according to the order of *Uthmani* Mushaf, *Ijamali* method focuses on broad meanings, while *Muqarran* method emphasizes comparative aspects, and *Maudhu'i* tafsir focuses on themes in the Qur'an.<sup>40</sup>

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<sup>40</sup> Ainur Rofiq Adnan M. Alfatih suryadilaga, *Metodologi Ilmu Tafsir*, 1st ed. (Yogyakarta: Teras UPT Perpustakaan IAIN Palangkaraya, 2005), 41–47.

Methods is a process or effort to discover, develop, and test the truth of knowledge in a precise and directed manner to achieve objectives. In data analysis, the steps taken to process data by systematically searching for and organizing it are referred to as the data analysis process. Consequently, the data evaluation method used in this research is as follows :

a. Descriptive Method

Descriptive method refers to an examination of phenomena occurring in the present.<sup>41</sup> This process involves gathering or compiling data and interpreting it in a descriptive manner. Through descriptive method, one can create a reflective or comparative overview by identifying the similarities and differences among various instances or phenomena. This involves organizing data and categorizing it into fundamental patterns, categories, and descriptive units.<sup>42</sup> Additionally, this approach allows for the identification of topics and the formulation of working hypotheses based on the data, aiming to uncover the meaning behind the research data by classifying it according to specific criteria. Interpretative analysis, on the other hand, is a method

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<sup>41</sup> Sandu Siyoto Muhammad Ali Sodik, *"Dasar Metodologi Penelitian"*, 1 Ed. (Yogyakarta: Literasi Media Publishing, 2015), 121.

<sup>42</sup> Mardalis, *"Metode Penelitian: Suatu Pendekatan Proposal"* (Jakarta: Bumi Aksara, 1995), 26.



that provides a detailed description of various aspects or components of a verse, considering factors such as vocabulary, its relationship to surrounding sentences, the verses before or after it, and the context of its revelation. The goal of this method is to interpret and clarify the verses of the Qur'an that have been discussed and analyzed by scholars in their efforts to identify the verses.

b. Inductive Analysis Method

In the Qur'an, the researcher uses the inductive analysis technique. The inductive method is a data analysis process that proceeds from facts to theory.<sup>43</sup> According to Bambang Setiawan, this technique is employed to draw conclusions that can be replicated and to ensure the validity of the data by taking the context into account.<sup>44</sup> The purpose of using this inductive analysis method is to avoid manipulating research data, so it begins based on new data adjusted to theory. In data analysis, the author will take several research steps as follows:

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<sup>43</sup> Michael Stausberg and Steven Engler, *"The Routledge Handbook of Research Methods in the Study of Religion"* (London: Routledge, 2011), 109.

<sup>44</sup> Samsu, *Metode Penelitian: Teori Dan Aplikasi Penelitian Kualitatif, Kuantitatif, Mixed Methods, Serta Rresearch & Development* (Jambi: Pusat Studi Agama dan Kemasyarakatan (PUSAKA) Jambi, 2017), 111.

- a. Identifying Qur'anic verses that have meanings related to restraining anger and similar emotions.
- b) Identifying tafsirs and meanings about restraining anger in classical and contemporary tafsir books.
- c) Identifying terms related to restraining anger in the Qur'an.

## **H. System of Study**

In describing the research findings regarding the relevance of language style and science in the process of rainfall in the Qur'an to make it easily understood, the researcher will present the discussion systematically as follows:

CHAPTER I: Introduction, which includes the background of the hassle, formulation of problem limitations, research objectives and advantages, literature evaluate, research strategies, and discussion systematics. This provides a general evaluation of the entire thesis writing.

CHAPTER II: The second chapter, contains the theoretical and relevant research foundation, to explain the emotion of anger and restraining anger. This chapter discusses the definition of anger, the impact of restraining anger, the benefits of restraining anger, according to the tafsirs of commentators, the Qur'an and Psychology, factors causing anger and fear.

CHAPTER III: Examining the analysis of the meaning of the word *Kazim* in Arabic dictionaries such as Lisanu-l'Arab, Mufradhat fi Gharib al-Qur'an, and others. Additionally, the author will examine the word *Kazim* through the tafsir of the Qur'an in Surah An-Nahl verse 58-5, Surah Yusuf/12:84, and Surah Az-Zukhruf:17. This is followed by a discussion of the secret connection of the word *Kazim* to the Psychophysiology of Emotion in humans by presenting existing tafsirs.

CHAPTER IV: Conclusion, which contains the conclusion of the research problem formulation, followed by criticism and suggestions for future research.