



ANGER EMOTIONS IN THE QUR'AN FROM AN ISLAMIC COMMUNICATION PSYCHOLOGY PERSPECTIVE

Benny Munardi*

Sekolah Tinggi Agama Islam As-Sunnah Deli Serdang Sumatera Utara

Syukur Kholil

Universitas Islam Negeri Sumatera Utara Medan

Achar Zain

Universitas Islam Negeri Sumatera Utara Medan

Abstract

Keywords:

Al-Qur'an; anger emotions; Islamic communication psychology

This study aims to explain human anger in the Qur'an from the perspective of Islamic communication psychology. This is because anger is a dangerous emotion. This type of research aims to find the essence of words and sentences in the language paradigm. The subject of this research is self-communication in the Qur'an. The theory used is the cognitive dissonance theory. This type of research is qualitative with a thematic interpretation approach. Data collection techniques are interviews, literature review, and documentation. Data analysis techniques include collecting, reducing, presenting, and drawing credible conclusions. The research shows that there are four anger emotions in Islamic psychology communication, people who vent their anger, people who hold back their anger, people who forgive others, and people who do good to people who do evil. Based on Islamic communication psychology's perspective, the four actualizations of angry emotions add to the types of anger. Furthermore, these four types of angry emotions form a hierarchy so that individuals can learn to reach the highest hierarchy.

Abstrak

Kata kunci:

Al-Qur'an; emosi marah; psikologi komunikasi Islam

Penelitian ini bertujuan untuk menjelaskan kemarahan manusia dalam Al-Qur'an dari perspektif psikologi komunikasi Islam karena kemarahan adalah emosi yang berbahaya. Jenis penelitian ini adalah kualitatif dalam paradigma bahasa, yang bertujuan untuk menemukan esensi makna kata dan kalimat. Subyek penelitian ini adalah komunikasi diri dalam Al-Qur'an. Teori yang digunakan adalah teori interaksi simbolik. Jenis penelitian ini adalah kualitatif dengan pendekatan interpretasi tematik. Teknik pengumpulan data adalah wawancara, studi pustaka, dan dokumentasi. Teknik analisis data adalah mengumpulkan data, mereduksi data, menyajikan data, dan menarik kesimpulan yang kredibel. Hasil dari penelitian ini adalah terdapat empat emosi marah dalam psikologi komunikasi Islam, yaitu orang yang melampiaskan amarahnya, orang yang menahan amarahnya, orang yang memaafkan orang lain, dan orang yang berbuat baik kepada orang yang berbuat jahat. Keempat aktualisasi emosi marah tersebut menambah jenis-jenis aktualisasi kemarahan berdasarkan perspektif psikologi komunikasi Islam. Keempat jenis emosi marah tersebut merupakan hierarki sehingga individu bisa belajar untuk mencapai hierarki tertinggi.

How to cite this (APA 7th Edition):

Munardi, B., Kholil, S., & Zain, A. (2023). Anger Emotions In The Qur'an From An Islamic Communication Psychology Perspective. *Al-Balagh: Jurnal Dakwah Dan Komunikasi*, 8(1), 41–72, <https://doi.org/10.22515/albalagh.v8i1.5559>

INTRODUCTION

Every human being that God created must have various emotions. According to psychologist Goleman (2005), emotion is a distinctive feeling and thought that affects a person's psychological condition in doing something. In everyday life, we often experience various emotional upheavals at any time, with different levels of emotion depending on each

individual's experience (Obee & Hasan, 2017). Paul Ekman said there are six basic human emotions: anger, happiness, sadness, fear, disgust, and surprise (Ekman, 2003, 2007, 2013). It is argued that if one understands these emotions well, one should be able to read the emotional states of one's own and others.

Emotions arise from feelings. Emotions can be the realization of affection, anger, annoyance, hate, etc. The more intense the emotion, the more difficult it is to decide what to expect to express it. Emotions are something that motivates our lives. We organize our lives to maximize the language of positive emotions and minimize the language of negative emotions (Brewer & Hewstone, 2004).

Anger is an innate feeling. A six-month-old baby expresses his anger by crying. A baby who wants to be held by his mother but is not held by her feels angry. However, according to Harry Mills (Hendricks, Bore, Aslinia, & Morriss, 2013), anger is not an emotion one is born with; rather, the feeling of anger is learned. We learn about anger in many ways (Heilman, 2022).

Expression of anger can be learned through active or passive behavior. Anger triggers affect our bodies a lot, causing stress hormones, adrenaline, and non-adrenaline to surge throughout the body. As a result, the muscles in the body become tense; the higher the intensity of a person's anger, the higher the heart rate and hormone secretion (Gundogdu, 2018; Nasir & Ghani, 2014; Pashupati & Dev, 2011; Rozi, Baharun, Tohet, Aini, & Imamah, 2022; Yadav, Yadav, & Sapkota, 2017). Usually, a person's heart rate is 80 beats per minute, but due to the turmoil of angry emotions, the heart rate could go up to 180 beats per minute. Likewise, the average human blood pressure is 120 over 80 and rises to 220 over 130, increasing the likelihood of a heart attack or stroke for people who are constantly angry. Both of these can be fatal.

Anger emotions are usually negative because they are often followed by aggressive behavior toward others (Afdal, Fikri, Pane, & Andriani, 2020; Brezina, 2010). However, anger emotions are not always harmful because they function as self-defense energy when expressed appropriately. Moreover, one should have the self-awareness to improve social relations with others. Some people find holding anger to be very difficult to do. This needs to be trained to get used to holding anger emotions and not venting the negative.

Anger and hostility refer to feelings and attitudes of aggression that cause destructive behavior toward other people or objects (Spielberger, Reheiser, & Sydeman, 1995). As explained, emotions of anger that cannot be controlled may have a detrimental effect in interpersonal contexts. For example, the emergence of aggressive behavior is due to a person's inability to control angry emotions or tends to have the potential to cause interpersonal conflict. The emergence of angry emotions can be caused by a negative assessment of an event or mistaking a possibility that tends to exaggerate adverse events and use inflammatory words or swear words to express anger. Therefore, it is necessary for individuals, especially teenagers, to be able to have the ability to manage emotions or regulate furious emotions. This is a consideration because adolescence is when a person has emotional instability (Utami, Lasan, & Hambali, 2019).

The average adult experiences anger about once a day and can feel upset three times daily (Hendricks et al., 2013). Usually, anger is considered an inseparable part of the nature of aggression, cruelty, and violence, so it is judged by society as harmful and destructive action. When someone is angry, they can become cruel because they lose their minds. All the bad qualities in a person are difficult to control, and even shame sometimes disappears. Some people think that anger is the hallmark of a brave person. This perception is very wrong because an actual brave person is a person who can control himself and his passions when angry. Excessive anger emotions can worsen social conditions with other people.

Many things can trigger angry emotions, such as feeling depressed, restricted, prevented, frustrated, or treated differently because they are insulted, scolded, underestimated, or even unfulfilled desires are the cause of angry emotions. This is a spontaneous and unplanned reaction. Paul Ekman mentions factors that can cause angry emotions are when someone experiences interference from other people and the surrounding environment. Frustration can trigger someone's anger because of disappointment with people we consider essential in our lives. It is also triggered by resentment, hurt, hatred, and a desire for revenge. Therefore, anger is the most dangerous emotion because it tries to hurt the target of our anger (Ekman, 2013).

Aggression is a manifestation of anger. Angry and aggressive adolescents often experience a bias in perceiving social situations. This encourages them to behave aggressively when facing conflicts or unpleasant conditions (Hayati & Indra, 2018; Ahmadia, Besharata, Azizia, & Larijani, 2011; Ayub, Kimong, & Ahmad, 2020).

As a *kaffah* religion, Islam guides all human activities, including communication activities. Because the paradigm used in this paper is Islamic, the object of the study should be analyzed through the lens of Islam (Hefni, 2014; Hefni, 2017).

Many people regret having committed a disgraceful act due to being ignited by the fire of uncontrollable anger. In the Qur'an, we often encounter words of anger and the like in the stories of the people from the past. It is important to know to be a warning and teaching for humans. As in Surah Al-Baqarah verse 263, Allah provides therapy for angry emotions.

Managing anger is very important in the study of Islamic communication because Islamic communication guides people to the right path and is not based on mere lust in dealing with all problems in everyday life. Humans are creatures of God who are equipped with reason and lust. Lust tends to invite people to do evil, so when someone is angry, Satan

participates in the success of negative deviant behavior, which tends to be destructive, destructive, and leads to other negative actions. Therefore, the signs of Islamic communication need to be considered in straightening angry behavior.

At this time, a very complicated and prolonged problem is faced by the world community in general and especially in Indonesia due to the Covid-19 pandemic, which has caused various life problems that demand solutions. However, many behaviors of people who fall into frustration and anger can be said to be in a severe stage to be handled. Various events and examples of cases can be easily known from social media facilities, print media, and phenomena that occur in the community and the surrounding environment, even in their own families.

Many cases, especially those related to angry emotions, include stress, frustration, and suicide. There are several reasons why people experience this. In the case of education, one of the reasons is the mental problems of students during the Covid-19 pandemic using online learning.

According to the *Komisi Perlindungan Anak Indonesia* (KPAI), many students feel bored, lonely, angry, and depressed during the pandemic, to the point that some students commit suicide. According to a survey conducted by *Kementerian Pemberdayaan Perempuan and Perlindungan Anak* (KPPPA), more than 3,200 students from elementary to high school experienced depression when studying online.

It was recorded in July 2020 that about 13% of the symptoms that occurred in children were depression, emotions, and irritability. And from other data, it turns out that more female students experience this kind of thing. In the age range of 14-18 years, about 93% of students experience depression, and 7% are students at the age of 10-13 years. There was even a case of a Madrasah Tsanawiyah Al-Khairat Tarakat student committing suicide in October 2020 due to having to deal with many assignments from the school. Likewise, in Gowa, South Sulawesi, some students

committed suicide because of stress and anger because of many lessons from teachers that they could not handle. The same thing also happened in SMAN 5 Jambi, where many students were stressed and easily angry, so they took unwanted actions.

In education, among problems that cause students to become angry and stressed, one of them is because of too many demands given by teachers in online learning with no clear learning solutions and no understanding of children's learning capacity, especially with limited internet facilities for remote areas as learning may take internet data.

In society, especially among married couples, it is noted that most women or housewives experience severe stress due to thinking about the many problems that occur in their families, such as the work stress of their husbands due to the implementation of social distancing, termination of employment, or WFH (Work From Home). Tension in the family includes the large workload at home, such as accompanying children who study online, unemployed husbands, lack of income and decreased income and many other factors that cause anger in the family household, such as a husband and wife relationship that is less harmonious and the stress of dealing with the behavior of their children.

Another cause of public anger is no less important that needs to be considered in economic matters to provide for themselves and the people they depend on. There are several reasons that make people angry due to this economic factor, such as the existence of self-quarantine, which causes people to be stressed and angry, salary cuts, job losses, inability to pay bills, and soaring prices of daily necessities.

In 2009 there were 665 thousand unemployed people in Indonesia, which happened before the pandemic, where previously unemployment in Indonesia also reached a relatively high number in 1982 which is 695 thousand unemployed people. At this time, millions of Indonesians have lost their jobs due to Covid-19. According to research, people who

are financially impacted lost their jobs, and are depressed will be more vulnerable to mental health.

Other factors cause people in Indonesia and our environment to experience severe anger, including the ban on going home for two consecutive years. With the limitation of regional mobility, the space for human movement is limited and cannot be adapted.

This has caused public anger and disappointment in the government, which has not yet found the best solution to this problem. Solution management is not the only way to provide a way out of this problem. As well as emotional management through spirituality and literacy at the micro level, the community hopes to solve solutions at the macro level by establishing government policies. Due to this, the anger that is vented by the community is in the form of frustration, cursing, discomfort, rage, and loss of control. This will trigger serious problems that can be harmful.

The Covid-19 pandemic has left a deep wound for a family whose members have contracted Covid-19. The problem is that there is an error from the health team to analyze the disease suffered by the patient. There have been many statements from people who are not exposed to Covid-19 that said they must be willing to be declared positive for Covid-19. Moreover, treating bodies exposed to Covid-19 has its health protocol. This results in disappointment and anger towards certain parties.

On the other hand, anger is common in everyday life. Various factors can trigger anger. In addition, anger can result in other problems. In addition to aggressive behavior, anger can also cause someone to fight and kill. Anger can hurt a person or others.

As a departure from the explanation above, the researchers aimed to examine the issue of anger that occurs in society more deeply at this time as a phenomenon faced at this time, making the Qur'an a way of life that teaches humans how to deal with anger emotions, as exemplified by prophets and apostles who serve as role models for human life as a whole.

Many previous researchers have researched anger. For example, Alavinezhada, Mousavia, & Sohrabi (2014) investigated the effects of art therapy on anger and self-esteem in children with aggressive behavior; Elfina, Utami, & Latipun (2018), and Utami & Elfina (2018) investigated the effect of anger management on aggressive behavior; Alawiyah, Taufiq, and Hafina (2019) examined the impact of sociodrama on anger management. Hendricks et al. (2013) and Yadav et al. (2017) researched the effects of anger on the body and brain. Claudio & Antonio (2014) conducted studies on the relationship between anger and sexual behavior; Brezina (2010), Ahmadia et al. (2011), and Ayub et al. (2020) researched the relationship between anger and aggressive behavior; Nasir & Ghani (2014) studied the behavioral and emotional effects of anger expression and anger management among adolescents; Pashupati & Dev (2011) focused on anger and its management; Gundogdu (2018) analyzed about the influence of Choice Theory Anger Management Program (CTAMP) on the ability of prospective psychological counselors for anger management; Watson, Rapee, & Todorov (2015) examined on forgiveness that can reduce anger in the context of bullying; Sukhodolsky, Kassinoveb, & Gorman (2004) and Sukhodolsky, Solomon, & Perine (2000) researched cognitive-behavioral therapy to reduce anger; Ruiz-Robledillo & Moya-Albiol (2013) examined the role of anger and anxiety traits in increasing the hormone cortisol in people with Asperger's syndrome; and Sikumbang, Munardi, Zaein, & Kholil (2022) researched about representation of the anger of Prophet Musa in the Qur'an from the perspective of the psychology of human intrapersonal communication in Islam.

This research is different from previous studies in several aspects. First, previous studies discussed anger in relation to anger management, aggressive behavior, and sexual behavior. This research focuses on anger based on Islamic communication psychology. Second, some previous studies used experimental and quantitative methods. Previously conducted

research similar to this was conducted by Sikumbang et al. (2022), who examined Prophet Musa's anger from the perspective of Islamic communication psychology. However, this research only focuses on the anger of Prophet Musa, while this research discusses the anger of other Prophets from an Islamic perspective.

Additionally, this research will use qualitative methods and a literature review to analyze the data. The anger of the prophets in the Qur'an. Meanwhile, this research used the literature review method.

METHODS

This study used qualitative research in the postpositivism paradigm. This paradigm refers to the search for the meaning behind the data and the flow of the language paradigm to find the meaning of words, the meaning of sentences, and the meanings contained in a text, including interpretive texts. In this study, the author focuses on anger words and translations into Indonesian in the Qur'an and is a collaboration of Qur'an research and communication with the *tablili* interpretation approach, as well as supporting sources obtained from the library research method approach. The *tablili* interpretation method is a method used to interpret the verses of the Qur'an sequentially and explain the meaning of each verse in detail (Ainun, Aisyiyah, & Yunus, 2023). One characteristic of the *tablili* interpretation method is discussing everything related to the verse being discussed (Rosalinda, 2020). The verses discussed in this study are the verses of the Qur'an which discuss anger.

The primary source is the *Qur'anul Karim* with a translation into Indonesian, an interpretation using the *tahlili* method, and supporting books that refer to Islamic and general communication. Data collection techniques are conducted by choosing a specified topic, namely anger in the Qur'an, then collecting all the verses related to this topic and linking various verses to each other, which are also explanatory with the hadith of

the Prophet so that conclusions can be drawn scientifically. Communication is relevant to the study.

The data analysis technique in this study is to collect all the verses of the Qur'an related to anger, then analyze them with a *tablili* interpretation approach and connect it to Islamic communication, which includes Islamic communication principles and anger therapy from a psychological review of Islamic communication.

RESULTS AND DISCUSSION

In Islamic communication psychology, humans are always in the framework of the relationship between humans, nature, and God. This is based on the concept of the Qur'an: a human who is saved is a human who has a relationship with other humans, nature, and Allah. Therefore, according to Islamic psychology, these dimensions cannot be separated. They are intertwined dimensions in studying, assessing, evaluating, and determining human concepts (Arbi, 2019).

Communication With God

The human relationship with God is called transcendental communication (Mulyana, 2017). This communication area deserves to be studied further so that it can be realized naturally in a comprehensive description (Djafar, 2015).

Communication that is formed between humans and their creators is natural and a tangible manifestation of the spirit of life that God created in human form. Allah breathed the spirit into a mother's womb and allowed the spirit to take the form of a perfect human born into the world, so humans will need their God to communicate even more in challenging times (Hefni, 2017).

Human communication, spiritual communication, and environmental communication are not separated. Spiritual communication, such as

God's love, is integrated into daily life. Reviewing Islamic communication requires a process (Arbi, 2019).

According to Rahmiana (2019), the power of communicating within oneself through the power of reason, the heart, the spirit, and the *nafs* is embraced by the power of *fitrah*. This power is instrumental in fostering self, family, and community. Allah SWT has promised the human ability to choose the right path in the letter Asy-Shams (91) verses 7 and 8.

Human communication with God is worship, and the term transcendental communication has not long been known in communication science. Therefore, it is not surprising that there are many kinds of understanding of this (Thadi, 2017).

Communication With Fellow Humans

Human relations can be divided into three types: interpersonal, group, and mass communication. They are explicitly discussed in general communication science, while in Islamic paradigm, it is called *hablum minannās, ta'āruf*, and society (Hefni, 2017).

Interpersonal communication is carried out face to face so that the communicant can directly assess the effects that occur in touch now through verbal and nonverbal modes. This is the specialty of dyadic communication, which consists of two or more people, such as husband and wife, friends, teachers and students, and so on. The signs of this dyadic communication are the closeness of the distance between communicators who convey messages spontaneously and thoroughly, either verbally or nonverbally (Mulyana, 2017).

This communication has a significant portion to be discussed in human life because many problems can be solved with this communication approach. For example, kind, gentle, and polite words can attract the sympathy of friends or opponents of communication. Likewise, when the emotion peaks in a state of anger, when faced with the opposite attitude

will be extinguished. Then, hatred and revenge disappear, replaced with longing, love, and affection, when someone can lure the other person into speaking with sweet and touching words by emitting sincerity and patience (Badri, 2017).

Group communication is also part of communication between humans, which takes place between several people in a small group, such as in meetings, meetings, conferences, and so on, to share information and solve problems face-to-face (Ngalimun, 2017).

Communication With Oneself

Communication with oneself, or intrapersonal communication, is the beginning of creating interpersonal communication and other types of communication. Although in the communication discipline, it is not discussed in depth. This could be when we perceive the meaning of messages conveyed by others. Sometimes, we do not succeed because we do not understand communicating with ourselves effectively (Mulyana, 2017).

Anger In Islamic Communication Psychology

This study raises the verses in the Qur'an related to irritation in human intrapersonal communication. The verses of anger can be traced in 10 surah in the Qur'an, as shown in the table below.

Table 1.

Verses Of Anger In The Al-Qur'an In Intrapersonal Communication

No	Information	Al-Qur'an
1	Prophet Musa's (Moses) anger	Q.S. Al A'raf verse 150 Q.S. Thaha verse 86 Q.S. Al A'raf verse 154
2	Prophet Yunus' (Jonas) Anger	Q.S. Al Anbiya verse 87 Q.S. Al Qalam verse 48

No	Information	Al-Qur'an
3	The Anger of the <i>Jahiliyyah</i>	Q.S. Az Zukhruf verse 17
4	The Anger of the Hypocrite	Q.S. Ali Imran verse 119 Q.S. At Taubah verse 58
5	Prophet Jacob's (Yakub) Anger	Q.S. Yusuf verse 84
6	Holding on to Anger	Q.S. Ali Imran verse 134

Source: Results of research analysis

Symbolic interaction theory is also applied to this study. Symbolic interaction theory states that our understanding of ourselves and the world is shaped by our interactions with the people around us. Self-awareness is our understanding of who we are. Self-concept is the first step to understanding our self-esteem (Turistiati, 2019).

Prophet Musa a.s. is characterized as someone who has a positive self-concept. He has self-respect and a vital principle of life and can endure it, even though he has to deal with unjust, robust, and influential people. He has a high sense of confidence and the ability to face and solve various problems. Prophet Musa a.s. He can express his anger to love for his people, from disappointment and sadness to love for his people (Sikumbang et al., 2022).

Cognitive dissonance theory also supports the anger process of Prophet Musa a.s. because this theory explains changes in a person's attitudes and behavior to overcome psychological discomfort caused by inconsistency between beliefs, thoughts, attitudes, and behaviors of his people (Sikumbang et al., 2022).

Prophet Musa a.s thought that his people had thrown the teachings of the Torah back and worshiped the statue of Samiri as a rival idol of Allah, so he got angry. As a self-image, he was a prophet and apostle who was sent to his people as a warning so that they return to the right path (Sikumbang et al., 2022).

Intrapersonal communication in Prophet Yūnus a.s. was causing the effect of contact with his Lord because he felt disappointed and almost desperate when Prophet Yūnus preached to his people. He decided to leave them to make decisions through a process of observation that gives intellectual and emotional meaning to the environment. He decided to go to his people in a state of anger.

Likewise, in the behavior of ignorant people in Surah An-Nahl/ 16:58, the word *kaḥīm* comes from the word *kaḥama*, which means to restrain. It means he is holding back anger over the information or news he gets (Shihab, 2017). When one of them is given the news of the birth of a baby girl, his face is black (red) because he feels unfortunate for the misery they have received, and he is furious. In silence because of the profound sadness he felt. He hid from the crowd because he hated being seen by people because of the bad news conveyed to him (Katsir, 2017).

Allah also describes the behavior of hypocrites in Surah Ali ‘Imrān verse 119. This verse tells that hypocrites are stingy of property. The hypocrites reproached the Messenger of Allah when he distributed alms from the spoils of war. If the hypocrites are given some of it, they are willing and satisfied; if it is not provided, they continue to be angry with the Prophet Muhammad. As for the word of Allah SWT. In Surah Yusuf verse 84, the phrase *kaḥim* means to bind very firmly and tightly. Feelings of sadness enter the human heart, then encourage the owner of the heart to do something unnatural, but if the heart’s owner tightly binds the door of his heart, the impulse from within will not come out, and there will be no unnatural things. As a Muslim, you must withstand this turmoil by remembering Allah SWT and the rewards of patience (Shihab, 2017).

Prophet Jacob, a.s turned away from his children and did not look at them because he hated what was heard from them, and his eyes turned white with sadness. Prophet Jacob could not see, and his eyes were weak because of weeping for his great son. He is a person who holds his anger

against his children, his heart is full of anger, but he hides it in his heart (Shabuni, 2020).

Anger As A Part Of Basic Human Emotions

Emotion is a very complex concept, so no universally accepted definition exists. The study of emotions is carried out by psychology and sociology, neurology, ethics, and philosophy, which can add diversity to the definition of emotion (Sarwono, 2018). The definition that can be used as a guide in understanding emotions, namely emotion is a complex judgment response (positive or negative) from a person's nervous system to stimuli from outside or from within a person.

Humans are social beings who live and carry out all their activities as individuals in social groups, communities, organizations, and society. In everyday life, every human being interacts with each other. Therefore, humans cannot avoid an action called communication. Communication is an interpersonal interaction that uses a linguistic symbol system, such as a verbal system (words), verbal and nonverbal. Can the system be socialized directly/face to face or through other media (written, oral, and visual)? Whether or not we realize it, communication is a part of human life (Sinaulan, 2016).

Some positive emotional states involve changes in the individual's understanding of, or knowledge of, the world. These emotions can be considered positive epistemological emotions. They can, for example, involve searching for new information (i.e., interest) or realizing that an expected adverse event will not occur (i.e., favor). Of course, the new information itself is not necessarily positive, but a change in knowledge results in a positive emotional state. Epistemological positive emotions include interest, relief, amusement, and admiration (Sauter, 2017).

The presence of emotions has a strong influence on the quality of human life experience. For example, the anger sent by Prophet Musa a.s

is an intense human feeling addressed to his people and Prophet Harun a.s. This should be a person's attitude or reaction to an event. Moreover, gestures usually indicate a reaction's emergence. Expressing anger in a person can use practical problem-solving strategies to resolve disputes. In addition, anger emotions can increase energy or intensity in achieving goals, and this expression helps convey something we feel when anger hits.

The essence of the application of patience is silence. Because in silence, it is motion. Even the movement in silence is faster and more numerous than we do. It means that true silence is the managed one. In silence, relaxation techniques can be practiced, namely, the position of the body sitting upright, eyes closed, hands on both thighs, and sitting cross-legged. Silence can also be in a lying condition or also in a standing condition. The point is that when we feel comfortable, then close our eyes and pay attention to our thoughts to clear them (Sarwono, 2014).

Well-managed silence will indeed find something extraordinary. Patience in silence is a movement that is difficult to read and describe, but we can admit and believe in it. For example, the silence of the Prophet Yunus alaihissalam while in the belly of a fish acknowledged his injustice to Allah, so the famous prayer he recited was "*La ilaha illa anta subhanaka inni kuntu minadhb dhalimin*".

Many mistakes and mistakes that we make can be realized with silence to introspect ourselves. However, on the contrary, if only anger is released from our mouths and body movements, it will only give birth to regret after venting it. When anger emotions are high, one needs to be quiet and listen. It is very dangerous to speak in anger. In such a condition, the mood condition must be chaotic and emotionally unstable. Even the brain cannot think calmly, and it is difficult to put it forward logically so that what comes out is only swearing. Silence is one of the most essential elements in life. As the saying goes, "Speaking is silver, silence is gold." Silence must be done when we feel angry. Not a few events prove that

silence can reduce anger when you do not want to give in to the other person. When the anger has subsided, then start talking. Therefore, the tone of speech will sound better and seem wiser. They will make others salute you and will learn from you. They choose to be silent when angry, which is a positive force that tremendously benefits him and his life. With silence, we can enjoy effective communication, good learning, personal growth, peace, harmonious relationships, and enriching feelings about life (Aditya, 2015).

Sadness is an emotional pain associated with or characterized by feelings of weakness, loss, hopelessness, and helplessness. An overflow of sad feelings can arise when individuals are faced with disappointing, disturbing, unfortunate situations or arise as a result of suffering due to injury. Crying is one of the most common emotional expressions of sadness, but the expression of sadness is not only crying. It can be isolating oneself from others, not wanting to be friends or harboring feelings that can cause health problems. Even for some people feeling sad can make those who were initially active in communicating with anyone turn into a person who tends to withdraw from others. What is worse is the emergence of depression. A person's facial expression usually looks gloomy, and at the climax, he will cry because he cannot hold back his sadness. However, if appropriately managed, sadness helps build one's character. Acknowledging sadness prevents a person from feeling more emotionally severe states, a common expression in society. However, if this sadness piles up and is not expressed, the owner will be depressed. For example, sadness is in the learning process, which can cause positive feelings. When a child is separated from his parents during the study period, the separation will make him independent and learn to deal with his sadness. In addition, sadness is a means to change a person's temperament, nature, and personality for the better by reflecting on all the episodes of his life that have passed to be contemplated for a better future (Obee & Hasan, 2017).

Sad emotions cause people to feel depressed and moody and can also be fatal to health. Therefore, when feelings of sadness come from anger, we must be able to control them well. According to Masaru Emoto, sad emotions harmonize with blood in his book *The Secret Life of Water*, which reveals the secret of why water can heal. That is why when people feel sad, humans will have a tendency and have a high chance of developing leukemia and bleeding strokes. Furthermore, feelings of sadness that occur continuously can damage the nervous system. It can cause pain, sensitivity, and stiffness of the lower neck and shoulder muscles. In addition, sad emotions affect the performance of the human body's lungs, heart, liver, and other vital organs (Aditya, 2015).

Emotions experienced by a person are very personal (subjective). When someone experiences certain emotions, he wants to take action because of it, but not necessarily the same thing happens to others with the same condition. To mature emotions and personality, Allah SWT teaches humans from an early age to get used to thinking and using knowledge to manage their emotions understand their surroundings, practice patience and understand everything more regularly (Adhim, 2017).

According to al-Jauzy, humans perform an action based on their point of view, argumentation, and character and then according to their motives and beliefs. In addition, each individual makes effort based on their experiences, making individual communication continuously related to emotional signals (Basit, 2019). Anger or wrath (*al-ghadhab*) is the opposite of like (*ar-ridhā*). Anger is a feeling that rages in the human heart. There is commendable anger and reprehensible anger. Blasphemy anger is anger that is not true. At the same time, commendable anger is our religion and truth (Dawud, 2018).

Anger means the turmoil of blood in the heart because it wants revenge. Anger that is done not because of God is an act of Satan. Therefore, angry people should take refuge in God from Satan's temptations because

that protection is the cause of the loss of anger (Dawud, 2018). Rasulullah SAW has taught me how to communicate well to Allah, oneself, and the environment. The point is that humans are privileged compared to other creatures. In addition to the ability to think (super-rational), humans also have communication skills that are more beautiful and more sophisticated (super sophisticated system of communication), so that in communicating, they can overcome distance and time (Cangara, 2019).

Prophet Muhammad saw always spoke according to the existing conditions and gave figurative words that matched the intent he wanted to convey. A good dialogue with each group of people according to their abilities makes it easier to receive the message conveyed to change their behavior. In conveying messages through advice, warnings, lessons, and learning to humans, the thing that must be considered is how to touch the sides of humanity in humans themselves. The soul, mind, and conscience related to humanity cannot be touched without knowing which sides should be stimulated, which will eventually cause changes in human beings.

It has been widely studied and researched in communication science regarding how humans interact, one of which makes the Qur'an a source of inspiration in this communication. Human-to-human communication, communication to oneself, communication to Allah SWT, and communication to the environment.

In the Qur'an, there are many stories about the previous people whom Allah gave teaching and warning, advice and gave lessons on human behavior, which often ended up in the wrath of Allah and as a warning to those who disobeyed the path of truth. Moreover, all of that has been enshrined by Allah in the Qur'an. Therefore, the core of the *da'wah* of Prophet Musa *alaihisalam* and Prophet Yunus *alaihisalam* is *maw'izhah*, namely advice, warning, teaching, and lessons. They are essential to preaching, as stated in Surah An-Nahl/16:125.

The need for advice, warning, giving lessons, and good teaching in the concept of *maw'izhab* is needed by humans who live on this earth, which is the human soul's need to navigate a life full of various kinds of problems that occur. Because humans are social creatures interacting with each other, both towards God and each other, mistakes, mistakes, and damage occur very often.

Allah SWT teaches us to be patient in the story of the Prophet Yunus *alaihisalam*. In the verse above, it is recommended that someone be able to hold his anger and not take it out on others even though he can. Patience is at the heart of this study. Patience is being able to accept bad things with a balanced mind. Patience is being able to swallow all forms of disappointment. Patience is being calm and balanced when facing rejection, insults, and even blasphemy. Patience can also restrain ourselves so that our words and actions are not only moved by momentary emotional desires.

As a superior practice, keeping anger is difficult because a wise person can restrain his anger. However, as the benefit is obtained and avoid mafsadat for angry people, a friend asked for the Prophet's will. He said, "*La Tagdhab*" (do not be angry). He gave a choice which turns out to be anger that invites all evil.

When one vents anger, then hatred and revenge pollute the heart. All sins can start from here. Ibn Qayyim Al-Jauziyah said that among the roots of sin is indulging in anger and the worst fruit of this root is the great sin of killing the soul for no reason justified by the Shari'ah. There have been many ways that were taught by the Prophet Muhammad about ending anger, such as reading istiazah, ablution, trying to be quiet, remembering the harmful effects of venting anger, and remembering the virtues of holding back anger.

Today with various means of communication, the development of social media is getting wider, enabling people to interact with each other from various backgrounds. With this condition, there is the inevitable chance of misunderstanding, differences, gossip, and criticizing each other. As a result, anger triggers are more frequent; unfortunately, it also happens among fellow Muslims.

As Muslims, we must have a more forgiving nature than ordinary people. To be successful, we must be forgiving so that when we negotiate with other people, we do not find a deadlock. Just imagine that when we negotiate or communicate with our interlocutor, we are easily offended by the words or behaviour of our negotiator, so in the end, what happens is only a protracted debate. All available research shows that anger is a state of mind that is very detrimental to human health. On the other hand, although it is hard, forgiveness feels happy and is a commendable character so that we can enjoy a healthy life both physically and mentally. However, the real purpose of forgiving is to hope for the pleasure of Allah (Rafanany, 2013).

Prophet Yunus a.s while sailing in the middle of the ocean was swallowed by a large fish, carried to the bottom of the pitch-dark ocean. Moreover, he also heard the prayer beads offered by the ocean and their contents to the Lord, the Highest, the All-Powerful, who accepted the destiny decreed by Him. At that time, the Prophet Yūnus a.s cried out in the dark, as stated in the Qur'an surah Al-Anbiya 'verse 87.

The story of the Prophet Yakub *alaihisalam* teaches us always to be patient, not to despair from the grace of Allah, and to take lessons from what has happened. Humans are full of colors, patterns, and traits. Nothing is perfect because Allah is the Most Perfect and Most Accepting of the repentance of His servants. In the story of ignorant people, there is a lesson. The people in the story were not grateful for the birth of a daughter, even though men and women are equal in the sight of Allah, and

the noblest person is the pious one. In Ali ‘Imrān verse 119 and sura At-Taubah verse 58, hypocrites are angry because of envy towards believers, even though the Messenger of Allah is always fair and honest and sound. This shows that the principle of Islamic communication is that fair dealing is the nature of believers, as in Surah Al-An‘ām verse 152: “... If you say, speak fairly...”

The Prophet Muhammad succeeded in changing the face of the world because he was trusted, intelligent, always conveyed trust, and behaved honestly. The noble character or behavior turned out to be very successful. James M Kouzes and Barry Z Postner researched successful managers in 1987 and 1993. The results showed that managers were successful because they had good character, honest behavior, never lied in word and deed, could contribute creative ideas, and inspired others. They are successful because of being fair, very supportive of each other, always willing to coordinate, collaborating with others, having an attitude of sharing, feeling the suffering of others, caring for others, being loyal, and always independent. That is what makes them always appear different from other work teams.

As a result of this positive energy and fruitful success, to raise their rank to become international CEOs. The Carnegie Institute of Technology analyzed the success of ten thousand people, and it turns out that in its conclusion, about 15% of success in life can be achieved due to efforts to practice technical thinking skills and skills in the world of work. Then the amazing thing turned out that 85% of success was completed due to personality factors.

In 1999 June, in Fortune magazine, Chaharan, and Geoffrey Colvin, article writers, inked in their writings that the secret to CEO success lies in their traits, namely integrity, wisdom, firmness, toughness, and the ability to communicate well. Moreover, attitudes and behaviors can foster a sense of trust. In the philosopher Aristotle’s opinion, the communicator’s

credibility, namely the communicator, then there are at least three essential points that must be considered so that the messages conveyed bear fruit and can influence the communicant audience. The attitudes that a communicator must possess are ethos, pathos, and logos. The strong ability of a speaker in speech and the power in his character are aspects of ethos so that the effect is that the messages he conveys to others can be trusted and accounted for the truth. When a communicator wants to have the power and identity to attract the sympathy of the communicant, then the power that a speaker or communicator must have is being able to arouse the emotions of his listeners. Moreover, the attitude that a communicator must have is the power to convey reasons that can be accepted by reason through his arguments (Agustian, 2006).

Healthy Personality According To Islam

In Arabic, personality is called *syakhsbiyah*, and this term is one of many ways used to show the meaning of personality. Some call it *nafsiyah*. The psychological process about personality emphasizes psychological elements. However, unfortunately, attention to the spiritual dimension causes humans not to be able to understand their personality perfectly because we only pay attention to humans from the biological, social, and cultural dimensions. At the same time, we ignore the spiritual dimension (Basit, 2019).

Humans consist of bodies and spirits that form the substance of *nafsani* consisting of *al-qalb*, which is related to emotions, reason, and lust so that these potentials can shape human personality. In Islam, a healthy personality will be formed when two basic human needs are fulfilled: the body's and spirit's requirements. Humans can control emotional ethics with the spiritual values that God has outlined. Then all of them will be of good value even though they experience unpleasant emotions or feelings such as anger.

In overcoming the power of anger, there are three degrees. The first one is the person who is not commendable because he gets rid of reason and religion because he cannot think, consider and decide properly when angry. The second is a person who is not angry because they fail to train themselves to defend something that must be defended. Lastly, the third person is the middle person, who can control his lust when something unpleasant comes to him.

Being a healthy person in communication means they can control angry emotions because they think about the consequences after the anger is vented inappropriately. The concept of anger in the Qur'an will give its fruit to those who live it. The influence of this blessed interaction will be refracted into the human psyche.

God gives humans capital in the form of a heart. As a smiling person, the heart is a place to feel peace, happiness, serenity, and tranquillity. In addition, the liver collects energy and releases positive energy until it reaches the lips. The circulation of energy from the objects of the senses and the brain that moves continuously makes the heart always accommodate the positive side. They are where human happiness lies when the heart feels the energy of a smile constantly flowing from time to time (Pranowo & Hartono, 2009).

Research conducted by American scientists explained that those who like to forgive are mentally and physically healthier. The people studied stated their suffering was reduced after forgiving the person who hurt them. The study explains that people who learn to forgive are good mentally but physically. For example, according to research, mental and physical symptoms such as back pain due to stress, insomnia, and abdominal pain are significantly reduced. The article entitled *Forgiveness*, published in the September-October 1996 edition of *Healing Current Magazine*, explains that anger towards someone or an event causes negative emotions in a person and damages their emotional balance and physical health (Aditya, 2015).

Apologizing is one of the everyday expressions whose meaning and role are seen as unimportant because apologies are thought to symbolize weakness but, in reality, require enormous strength. There are four things in sincerely apologizing or forgiving others sincerely, namely acknowledging, regretting, clarifying, and compensating, all of which aim to restore interpersonal relationships.

CONCLUSION AND SUGGESTION

Conclusion

Anger, in the perspective of Islamic communication psychology, is an emotion that can be handled wisely and does not always have a negative effect. For different reasons, in eleven verses, communicators carry out anger in the Qur'an on the theme of self-communication. Islamic communication must build upon the principles taught in the Qur'an and Hadith when communicating to Allah, others, or oneself. These principles always include being cheerful (beautiful face) when meeting other people, speaking gently, mentioning good things about the communicant, saying good or silent, doing justice, and communicating with humans according to their minds.

Islamic communication is the most effective solution for dealing with angry emotions. People in anger experience three levels: They cannot control themselves and fall into detrimental actions to themselves and others. They can hold their anger. Forgive others and do good to those who have done evil to him.

Allah's examples in the Qur'an are positive values, such as the prophets' and apostles' anger. However, unfortunately, some are negative, namely ignorant people and hypocrites who do not believe in Allah and His messenger. So, Islam has provided an excellent solution to dealing with angry emotions in humans.

Suggestion

This research results from a literature study using the *tablili* interpretation method. Thus, the results of this study are focused on the theme of anger and generate levels of anger based on the perspective of Islamic communication psychology. Thus, the results of this study have not been able to examine the relationship between each type of anger and other variables, such as sexual behavior and aggressive behavior. Therefore, future researchers are expected to be able to examine the results of this study by linking them to other variables using the quantitative method and assessing the effectiveness of the types of anger from this study on variables using the experimental procedure.

REFERENCES

- Adhim, M. F. (2017). *Positive Parenting*. Yogyakarta: Pro-U Media.
- Aditya, C. (2015). *Berbagai Terapi Jitu Atasi Emosi Sehari-Hari*. Yogyakarta: FlashBooks.
- Afdal, A., Fikri, M., Pane, N., & Andriani, W. (2020). Exploration Of Aggressive Behavior Among Adolescent In Indonesia. *Konselor*, 9(4), 165–173. <https://doi.org/10.24036/0202094111914-0-00>
- Agustian, A. G. (2006). *Rabasia Sukses Membangkitkan ESQ Power : Sebuah Inner Journey Melalui Al-Ihsan*. Jakarta: Penerbit Arga.
- Ahmadia, S. S., Besharata, M. A., Azizia, K., & Larijani, R. (2011). The Relationship Between Dimensions Of Anger And Aggression In Contact And Noncontact Sports. *Procedia - Social And Behavioral Sciences*, 30(2011), 247 – 251. <https://doi.org/10.1016/j.sbspro.2011.10.049>
- Ainun, I. N., Aisyiyah, L., & Yunus, B. M. (2023). Metode Tafsir Tahlili Dalam Menafsirkan Al-Qur'an: Analisis Pada Tafsir Al-Munir. *Jurnal Iman Dan Spiritualitas*, 3(1), 33–42. <https://doi.org/10.15575/jis.v3i1.21788>

- Alavinezhada, R., Mousavia, M. O., & Sohrabi, N. (2014). Effects Of Art Therapy On Anger And Self-esteem In Aggressive Children. *Procedia - Social And Behavioral Sciences*, 113, 111–117. <https://doi.org/10.1016/j.sbspro.2014.01.016>
- Alawiyah, I. T. A., Taufiq, A., & Hafina, A. (2019). The Effectiveness Of Sociodrama To Improve Students' Anger Management Skills. *Islamic Guidance And Counseling Journal*, 2(2), 56–65. <https://doi.org/10.25217/igcj.v2i2.397>
- Arbi, A. (2019). *Komunikasi Intrapribadi: Integrasi Komunikasi Spiritual, Komunikasi Islam, Dan Komunikasi Lingkungan*. Jakarta: PrenadaMedia.
- Ayub, N., Kimong, P. J., & Ahmad, P. H. M. (2020). The Relationship Between Anger And Aggression Among Drug-Dependent Males. *International Journal Of Social Science And Humanity*, 10(2), 51–56. <https://doi.org/10.18178/ijssh.2020.v10.1013>
- Badri, M. A. (2017). *Cerdas Berkomunikasi Ala Nabi Muhammad*. Jakarta: Pustaka Imam Asy-Syafii.
- Basit, A. (2019). *Konseling Islam*. Jakarta: Kencana Prenadamedia.
- Brewer, M. B., & Hewstone, M. (2004). *Emotion And Motivation* (M. B. Brewer & M. Hewstone, eds.). Hoboken, New Jersey, United States: Blackwell Publishing.
- Brezina, T. (2010). Anger, Attitudes, And Aggressive Behavior: Exploring The Affective And Cognitive Foundations Of Angry Aggression. *Journal Of Contemporary Criminal Justice*, 26(2), 186 –203. <https://doi.org/10.1177/1043986209359849>
- Cangara, H. (2019). *Pengantar Ilmu Komunikasi*. Depok: RajaGrafindo Persada.
- Claudio, C., & Antonio, B. (2014). The Relationship Between Anger And Sexual Behavior: A Review Of Theories And Research. *Mediterranean Journal Of Clinical Psychology*, 2(1), 1–29. <https://doi.org/10.6092/2282-1619/2014.2.977>
- Dawud, A. I. A. (2018). *Bekal Seorang Dai*. Solo: Insan Kamil.
- Djafar, W. S. (2015). Komunikasi Transendental Manusia-Tuhan. *Farabi (e-Journal)*, 12(1), 150–163.
- Ekman, P. (2003). Emotions Inside Out: 130 Years After Darwin's The Expression Of The Emotions In Man And Animals. *Annals*

Of The New York Academy Of Sciences, 1000, 1–6. <https://doi.org/10.1196/annals.1280.002>

- Ekman, P. (2007). *Emotion Revealed: Recognizing Faces And Feelings To Improve Communication And Emotional Life* (2nd Ed). New York, New York, United States: Henry Holt And Co.
- Ekman, P. (2013). *Membaca Emosi Orang*. Yogyakarta: Think.
- Elfina, M. L., Utami, R. R., & Latipun. (2018). The Effect Of Anger Management On Aggression With Social Skills As A Moderating Variable. *The International Journal Of Indian Psychology, 6*(4), 39–47. <https://doi.org/10.25215/0604.104>
- Goleman, D. (2005). *Emotional Intelligence: Why It Can Matter More Than IQ*. New York, New York, United States: Random House Publishing Group.
- Gundogdu, R. (2018). The Influence Of Choice Theory Anger Management Program (CTAMP) On The Ability Of Prospective Psychological Counselors For Anger Management. *International Education Studies, 11*(4), 43–53. <https://doi.org/10.5539/ies.v11n4p43>
- Hayati, R., & Indra, S. (2018). Hubungan Marah Dengan Perilaku Agresif Pada Remaja. *Jurnal Edukasi: Jurnal Bimbingan Konseling, 4*(1), 67–74. <https://doi.org/10.22373/je.v4i1.3523>
- Hefni, H. (2014). Perkembangan Ilmu Komunikasi Islam. *Jurnal Komunikasi Islam, 4*(2), 326–343. <https://doi.org/10.15642/jki.2014.4.2.%25p>
- Hefni, H. (2017). *Komunikasi Islam*. Jakarta: PrenadaMedia.
- Heilman, E. E. (2022). Anger Is All the Rage: A Theoretical Analysis of Anger Within Emotional Ecology to Foster Growth and Political Change. *Teachers College Record: The Voice Of Scholarship In Education, 124*(4), 205–234. <https://doi.org/10.1177/01614681221093285>
- Hendricks, L., Bore, S., Aslinia, D., & Morriss, G. (2013). The Effects Of Anger On The Brain And Body. *National Forum Journal Of Counseling And Addiction, 2*(1), 2–5.
- Katsir, I. (2017). *Al Qur'an Dan Tafsir Ibnu Katsir* (M. A. Ghafar, trans.). Bogor: Pustaka Imam Asy-Syafi'i.
- Mulyana, D. (2017). *Ilmu Komunikasi: Suatu Pengantar*. Bandung: Remaja Rosdakarya.

- Nasir, R., & Ghani, N. A. (2014). Behavioral And Emotional Effects Of Anger Expression And Anger Management Among Adolescents. *Procedia - Social And Behavioral Sciences*, 140, 565 – 569. <https://doi.org/10.1016/j.sbspro.2014.04.471>
- Ngalimun. (2017). *Ilmu Komunikasi: Sebuah Pengantar Praktis*. Yogyakarta: Pustaka Baru Press.
- Obee, & Hasan, F. (2017). *Seven Secrets: Membaca Pikiran Orang Seketika*. Jakarta: Bintang Wahyu.
- Pashupati, M., & Dev, S. V. (2011). Anger And Its Management. *Journal Of Nobel Medical College*, 1(3), 9–14. <https://doi.org/10.1080/09585189008408480>
- Pranowo, & Hartono, P. (2009). *Spiritual Quantum Smile: Rabasia Sukses Dunia Akhirat Dengan Senyum Dahsyat Memikat*. Yogyakarta: Pro-U Media.
- Rafanany, B. (2013). *Tips & Trik Dahsyat Negosiasi 15 Menit Taklukkan Lawan Bicara*. Yogyakarta: Pinang Merah.
- Rahmiana, R. (2019). Komunikasi Intrapersonal Dalam Komunikasi Islam. *Jurnal Peurawi: Media Kajian Komunikasi Islam*, 2(1), 77–90. <http://dx.doi.org/10.22373/jp.v2i1.5072>
- Rosalinda, R. (2020). Tafsir Tahlili: Sebuah Metode Penafsiran Al-Qur'an. *Hikmah: Journal Of Islamic Studies*, 15(2), 181–216. <https://doi.org/10.47466/hikmah.v15i2.134>
- Rozi, F., Baharun, H., Tohet, M., Aini, Q., & Imamah, N. N. (2022). Anger Management In Improving Teacher Performance In School. *AL-TANZIM: Jurnal Manajemen Pendidikan Islam*, 6(1), 243–253. <https://doi.org/10.33650/al-tanzim.v6i1.3299>
- Ruiz-Robledillo, N., & Moya-Albiol, L. (2013). Self-Reported Health And Cortisol Awakening Response In Parents Of People With Asperger Syndrome: The Role Of Trait Anger And Anxiety, Coping And Burden. *Psychology And Health*, 28(11), 1246–1264. <https://doi.org/10.1080/08870446.2013.800517>
- Sarwono, A. (2014). *The Miracle Of Patient: Sabar Dimasa Sulit, Melatih Diri Mengendalikan Emosi*. Jakarta: Uhamka Press.
- Sarwono, S. W. (2018). *Pengantar Psikologi Umum*. Depok: RajaGrafindo Persada.

- Sauter, D. A. (2017). The Nonverbal Communication Of Positive Emotions: An Emotion Family Approach. *Emotion Review*, 9(3), 222–234. <https://doi.org/10.1177/1754073916667236>
- Shabuni, M. A. A. (2020). *Shafwatut Tafasir: Tafsir-Tafsir Pilihan*. Jakarta: Pustaka Al Kautsar.
- Shihab, M. Q. (2017). *Tafsir Al-Mishbab: Pesan, Kesan, Dan Keserasian Al Qur'an*. Jakarta: Lentera Hati.
- Sikumbang, A. T., Munardi, B., Zaein, A., & Kholil, S. (2022). Representation Of The Anger Of The Prophet Musa In The Qur'an From The Perspective Of The Psychology Of Human Intrapersonal Communication In Islam. *Psikis: Jurnal Psikologi Islami*, 8(2), 121–132. <https://doi.org/10.19109/psikis.v8i2.13758>
- Sinaulan, R. L. (2016). Komunikasi Terapeutik Dalam Perspektif Islam. *Jurnal Komunikasi Islam*, 6(1), 129–157. <https://doi.org/10.15642/jki.2016.6.1.129-157>
- Spielberger, C. D., Reheiser, E. C., & Sydeman, S. J. (1995). Measuring The Experience, Expression, And Control Of Anger. *Issues In Comprehensive Pediatric Nursing*, 18(3), 207–232. <https://doi.org/10.3109/01460869509087271>
- Sukhodolsky, D. G., Kassinoveb, H., & Gorman, B. S. (2004). Cognitive-Behavioral Therapy For Anger In Children And Adolescents: A Meta-Analysis. *Aggression And Violent Behavior*, 9(3), 247–269. <https://doi.org/10.1016/j.avb.2003.08.005>
- Sukhodolsky, D. G., Solomon, R. M., & Perine, J. (2000). Cognitive-Behavioral, Anger-Control Intervention For Elementary School Children: A Treatment-Outcome Study. *Journal Of Child And Adolescent Group Therapy*, 10(3), 159–170. <https://doi.org/10.1023/A:1009488701736>
- Thadi, R. (2017). Komunikasi Transendental: Shalat Sebagai Bentuk Komunikasi Transendent. *Jurnal Ilmiah Syi'ar*, 17(2), 43–52. <https://doi.org/10.29300/syr.v17i2.894>
- Turistiati, A. T. (2019). *Kompetensi Komunikasi Antarbudaya*. Jakarta: Mitra Wacana Media.
- Utami, F. P., Lasan, B. B., & Hambali, I. M. (2019). Tingkat Kemampuan Kelola Emosi Marah Siswa SMA. *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan*, 4(2), 262–266. <https://doi.org/10.17977/jptpp>

v4i2.12033

- Utami, R. R., & Elfina, M. L. (2018). The Influence Of Anger Management On Aggression Behavior And Peer Acceptance As A Mediation Variable. *Advances In Social Science, Education And Humanities Research (ASSEHR)*, 304, 174–179. <https://doi.org/10.2991/acpch-18.2019.43>
- Watson, H., Rapee, R., & Todorov, N. (2015). Forgiveness Reduces Anger In A School Bullying Context. *Journal Of Interpersonal Violence*, 32(11), 1642–1657. <https://doi.org/10.1177/0886260515589931>
- Yadav, P. K., Yadav, R. L., & Sapkota, N. K. (2017). Anger: Its Impact On Human Body. *Innovare Journal Of Health Sciences*, 4(5), 3–5.