

## AL-KAZIMINA AL-GHAIZ AS A FORM OF SELF-REGULATION : A COMPARATIVE STUDY BETWEEN THE SCIENCE OF TAFSIRI AND PSYCHOLOGY

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### ABSTRACT

The development of information technology and social media in the digital era has brought various challenges in emotional management, particularly related to increasing social conflict, cyberbullying, and psychological pressure. The ability to control emotions is an important aspect of maintaining mental health and building harmonious social relations. In Islam, the concept of emotional control is reflected in the term *al-kazimina al-ghaiz* found in QS. Ali Imran verse 134. This study aims to analyze the meaning of *al-kazimina al-ghaiz* according to M. Quraish Shihab's interpretation in *Tafsir Al-Misbah* and to examine its relevance to the concept of self-regulation in modern psychology. This research uses a library research method with a thematic interpretation ( *maudhu'i* ) approach by examining relevant tafsir literature, psychological theories, and scientific articles. The findings show that *al-kazimina al-ghaiz* does not merely mean suppressing anger, but reflects the conscious ability to control emotions so that they are not expressed in harmful behavior. This concept is in line with self regulation and emotion regulation theories, yet it has a broader dimension because it includes psychological, moral, and spiritual aspects through anger control, forgiveness, and ihsan .

**Keywords :** *al-kazimina al-ghaiz* ; self-regulation ; emotional control; *Tafsir Al-Misbah* ; psychology

### INTRODUCTION

The development of information technology in the digital era has changed the way people express themselves, including how they convey emotions. Social media has become an open space that allows individuals to freely express their feelings, whether in the form of happiness, disappointment, or anger. However, this convenience has also given rise to various psychological problems, such as *cyberbullying* , the phenomenon of *cancel culture* , and the tendency to compare oneself with others, which can trigger anxiety and emotional stress. This condition shows that the digital space not only provides benefits for social life but also presents serious challenges to mental health, particularly in the aspect of emotional management (Hidayati & Acim, 2025) .

In social life, the ability to manage emotions is a crucial aspect in building effective communication and harmonious relationships. Mismanagement of emotions often triggers conflict, even in seemingly simple matters. Therefore, individuals are required to possess not only intellectual intelligence but also emotional intelligence , the ability to recognize, understand, and manage their own emotions and those of others. Emotional intelligence encompasses empathy and self-regulation , which play a role in controlling impulses and responding wisely to situations (Shapiro, 1998) .

Emotional intelligence plays a crucial role in determining a person's success in both personal and social life. Goleman explains that emotional intelligence contributes significantly to life success because it relates to the ability to manage emotions, restrain impulsive urges, and build healthy relationships with others. (Goleman, 2000) . Similarly, Najati views emotional intelligence as an internal force that drives individuals to achieve psychological maturity, enabling them to

respond to various situations calmly, wisely, and thoughtfully (Najati, 2005) . Thus, emotional control is not only related to psychological stability but also to the quality of morals and social relationships.

From an Islamic perspective, emotional management is not a new concept, but has been comprehensively taught in the Qur'an and Hadith. Islam emphasizes the importance of patience ( *sabr* ), inner peace ( *sakinah* ), and forgiveness as part of noble character. The Qur'an serves not only as a source of law, but also as guidance ( *huda* ) and healing ( *syifa'* ) for various human spiritual problems. One verse that explicitly discusses emotional control is Surah Ali Imran, verse 134, which describes the character of a pious person as one who is able to control his anger ( *al-kazimina al-ghaiz* ) and forgive the mistakes of others.

The concept of *al-kazimina al-ghaiz* is not simply interpreted as the act of passively suppressing anger, but also as a form of active and conscious self-control. Linguistically, the word *kazama* describes the act of tightly covering a full container to prevent it from overflowing. In a psychological context, this meaning can be understood as a person's ability to manage emotions so that they are not expressed destructively. This concept is closely related to the theory of self-regulation in emotional intelligence, particularly the individual's ability to control negative emotions constructively (Marfu'ah, 2024) .

To understand the meaning of the verse more contextually, this study uses M. Quraish Shihab's Tafsir Al-Misbah as the basis of analysis. This interpretation has a character of *adabi ijtima'i* which emphasizes the relevance of the Qur'an's message to modern social reality. M. Quraish Shihab's interpretation is not only textual, but also presents an understanding close to the issues of contemporary life, including in terms of emotional control. Therefore, Tafsir Al-Misbah is relevant to be used to examine the meaning of *al-kazimina al-ghaiz* as a concept of anger control that is not only spiritually valuable, but also has a relationship to discussions of modern psychology.

Several previous studies have discussed emotional control from both the Quranic and psychological perspectives. Studies on emotional control from the Quranic perspective generally emphasize the normative value of Quranic verses in guiding humans to be able to control anger, maintain inner balance, and develop good social morals (Wardah & Gojali, 2021) . Meanwhile, studies on emotional intelligence in the Quran are more directed at integrating emotional values with emotional intelligence theory, particularly the ability to recognize and manage emotions constructively (Marfu'ah, 2024) . Other studies have also linked Surah Ali Imran verse 134 to emotional regulation on social media, particularly in the context of resilience and controlling emotional responses in the digital space (Hidayati & Acim, 2025) . However, these studies have not specifically positioned the phrase *al-kazimina al-ghaiz* in Surah Ali Imran verse 134 as a concept that is analyzed comparatively through two scientific frameworks simultaneously, namely interpretation and psychology.

Based on this gap, this study has a novelty in its effort to examine *al-kazimina al-ghaiz* as a form of *self-regulation* by using *Tafsir Al-Misbah* as the main interpretative basis and self-regulation theory in psychology as a comparative framework. The novelty of this study lies not only in connecting the Qur'anic concept with modern psychological theory, but also in the explanation that anger control in the Qur'an has broader stages than just emotional control, namely holding back anger, forgiving, and doing ihsan. Thus, this study is expected to provide a conceptual contribution



to the development of thematic interpretation studies and Islamic psychology, especially in understanding emotional regulation in an integrative manner between psychological, moral, and spiritual dimensions.

Based on the above description, this study starts from the main question regarding the meaning of *al-kazimina al-ghaiz* in QS. Ali Imran verse 134 according to the interpretation of M. Quraish Shihab in *Tafsir Al-Misbah* and how it is relevant to the concept of *self-regulation* in modern psychology. This study aims to analyze the meaning of *al-kazimina al-ghaiz* as a form of emotional control in the perspective of interpretation and examine the meeting point between the values of the Qur'an and the theory of self-regulation. This study is expected to enrich the discourse on the relationship between the science of interpretation and psychology, while providing a conceptual contribution in understanding emotional control psychologically, morally, and spiritually in the life of modern society.

## RESEARCH METHODS

This study uses library research *with* a thematic interpretation approach ( *maudhu'i* ). This type of research was chosen because the focus of the study is directed at tracing, reading, and analyzing written sources related to the concept of *al-kazimina al-ghaiz* in QS. Ali Imran verse 134 and its relevance to the concept of *self-regulation* in modern psychology. The thematic interpretation approach is used to understand the verse in a more focused manner through exploring the meaning of the language, the context of the verse, the interpretation of the mufassir, and its relationship with other verses that discuss emotional control, anger, forgiveness, and ihsan.

The main source of this research is *Tafsir Al-Misbah* by M. Quraish Shihab, while the supporting sources include tafsir books, Arabic dictionaries, psychology books, scientific journal articles, and literature discussing emotional control, self-regulation, emotional regulation, and Islamic psychology (Shihab, 2002) . Data were collected through documentation techniques, namely by searching, reading, recording, and grouping literature relevant to the research focus. The collected data were then selected based on their relationship to three main themes, namely the meaning of *al-kazimina al-ghaiz* in tafsir, the concept of emotional control in the Qur'an, and the theory of *self-regulation* in psychology (Al-Isfahani, 2009; Ibn Manzur, 1990) .

Data analysis was conducted through several stages. First, data reduction was carried out by selecting the most relevant literature and excluding data that was not directly related to the research focus. Second, the data were categorized into several themes, namely the interpretation of QS. Ali Imran verse 134, the concept of emotion in the Qur'an, *self-regulation theory* , and the intersection between interpretation and psychology. Third, the interpretation analysis was carried out by examining the meaning of language, verse structure, and the interpretation of *Tafsir Al-Misbah* against the concept of *al-kazimina al-ghaiz* . Fourth, the psychological analysis was carried out by examining the concepts of *self-regulation* and *emotion regulation* as a comparative framework. Fifth, a comparative analysis was carried out by comparing the similarities, differences, and conceptual implications between *al-kazimina al-ghaiz* and *self-regulation* (Bandura, 1986, 1997) . Conclusions were drawn inductively based on the results of the integration between the findings of interpretation and psychological theory to obtain a systematic, objective, and academically accountable understanding.



## RESULTS AND DISCUSSION

### *Interpretation of QS. Ali Imran Verse 134 in Tafsir Al-Misbah*

Surah Ali Imran, verse 134, is the primary verse that forms the basis of this research because it embodies the concept of *al-kazimina al-ghaiz*, a characteristic of a pious person. This verse does not stand alone as a general moral recommendation, but rather is part of a series of Quranic explanations of the qualities of faith, piety, self-control, and social morals. The verse reads:

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالصَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ ۗ يُحِبُّ اللَّهُ الْمُحْسِنِينَ

Meaning: "(namely) those who always give infaq, both in free and narrow times, those who control their anger, and those who forgive (mistakes) of others. Allah loves those who do good." ( QS Ali Imran [3]: 134) (Indonesian Ministry of Religion, 2019) .

This verse shows that piety is not only measured through a person's relationship with Allah SWT, but also through a person's ability to manage social relationships with other people. In *Tafsir Al-Misbah*, M. Quraish Shihab explains that QS. Ali Imran verse 134 describes the characteristics of a pious person who has social concern, broad-mindedness, and the ability to control himself. They continue to give alms in both easy and difficult circumstances, restrain anger, forgive the mistakes of others, and act ihsan. Thus, piety is not only a spiritual quality hidden in the heart, but is seen in real behavior, especially when someone is faced with a situation that is stressful or provokes emotions (Shihab, 2002) . This is in line with the view of Shaleh who emphasizes that piety in the Qur'an is not only related to ritual piety, but also includes the ability of humans to protect themselves from behavior that damages social relationships and moral values (Shaleh, 2002) .

At the beginning of the verse, the phrase "those who give alms, whether in times of ease or hardship" indicates that self-control in Islam is not only related to the emotion of anger, but also relates to other internal drives, such as excessive love of wealth. M. Quraish Shihab explains that a pious person remains willing to give, both when he has an abundance and when he is limited. This attitude demonstrates a person's ability to control selfish tendencies and view wealth as a means of social worship. In a psychological context, this attitude demonstrates that self-regulation applies not only to controlling negative emotions, but also to managing impulses, desires, and personal interests so that they do not hinder one from doing good.

The main focus of this verse lies in the phrase *wal-kazimina al-ghaiz*, meaning those who suppress anger. According to M. Quraish Shihab, anger is a natural and human feeling. Islam does not require humans to eradicate anger, as it is part of human nature. However, Islam guides humans to avoid being overcome by anger. Suppressing anger does not mean suppressing emotions in an unhealthy way, but rather controlling them so they do not turn into harmful words or actions. In this case, the ability to suppress anger demonstrates a person's personal maturity, emotional maturity, and spiritual strength.

Linguistically, the word *al-kazimina* comes from the word *kazama* which means to hold something when it is full so that it does not overflow. In *Lisan al-'Arab*, the word *kazama* is related to the meaning of holding back, closing, or restraining something so that it does not come out excessively, while *ghaiz* is related to anger that is stored and boiling in the heart (Ibn Manzur, 1990) . This meaning describes the inner condition of a person who is filled with strong emotional impulses, but is able to



restrain it from coming out in the form of destructive behavior. Al-Raghib al-Isfahani also explains that *al-ghaiz* describes the condition of the heart that is boiling and drives someone to take revenge (Al-Isfahani, 2009). Thus, *al-kazimina al-ghaiz* is not just an ordinary act of holding back emotions, but a strong ability to control anger when someone actually has the opportunity to vent it.

After mentioning those who restrain their anger, this verse continues with the phrase *wal-'afina 'an al-nas*, meaning those who forgive human mistakes. This arrangement shows that emotional control in the Qur'an does not stop at the ability to restrain negative reactions. After being able to restrain anger, a person is directed to cleanse his heart of resentment through forgiveness. Forgiveness does not mean justifying another's mistakes, but rather choosing a more morally superior path to resolution. In *Tafsir Al-Misbah*, M. Quraish Shihab explains that forgiveness demonstrates a broad mind, because a person is not only able to restrain themselves from retaliation but also able to overcome the inner urge to harbor hatred (Shihab, 2002).

The concluding verse, "*Wallahu yuhibbul-muhsinin*," indicates that the pinnacle of emotional control is *ihsan*. *Ihsan* is the ability to do good optimally, even to those who have made mistakes. Thus, Surah Ali Imran, verse 134, presents the complete stages of emotional control. The first stage is to restrain anger, the second is to forgive, and the third is to practice *ihsan*. These three stages demonstrate that the Quran not only teaches internal emotional control but also encourages the transformation of negative emotions into positive social behavior. In the context of modern life, especially in the digital era full of provocation, communication conflicts, and hate speech, this verse provides a spiritual and moral foundation for humans to be able to control their emotional responses wisely.

### ***The Concept of Emotions in View of the Qur'an***

From an Islamic perspective, emotions are part of human nature, bestowed by Allah SWT, and are an essential element in the inner life. The Quran does not view emotions as something to be eliminated, but as a potential that needs to be directed to maintain balance. Humans can experience happiness, sadness, fear, love, anger, hate, and various other emotions because these are part of the dynamic of human creation. However, uncontrolled emotions can become a source of harm, both to oneself and to social relationships. Therefore, Islam provides guidance on managing emotions through reason, faith, and spiritual values (Wardah & Gojali, 2021).

Linguistically, emotion is often understood as a drive that moves a person to respond to a situation. The word emotion comes from the Latin *movere*, meaning to move, and then received the prefix "*e*" indicating an outward or moving away. Psychologically, emotion is an inner response that influences a person's thoughts, attitudes, and actions in the face of an event. Emotions do not arise suddenly without cause, but are influenced by experience, thinking patterns, social environment, and one's ability to assess the situation. Therefore, emotions can be a positive force when directed properly, but can also become a source of conflict when overexpressed.

Anger is one of the most common emotions experienced by humans. This emotion can arise when someone feels insulted, treated unfairly, hurt, pressured, or experiences something contrary to their expectations. Expressions of anger vary widely, from silence, distancing, raising one's voice, swearing, to aggressive behavior. In general, emotions can be divided into positive and negative. Positive emotions bring calm, happiness, and the drive to do good, while negative emotions can cause tension, anxiety, and conflict if not managed properly. Puspita explains that the ability to manage emotions is an important foundation for mental health because uncontrolled emotions can affect psychological balance and social



relationships (Puspita, 2019) .

The Quran describes various forms of human emotions through various terms. Some of these include *khauf* (fear), *hazn* (sadness), *fariha* (joy), *ghadab* (anger), *asaf* (anger mixed with sadness), and *wajila* (anxiety). The mention of these various forms of emotions shows that the Quran pays attention to the human inner state. In the study of psychology and language, emotions can also be mapped based on the emergence of dominant expressions such as happiness, anger, sadness, and fear. Agastya and Aripin explain that emotion mapping can be used to identify emotional tendencies that appear in sentences or linguistic expressions, so that emotions are not only understood as inner experiences but can also be recognized through forms of communication (Agastya & Aripin, 2020) . This strengthens the understanding that the Quran also pays attention to human inner expression through the emotional terms used in its verses.

In Arabic, anger is referred to by the terms *ghadab* and *ghaiz* . Both are related to anger, but have different emphases. *Ghadab* typically indicates anger that is visible in the form of an outward attitude or expression, while *ghaiz* describes anger that is strong, deep, and still simmering in the heart. This distinction shows that the Quran considers human emotions from the internal level before they turn into action. When Surah Ali Imran, verse 134, uses the term *al-ghaiz* , the verse is focusing on strong, inner anger, namely anger that must be controlled before it spills over into harmful words or actions. In a psychosocial context, unmanaged negative emotions can affect social relationships, increase mental stress, and cause problems in a person's adjustment (Yusuf et al., 2021) .

The Quran also describes various emotions that humans frequently experience, such as anger, love, happiness, hate, jealousy, envy, and sadness as part of the reality of human life (Hude, 2006) . Anger can function as a drive to defend oneself from threats, but it can become negative if it turns into hostility. Love is the basis of family relationships, worship, and human closeness to God. Happiness arises when someone receives blessings, while sadness arises when someone loses something valuable. Envy or *hasad* are forbidden emotions because they encourage someone to be unhappy with the blessings received by others. Thus, emotions in the Quran have a moral dimension because every emotion needs to be directed so as not to damage morals.

Emotional control in the Quran is closely related to the concept of balance or *wasatiyah* . Humans are not directed to suppress emotions excessively, but they are also not permitted to express them uncontrollably. Regarding anger, the Quran provides guidance on how to control it and choose a more appropriate response. The concept of *al-kazimina al-ghaiz* is important because it demonstrates that emotional control must begin when anger is still present in the heart. In other words, the Quran teaches prevention before anger develops into destructive actions. This demonstrates that emotional control is not only a psychological issue, but also a spiritual and moral one.

In the context of modern social life, the concept of emotion in the Quran is highly relevant. Increasingly open social interactions through digital media make it easier for people to be offended, angry, or provoked into negative reactions. If emotions are not controlled, small conflicts can escalate into lengthy arguments, hate speech, and even hostility. Therefore, *al-kazimina al-ghaiz* can be understood as a Quranic principle that guides humans to recognize emotions, restrain negative impulses, and choose wiser responses. Thus, the Quran not only provides a normative concept of morality but also offers a framework for managing emotions that can be applied in everyday life.

### **Self Regulation in Psychology**



In psychology, *self-regulation* is understood as an individual's ability to control thoughts, emotions, motivation, and behavior to align with desired goals. Self-regulation allows a person to consciously direct their actions, delay impulses, evaluate behavior, and adjust responses when faced with certain situations. This ability is crucial in human life because people are not always in easy and pleasant situations. In many circumstances, humans face pressure, conflict, failure, differences of opinion, and strong emotional impulses. Without self-regulation, individuals will easily act impulsively and have negative impacts on themselves and others. Rahmah explains that self-regulation is related to an individual's ability to manage thought processes, emotions, and behavior in facing the demands of development and social life (Rahmah, 2024) .

Zimmerman explains that *self-regulation* is an active process where individuals regulate their thoughts, feelings, and actions through planning, monitoring, and self-evaluation to achieve specific goals (Zimmerman, 2000) . This view suggests that self-regulation is not only about self-restraint, but also includes the ability to consciously direct oneself. In another study, Zimmerman emphasized that individuals who are *self-regulated learners* are able to set goals, choose strategies, monitor their own processes, and evaluate the results of their actions reflectively (Zimmerman, 2002) . Thus, self-regulation is a continuous process and can be developed through practice, experience, and interaction with the environment.

Baumeister and Vohs explain that *self-regulation* is a person's ability to change their responses to align with social standards, morals, and personal goals (Baumeister & Vohs, 2011) . This definition emphasizes that self-regulation is not only related to personal interests but also relates to social and moral values. Someone who is able to control their anger, for example, not only protects themselves from harmful actions but also protects others from the negative impacts of their anger. In this context, self-regulation has a social function because it helps individuals maintain healthy relationships and avoid unnecessary conflict.

In social cognitive theory, Bandura explains that humans are not passive creatures completely controlled by their environment. Humans have the ability to observe themselves, evaluate their actions, and respond to the results of these assessments. Through social cognitive theory, Bandura emphasizes that human behavior is formed through a reciprocal relationship between personal, behavioral, and environmental factors (Bandura, 1986) . Self-regulation is then further explained as a process involving *self-monitoring* , *self-evaluation* , and *self-reaction* (Bandura, 1997) . *Self-monitoring* is the ability to observe the thoughts, emotions, and behaviors that arise within oneself. *Self-evaluation* is the ability to assess whether actions taken are in accordance with certain values, standards, or goals. Meanwhile, *self-reaction* is an individual's response to the results of their self-evaluation, whether in the form of satisfaction, correction, or efforts to improve behavior.

These three components demonstrate that self-regulation occurs as a cycle. Someone who is angry, for example, needs to first recognize that they are experiencing negative emotions. This awareness is part of *self-monitoring* . They then assess whether the anger needs to be expressed or whether it should be controlled to prevent problems. This process is part of *self-evaluation* . Next, a person determines a response, such as pausing, regulating their breathing, choosing better words, or forgiving. This response is a form of *self-reaction* . Thus, self-regulation helps a person avoid falling victim to momentary emotional impulses.

Self-regulation is closely related to emotional regulation. Gross explains that *emotion regulation* is the process by which individuals influence the emotions they experience, when they arise, and how



they are expressed (Gross, 2014) . In another article, Gross also emphasized that emotion regulation has affective, cognitive, and social consequences because the way a person manages emotions will affect their feelings, ways of thinking, and social relationships (Gross, 2002) . Emotional regulation is an important part of self-regulation because uncontrolled emotions can interfere with rational thinking and cause someone to make wrong decisions. In the context of anger, emotion regulation helps individuals assess situations more clearly, restrain negative expressions, and choose responses that do not damage social relationships.

One important emotion regulation strategy is *cognitive reappraisal* . Gross and John explain that *cognitive reappraisal* involves reassessing an event in a more positive or rational manner to reduce the negative emotions that arise (Gross & John, 2003) . For example, someone who feels offended by someone else's words can try to understand that the words may not have been intended to hurt, or see them as an opportunity to practice patience. Furthermore, there is the *response modulation strategy* , which involves controlling one's response after an emotion arises, such as keeping one's voice from rising, delaying the conversation, or engaging in relaxation. This strategy closely aligns with the concept of controlling anger in Islamic teachings.

In the concept of emotional intelligence, Goleman places self-regulation as a key element. Emotional intelligence encompasses the ability to recognize one's own emotions, manage them, control impulses, motivate oneself, understand the emotions of others, and build healthy social relationships. (Goleman, 1995) . Someone who has emotional intelligence does not mean never getting angry, but is able to understand their anger and choose the right way to express it. Emotional regulation is also related to a person's ability to accept their condition in a healthier way. Hasmarlin and Hirmaningsih showed that *self-compassion* is related to emotional regulation, because individuals who are able to be compassionate towards themselves tend to be better able to manage emotional stress adaptively (Hasmarlin & Hirmaningsih, 2019) . Therefore, *self-regulation* is an important skill in dealing with the stress of modern life, especially when someone is in a fast-changing, competitive, and conflict-prone social environment.

The benefits of self-regulation can be seen in various aspects of life. In social relationships, self-regulation helps individuals communicate better, avoid overreactions, and resolve conflicts constructively. In mental health, self-regulation helps individuals manage stress, anxiety, and life pressures. In decision-making, self-regulation helps individuals consider consequences before acting. Therefore, the concept of *self-regulation* is strongly related to *al-kazimina al-ghaiz* , as both emphasize the ability to restrain emotional impulses from developing into harmful behavior.

### ***Al-Kazimina Al-Ghaiz as the Stages of Quranic Emotional Control***

The concept of *al-kazimina al-ghaiz* in QS. Ali Imran verse 134 can be understood as the initial stage in controlling Qur'anic emotions. This verse not only mentions people who are able to restrain anger, but also connects it with an attitude of forgiveness and doing ihsan. Thus, controlling emotions in the Qur'an does not stop at the ability to restrain oneself internally, but continues with the formation of broader social morals. QS. Ali Imran verse 134 reads:

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ وَالْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ ۗ يُحِبُّ الْمُحْسِنِينَ

Meaning: "(namely) those who always give infaq, both in free and narrow times, those who control their anger, and those who forgive (mistakes) of others. Allah loves those who do good." ( QS Ali



This verse shows that emotional control in the Quran is structured in stages. The first stage is controlling anger, as shown in the verse **الْكَاظِمِينَ الْغَيْظَ وَالْأَكْظِمِينَ** ( *wal-kazimina al-ghaiz* ). The second stage is to forgive other people's mistakes, as stated in the verse **أَلْتَأْسِ عَنِ الْآفِينَ** ( *wal-'afina 'an al-nas* ). The third stage is to do ihsan, as emphasized in the closing verse **يُحِبُّ وَاللَّهُ** **knows best And Allah** ( *And Allah knows best* ). This sequence shows that the Qur'an views emotional management as a process that is not only psychological, but also moral and spiritual.

The first stage is *al-kazimina al-ghaiz* , which is the ability to control anger. Linguistically, the word *kazama* comes from the root word **كَظَمَ** which means to hold back, cover, or control something so that it does not overflow. Meanwhile, the word *al-ghaiz* or **الْغَيْظَ** indicates strong, deep, and turbulent anger in the heart. This meaning shows that a person called *al-kazimina al-ghaiz* is not someone who does not feel anger, but rather someone who is able to control anger when the emotion is strong. Al-Raghib al-Isfahani explains that *al-ghaiz* describes a boiling heart condition and drives someone to take revenge (Al-Isfahani, 2009) . Thus, the verse fragment **الْكَاظِمِينَ الْغَيْظَ وَالْأَكْظِمِينَ** emphasizes the process of restraining inner turmoil before anger turns into destructive words or actions.

In everyday life, a person often has the opportunity to vent their anger, whether through hurtful words, actions, or attitudes. However, the Quran praises those who are able to restrain such impulses. Restraining anger does not mean allowing emotions to build up in an unhealthy way, but rather controlling them so that they do not give rise to excessive behavior. Al-Ghazali places anger control as an important part of moral development because uncontrolled anger can lead people to destructive actions, while anger guided by reason and religion can be a strength to uphold the truth (Al-Ghazali, 2008) . Thus, restraining anger is a form of inner strength, not weakness.

From a psychological perspective, the stage of anger control is closely related to impulse control. Impulses are spontaneous urges that drive a person to act quickly without careful consideration. When someone is angry, impulses can lead them to speak harshly, retaliate against others, or engage in aggressive behavior. The concept of *al-kazimina al-ghazāy* teaches that a person should not immediately act on these impulses. They need to create distance between emotions and actions so that reason, self-awareness, and religious values can guide their responses. In this context, anger control is a form of self-awareness that allows a person to maintain self-control even under emotional stress.

The second stage is *al-'afina 'an al-nas* , which is forgiving the mistakes of others. A fragment of the verse **عَنِ الْآفِينَ** **Quran** The indicates that emotional control in the Quran is not sufficient by simply suppressing anger. One is also directed to overcome the urge to retaliate by forgiving. This stage is higher than simply suppressing anger because one not only refrains from retaliation but also strives to erase the feeling of resentment from one's heart. Forgiving does not mean justifying another's mistakes, but rather choosing not to make those mistakes a source of prolonged hostility. In *Tafsir Al-Misbah* , M. Quraish Shihab explains that forgiveness shows a broad mind and moral maturity because one is able to overcome the urge to retaliate for another's mistakes (Shihab, 2002) . This meaning is also emphasized in QS. Asy-Shura verse 37 which reads:



وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ<sup>ع</sup>

Meaning: "(Pleasure is also better and more lasting for) those who avoid major sins and heinous acts, and when they are angry immediately forgive." ( QS Ash-Shura [42]: 37).

This verse reinforces the understanding that forgiving when angry is an important characteristic of a believer. A fragment of the verse وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ( *wa idza ma ghadhibu hum yaghfirun* ) shows that forgiveness is actually done when someone is in an angry situation. This means that forgiveness is not just an action after emotions have subsided, but is a conscious decision that arises through self-control. M. Quraish Shihab in *Tafsir Al-Misbah* explains that the attitude of forgiveness in this verse shows the broad-mindedness of believers when facing angry impulses, so that they do not let anger control their actions (Shihab, 2002) . In psychology, this action can be associated with *cognitive reappraisal* , namely the ability to reassess an event more clearly so that negative emotions do not dominate thoughts and behavior (Gross & John, 2003) .

The third stage is *al-muhsinin* , namely people who do *ihsan*. Piece of verse أَلْمُحْسِنِينَ يُحِبُّ وَاللَّهُ shows that the pinnacle of emotional control is active goodness. *Ihsan* is the highest stage in Qur'anic emotional management. If *al-kazimina al-ghaiz* means restraining anger, and *al-'afina 'an al-nas* means forgiving others' mistakes, then *al-muhsinin* indicates the ability to transform negative situations into opportunities for doing good. Al-Isfahani explains that *ihsan* means doing good sincerely and perfecting good deeds (Al-Isfahani, 2009) . Thus, *ihsan* shows that a person is not only successful in controlling himself, but also able to bring goodness to situations that could actually trigger evil.

*Ihsan* can also be understood in relation to prosocial behavior. Batson explains that prosocial behavior is an action taken to benefit others, including helping, forgiving, and responding positively to others (Batson, 2011) . Within this framework, *al-muhsinin* not only demonstrates the moral ability to refrain from repaying evil with evil, but also the social ability to bring goodness to situations that have the potential to give rise to conflict. Therefore, *ihsan* is the pinnacle of Qur'anic emotional control because it transforms negative impulses into beneficial actions.

,verse 134, shows a complete process, from managing emotions, controlling impulses, to the ability to respond positively to stressful situations. A fragment of the : verse أَلْقِيْطُ indicates emotional

regulation and impulse control, أَلْتَّائِسِ عَنِ أَلْعَافِيْنَ shows empathy and broad-mindedness, while يُحِبُّ وَاللَّهُ

أَلْمُحْسِنِينَ indicates the ability to transform negative experiences into positive actions that benefit others. Thus, *al-kazimina al-ghaiz* , as a stage of Qur'anic emotional control, encompasses more than simply suppressing anger. This concept forms a personality development process that begins with internal control, continues with cleansing the heart, and concludes with good social actions.

### **Comparative Analysis between Al-Kazimina Al-Ghaiz and Self Regulation in Psychology**

The concept of *al-kazimina al-ghaiz* in Surah Ali Imran, verse 134, has strong convergence with the concept of *self-regulation* in modern psychology. Both emphasize an individual's ability to control emotions, thoughts, impulses, and behavior to avoid negative impacts on oneself or others. In psychology, *self-regulation* is understood as the conscious process of regulating one's responses based on specific goals, standards, and values. Meanwhile, in the Quran, *al-kazimina al-ghaiz* is understood as the ability to



control anger, which is one of the characteristics of a pious person. The relationship between *self-regulation* and *emotion regulation* is also evident in developmental psychology studies, which explain that *self-regulation* encompasses the ability to regulate emotions, attention, behavior, and cognition, while *emotion regulation* is more specifically related to the process of managing emotional experiences and the behavioral expressions that arise from those emotions (Gagne et al., 2021) . Thus, both stem from the awareness that humans possess strong emotional drives, but retain the ability to direct and control them.

The first similarity between *al-kazimina al-ghaiz* and *self-regulation* lies in the aspect of impulse control. In psychology, an impulse is a spontaneous urge that can drive someone to act quickly without rational consideration. Self-regulation helps individuals restrain momentary impulses so that the behavior that arises remains in accordance with social standards, morals, and personal goals (Baumeister & Vohs, 2011) . This is in line with the meaning of *al-kazimina al-ghaiz* , namely the ability to restrain anger even though someone has the opportunity to vent it. In both perspectives, humans are not understood as beings completely controlled by emotions, but as active subjects capable of controlling their responses.

The second similarity lies in the aspect of emotional regulation. In psychology, emotional regulation relates to a person's ability to influence the emotions they experience, the timing of their emergence, and how they are expressed (Gross, 2014) . Emotional regulation also has affective, cognitive, and social impacts because the way a person manages emotions can influence their feelings, judgments, and social relationships (Gross, 2002) . Recent studies on emotional regulation choices indicate that a person's decision to regulate emotions is influenced not only by their emotional state but also by cognitive, motivational, individual character factors, and the socio-cultural context in which the emotion arises (Matthews et al., 2021) . This concept is close to *al-kazimina al-ghaiz* because the Qur'an does not require humans to eliminate anger, but rather directs it so that it does not turn into destructive actions. Thus, *al-kazimina al-ghaiz* can be understood as a form of Qur'anic emotional regulation that emphasizes conscious and contextual control of anger expression.

The third similarity lies in the aspect of self-evaluation. Self-regulation in social cognitive theory involves the ability to observe one's own behavior, assess it against certain standards, and respond to the results of that assessment (Bandura, 1997) . In the context of *al-kazimina al-ghaiz* , an angry person needs to be aware of their emotional state, assess the impact of their anger, and then choose a response that aligns with the values of piety. This process demonstrates that anger control is not passive, but involves awareness, moral considerations, and spiritual decisions. Therefore, *al-kazimina al-ghaiz* not only functions as an ethical teaching but can also be read as a self-control mechanism with a psychological structure.

Despite their similarities, there are fundamental differences between *self-regulation* in psychology and *the concept of al-kazimina al-ghaiz* in the Qur'an. Modern psychology generally places self-regulation within the framework of individual success, social adjustment, mental health, and goal achievement. Individuals who are self-regulated are able to set goals, choose strategies, monitor their own processes, and evaluate their actions reflectively (Zimmerman, 2002) . Meanwhile, the Qur'an places emotional control within a broader framework, namely piety, morality, and human closeness to Allah SWT. This distinction is important because studies of religion and emotional regulation show that religious beliefs, practices, and institutions can shape how adherents understand, direct, and manage their emotions (Vishkin, 2021) . In other words, *self-regulation* emphasizes psychological and social functions, while *al-kazimina al-ghaiz* adds moral and spiritual dimensions.

The next difference lies in the ultimate direction of emotional control. In psychology, emotional



regulation is often understood as the ability to manage emotions so that individuals do not experience psychological disorders and are able to function socially. However, Surah Ali Imran, verse 134, shows that emotional control does not stop at the ability to restrain anger. The verse continues the stages of emotional control with forgiveness and acts of *ihsan*. This shows that the Qur'anic concept is not only one of control, but also of transformation. Negative emotions are not only suppressed, but are directed into forgiveness and acts of kindness. Systematic findings on the relationship between religion/spirituality and emotional regulation also indicate that religion can be related to how individuals use emotional regulation strategies, including cognitive reappraisal and other forms of emotional management, although the strength of the relationship can vary depending on the context and religious affiliation (Brandão, 2025). This is the advantage of the concept of *al-kazimina al-ghaiz* compared to emotional regulation, which stops only at response control.

Critically, *al-kazimina al-ghaiz* can be understood as a concept that expands the theory of *self-regulation*. While psychological theory explains the mechanism of self-control functionally, the Qur'an provides a stronger value orientation. Self-control is not only carried out so that a person can successfully adapt to the environment, but also so that humans achieve the qualities of piety and *ihsan*. Thus, the concept of *al-kazimina al-ghaiz* offers an integrative framework for emotional regulation, namely combining self-awareness, impulse control, moral judgment, forgiveness, and prosocial behavior. *Ihsan* in this context can be understood as a form of positive behavior that benefits others, in line with the concept of prosocial behavior in psychology (Batson, 2011).

The theoretical implication of this analysis is that *al-kazimina al-ghaiz* can be used as a conceptual model in the development of Islamic psychology, particularly in the study of emotional regulation based on Qur'anic values. This model shows that emotional regulation in Islam has three main layers: internal control through anger suppression, relational recovery through forgiveness, and social transformation through *ihsan*. In the discourse of Islamic psychology, this approach is important because Islamic psychology not only borrows from modern psychological theories but also places the spiritual dimension of humans and their relationship with God as a crucial part in understanding behavior and mental health (Iqbal & Skinner, 2021). Thus, Islamic psychology can use modern psychological findings as analytical tools, while also offering a normative-spiritual perspective that enriches the study of *self-regulation* and *emotion regulation*. This concept is relevant to addressing the challenges of modern society, particularly in dealing with social conflict, psychological stress, and digital interactions that often trigger anger.

Based on this analysis, *al-kazimina al-ghaiz* can be understood as a form of Qur'anic *self-regulation* that has a more comprehensive scope than emotional control in the modern psychological sense. Psychologically, this concept relates to emotional regulation, impulse control, self-evaluation, and behavior management. Morally, this concept directs humans not to repay evil with evil. Spiritually, this concept places anger control as part of the character of a pious person and someone loved by Allah SWT. Therefore, the integration of *al-kazimina al-ghaiz* and *self-regulation* not only strengthens the dialogue between interpretation and psychology but also provides a conceptual contribution to the development of more contextual, applicable, and Qur'anic value-based Islamic psychology studies.

## CONCLUSION

Based on the results of the discussion, *al-kazimina al-ghaiz* in QS. Ali Imran verse 134 according to the interpretation of M. Quraish Shihab in *Tafsir Al-Misbah* contains the meaning of the ability to



restrain and control anger consciously so that it is not expressed in the form of harmful words or actions. This concept does not intend to eliminate the emotion of anger because anger is part of human nature, but direct it proportionally so that it remains under the control of reason, faith, and morals. Thus, *al-kazimina al-ghaiz* can be understood as a form of emotional control that reflects the personal maturity and character of a pious person.

From the perspective of the Qur'an, emotional control does not stop at the ability to control anger, but occurs in stages. These stages begin with *al-kazimina al-ghaiz*, namely controlling anger; continue with *al-'afina 'ani al-nas*, namely forgiving the mistakes of others; and culminate in *al-muhsinin*, namely doing ihsan. This series shows that the Qur'an not only emphasizes internal emotional control, but also encourages the transformation of negative emotions into positive behaviors that benefit social life. Therefore, emotional control in Islam has psychological, moral, and spiritual dimensions simultaneously.

The results of the comparative analysis show that the concept of *al-kazimina al-ghaiz* has strong relevance to the concept of *self-regulation* in modern psychology, especially in the aspects of impulse control, emotional regulation, self-evaluation, and behavior management. Both emphasize the individual's ability to consciously control emotional responses. However, the Qur'anic concept has a more comprehensive scope because it places emotional control within the framework of piety, morals, and obedience to Allah SWT. This study shows that *al-kazimina al-ghaiz* can be understood as a form of Qur'anic *self-regulation* that is relevant to facing the emotional challenges of modern society, especially in social interactions in the digital era.

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