



EMOTION REGULATION STRATEGIES IN HADITH PERSPECTIVE AND THEIR RELEVANCE TO CONTEMPORARY PSYCHOLOGY

STRATEGI REGULASI EMOSI DALAM PERSPEKTIF HADIS DAN RELEVANSINYA TERHADAP PSIKOLOGI KONTEMPORER

Eriska Razilhija¹, Romlah Abubakar Askar², Abdul Ghofur³

¹Islamic Religious Education Study Program, Teacher Training and Education Faculty, State Islamic University of Jakarta, Email : eriskaarh@gmail.com

² Islamic Religious Education Study Program, Teacher Training and Education Faculty, State Islamic University of Jakarta, Email : romlah.askar@yahoo.com

³ Islamic Religious Education Study Program, Teacher Training and Education Faculty, State Islamic University of Jakarta, Email : abdul.ghofur@uinjkt.ac.id

*email Koresponden: eriskaarh@gmail.com

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Abstract

This study aims to examine emotion regulation strategies from the perspective of Hadith and their relevance to contemporary psychology. The main focus of this research is on three Hadiths that provide guidance on managing emotions, particularly anger: Hadith Abu Dawud no. 4150 on reciting ta'awudz when angry, Hadith Abu Dawud no. 4151 on changing body posture when angry, and Hadith Isnad Shahih no. 9630 on the prohibition of anger. These three Hadiths teach techniques that can help individuals manage their emotions effectively, such as seeking protection from Allah, changing physical conditions to relieve tension, and restraining from anger. From the perspective of contemporary psychology, these strategies resemble emotion regulation approaches found in theories such as cognitive reappraisal and emotion regulation strategies, which aim to change perception or physiological responses to negative emotions. This research also reveals how teachings in the Hadith can be used as a foundation to understand emotion regulation more holistically, integrating both spiritual and psychological dimensions. Through this understanding, the study highlights the importance of integrating Islamic teachings with contemporary psychological principles to create a more comprehensive approach to managing human emotions, particularly anger, in the modern world

Keywords : Hadith, Contemporary Psychology, Emotion Regulation Strategies



Abstrak

Penelitian ini bertujuan untuk mengkaji strategi regulasi emosi dalam perspektif hadis, serta relevansinya terhadap psikologi kontemporer. Fokus utama penelitian ini adalah pada tiga hadis yang memberikan petunjuk tentang pengelolaan emosi, terutama kemarahan: hadis Abu Dawud no. 4150 tentang membaca ta'awudz ketika marah, hadis Abu Dawud no. 4151 tentang mengubah posisi tubuh ketika marah, dan hadis Isnad Shahih no. 9630 tentang larangan marah. Ketiga hadis ini mengajarkan teknik-teknik yang dapat membantu individu mengelola emosi secara efektif, seperti mencari perlindungan kepada Allah, mengubah kondisi fisik untuk meredakan ketegangan, dan menahan diri dari kemarahan. Dalam perspektif psikologi kontemporer, strategi-strategi ini mirip dengan pendekatan regulasi emosi yang ditemukan dalam teori-teori seperti cognitive reappraisal dan emotion regulation strategies yang bertujuan untuk mengubah persepsi atau respons fisiologis terhadap emosi negatif. Penelitian ini juga mengungkapkan bagaimana ajaran dalam hadis dapat digunakan sebagai landasan untuk memahami regulasi emosi secara lebih holistik, yang menggabungkan dimensi spiritual dan psikologis. Melalui pemahaman ini, penelitian ini menggarisbawahi pentingnya integrasi ajaran agama Islam dengan prinsip-prinsip psikologi kontemporer untuk menciptakan pendekatan yang lebih komprehensif dalam menangani emosi manusia, khususnya kemarahan, di dunia modern.

Kata Kunci : Hadis, Psikologi Kontemporer, Strategi Regulasi Emosi

1. INTRODUCTION

Emotion is an inseparable part of human life, which in certain situations can drive individuals to behave positively. However, if not well-regulated, emotions can also bring negative impacts on both social and spiritual aspects of life. Therefore, the ability to manage and regulate emotions, known as emotion regulation, becomes crucial in developing a mature and healthy personality. In modern psychological studies, emotion regulation is defined as an individual's ability to monitor, evaluate, and modify emotional reactions to fit the situations they face (Desmita, 2009). However, the concept of emotion control is not new. Islam, as a perfect religion, has discussed the importance of emotion control in various sources, including the Hadith of the Prophet Muhammad SAW, which addresses patience, anger management, and moral conduct in social interactions, highlighting the great attention Islam gives to emotion management.

Prophet Muhammad SAW is the ultimate role model in emotion regulation. In many narrations, he demonstrated patience, calmness, and wisdom in facing various pressures, whether from the polytheists or his own companions. For example, a Hadith mentions that someone came to the Prophet asking for advice, and he replied, "Do not be angry," repeating it three times (Yunus, 2009). This shows the importance of restraining anger as a form of emotion regulation in Islam. In the modern fast-paced and stressful life, the ability to regulate emotions becomes even more important, as many family, societal, and even international conflicts stem from individuals' inability to control their emotions. Negative emotions such as



anger, jealousy, resentment, and anxiety can disrupt mental health and damage social relationships if not properly managed (Koswara, 2011).

Islam provides strong moral principles to guide humanity toward a harmonious life, including in emotion regulation. The Quran and Hadith offer many directions to help Muslims control their feelings, not only for personal benefit but also as a form of devotion to Allah SWT. This aligns with the words of Prophet Muhammad SAW: “The strong person is not the one who is good at wrestling, but the one who is able to control themselves when angry” (al-Albani, 2012). On the other hand, emotion regulation is also crucial in shaping one’s character. Character reflects an individual’s inner state and emotions. Proper emotion regulation will lead to noble character traits such as patience, forgiveness, humility, and wisdom. Therefore, studying emotion regulation from the perspective of Hadith is an important effort to understand how prophetic values can be the foundation for developing a Muslim's emotionally and spiritually mature character.

Emotion regulation in Hadith does not only emphasize the suppression of negative emotions but also the balanced management of positive emotions. Prophet Muhammad SAW taught the importance of maintaining a balance between love, compassion, and assertiveness. This is reflected in his interactions with children, parents, and companions. In this context, emotion regulation is not just about restraining anger but also training feelings to align with the values of monotheism, mercy, and justice (Shihab, 2007). Furthermore, the Hadiths about emotions reflect an exceptionally humane approach in Islam. Islam does not demand its followers to be emotionless, but teaches how to direct and channel those emotions into constructive forms. For example, anger can become the motivation to uphold justice, as long as it is controlled and does not harm others (Daradjat, 2005). This shows that in Islam, emotions are not something to be eliminated but something to be managed with wisdom.

As times progress, the emotional challenges faced by humans have become more complex. The digital era has brought about major changes in communication and social interaction, such as social media, which has become a platform for spontaneous emotional outbursts, including anger, jealousy, provocation, and mockery. This shows the importance of emotion regulation in maintaining harmony in both the real and virtual worlds. Without proper emotion control, individuals may easily be provoked into conflict, lose control, and even engage in destructive behavior (Supriatna, 2020). This situation also affects the younger generation, with many teenagers experiencing mental pressure from social expectations, cyberbullying, and identity crises. Without the ability to manage emotions, they are vulnerable to psychological disorders such as severe stress, anxiety, and even depression. In this context, the Hadith of the Prophet serves as a valuable source of moral values and guidance, as the Prophet taught how to respond to life's pressures with patience, positive thoughts, and tranquility of heart (Huda, 2021).

In Islam, inner peace (sakinah) is not the result of fulfilling worldly desires, but the fruit of one's ability to align emotions with the values of faith. Prophet Muhammad SAW taught



that peace and happiness do not come from external sources but from a calm and controlled heart (Rahmat, 2012). Therefore, emotion regulation in Hadith is not only psychological but also spiritual, as it directs human emotions to submit to Allah SWT and not be controlled by desires. Thus, the study of emotion regulation from the perspective of Hadith is very important to research, as it is not only academically significant but also practically applicable in daily life. This study is expected to contribute to the development of contextual Islamic knowledge, practical guidelines for character education, mental development, and the balanced personal development of Muslims.

2. RESEARCH METHOD

This research uses a library research method, which involves examining various literatures from sources such as hadith collections, Islamic psychology books, and other supporting scholarly works, accompanied by a thematic-hadith approach. The thematic-hadith approach is used to gather hadiths with the same theme, namely emotion regulation. The researcher explores hadiths from collections such as Sahih al-Bukhari, Sunan Abu Dawud, Isnad Sahih, and others. These hadiths serve as primary data sources in this study, while secondary data includes books on Islamic psychology, scientific journals, and writings from scholars or psychology experts discussing emotion control. Data for this study is collected through the exploration, notation, and classification of hadiths and literature related to emotion regulation. After being gathered, the data is then analyzed using a descriptive-thematic and interpretive approach. The analysis is conducted by explaining the meaning of the hadiths in context and reflecting on their relation to the concept of emotion regulation in psychology.

3. RESULTS AND DISCUSSION

In Islam, emotions are a part of human nature. Both in the Qur'an and Hadith, emotions are not rejected, but rather directed so that they can be managed proportionally and aligned with ethical values. In a Sahih hadith narrated by Bukhari, the Prophet Muhammad (PBUH) said:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا
مَالِكٌ عَنْ ابْنِ شَهَابٍ عَنْ سَعِيدِ بْنِ
الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ



الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ.

"Abdullah bin Yusuf has narrated to us, Malik has informed us from Ibn Shihab from Sa'id bin Musayyib from Abu Hurairah radhiallahu'anhu that the Messenger of Allah ﷺ said, 'The strong person is not the one who is good at wrestling, but the strong person is the one who can control their desires when they are angry.' (Sahih Bukhari, no. 5649; Fathul Bari no. 6114, in the Book of Adab, Chapter on Beware of Anger)"

The hadith contains the meaning that true strength in Islam is not the ability to conquer desires and emotional impulses. In this regard, Islam views emotions as a means of trial and a field for rewards. Every emotional reaction can become a gateway to goodness if it is controlled and directed properly. (Goleman, 1995) This concept is also in line with the Sufi teachings of *mujahadah al-naafs*, which is the struggle to subdue the ego as a way to draw closer to Allah. Therefore, emotion regulation in Islam is not only about social ethics, but also a part of a profound spiritual process. (al-Ghazali, 2005)

Emotion Regulation Strategies in Hadith Perspective

The strategy taught by Prophet Muhammad (PBUH) is fundamentally rooted in a deep psychological awareness of human emotional responses. When we become angry, we are advised to shift our focus of attention, for example, by reciting *ta'awwudz*. This is a form of cognitive redirection, where we direct our attention to Allah and recognize that the urge to anger is a whisper from Satan. (Nawawi, 1996). This is similar to the technique of cognitive reappraisal in psychology, which involves changing the interpretation of an emotion-triggering situation. The Prophet (PBUH) said:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا
أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ عَدِيِّ بْنِ
ثَابِتٍ عَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ اسْتَبَّ
رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَجَعَلَ أَحَدُهُمَا تَحْمَرُّ عَيْنَاهُ وَتَنْتَفِخُ
أُودَاجُهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ إِنِّي لَأَعْرِفُ كَلِمَةً لَوْ قَالَهَا هَذَا



لَذَهَبَ عَنْهُ الَّذِي يَجِدُ أَعُوذُ بِاللَّهِ مِنْ
الشَّيْطَانِ الرَّجِيمِ فَقَالَ الرَّجُلُ هَلْ
تَرَى بِي مِنْ جُنُونٍ.

"Abu Bakr bin Abu Shaibah narrated to us, saying that Abu Mu'awiyah narrated to us from Al-A'mash from Adi bin Tsabit from Sulaiman bin Shurd who said, 'Two men were insulting each other in the presence of the Prophet ﷺ, and one of them had his eyes reddened and his neck veins were bulging. The Prophet ﷺ then said, 'I know a word that if someone says it, what they are feeling (anger) will disappear. It is: A'UUDZU BILLAAHI MINAS SYAITHAANIR RAJIIMI (I seek refuge in Allah from the accursed devil).' The angry man then said, 'Do you see me as a madman?' (Sahih Abu Dawud, no. 4150; Baitul Afkar Ad Dauliah no. 4781, in the Book of Adab, Chapter on Prayers when Angry)"

When a person becomes angry, their body experiences an increase in stress hormones such as adrenaline and cortisol. This affects the heart rate, muscle tension, and triggers impulsive reactions. The Prophet's strategies, such as sitting, lying down, remaining silent, or performing *wudu* (ablution), aim to interrupt this physiological cycle before it develops into a behavioral explosion. This aligns with Kolk's observation that changing positions during anger has been scientifically shown to affect the parasympathetic nervous system, which calms the body. In somatic psychology, lower body postures such as sitting or lying down can reduce adrenaline and soothe the sympathetic nervous system triggered during anger. (Kolk, 2014). The Prophet (PBUH) said:

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ حَدَّثَنَا أَبُو
مُعَاوِيَةَ حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ
أَبِي حَرْبٍ بْنِ أَبِي الْأَسْوَدِ عَنْ أَبِي ذَرٍّ
قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ لَنَا إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ
فَلْيَجْلِسْ فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَإِلَّا
فَلْيَضْطَجِعْ حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةٍ عَنْ



خَالِدٍ عَنْ دَاوُدَ عَنْ بَكْرٍ أَنَّ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ أَبَا ذَرٍّ
بِهَذَا الْحَدِيثِ قَالَ أَبُو دَاوُدَ وَهَذَا
أَصَحُّ الْحَدِيثَيْنِ

"Ahmad bin Hanbal narrated to us, saying that Abu Mu'awiyah narrated to us, saying that Daud bin Abu Hind narrated from Abu Harb bin Abul Aswad from Abu Dzar who said, 'The Prophet ﷺ said to us, "If one of you becomes angry and is standing, let him sit down. If his anger disappears (that is what is desired), if not, let him lie down." Wahb bin Baqiyyah narrated to us from Khalid from Daud from Bakr that the Prophet ﷺ sent Abu Dzar with this message.' Abu Dawood said, 'This hadith is the most authentic of the two.' (Sahih Abu Dawud no. 4151; Baitul Afkar Ad Dauliah no. 4782, 4783, in the Book of Adab, Chapter on Prayers when Angry)"

Furthermore, one preventive approach in emotion regulation is by becoming aware of the negative impact of anger itself. Prophet Muhammad (PBUH) paid great attention to this aspect, as he said:

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ أَخْبَرَنَا
أَبُو بَكْرٍ عَنْ أَبِي حَصِينٍ عَنْ أَبِي صَالِحٍ
عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ إِلَى
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ
مُرْنِي بِأَمْرٍ قَالَ لَا تَغْضَبْ قَالَ فَمَرَّ أَوْ
فَذَهَبَ ثُمَّ رَجَعَ قَالَ مُرْنِي بِأَمْرٍ قَالَ لَا
تَغْضَبْ قَالَ فَرَدَّدَ مِرَارًا كُلُّ ذَلِكَ يَرْجِعُ
فَيَقُولُ لَا تَغْضَبْ

"Aswad bin 'Amir narrated to us, saying that Abu Bakr and Isra'il both narrated from Abu Hashin from Abu Shalih from Abu Hurairah who said, 'A man came to the Prophet ﷺ and said, 'Give me a command!' He ﷺ said, "Do not get angry." Abu Hurairah said, 'Then he went and



came back saying, "Give me a command!" He ﷺ repeated, "Do not get angry." Abu Hurairah said, 'Every time the man came back, the Prophet ﷺ repeated, "Do not get angry." (Isnad Sahih no. 9630, in the Musnad of the Companions in Madinah, Chapter on the Musnad of Abu Hurairah radhiallahu ‘anhu)"

In general, these strategies encourage individuals to be responsive rather than reactive. The fundamental difference between a reaction and a response lies in awareness and the delay of time. A reaction occurs spontaneously and without reflection, whereas a response is the result of self-control and re-evaluating the situation and condition. Thus, the approach taken by Prophet Muhammad (PBUH) to emotion regulation is not only relevant from a theological perspective but also highly applicable and consistent with modern scientific principles in stress management and interpersonal conflict resolution.

The Relevance of Hadith about Emotion Regulation to Contemporary Psychology

The teachings of the Prophet regarding emotion regulation are highly compatible with modern psychological approaches. According to Gross and Thompson, emotion regulation strategies are divided into two categories: (Widiantoro, 2024)

a. Cognitive Reappraisal (Antecedent-Focused)

Reappraisal refers to how individuals can reflect on an event and how attribution influences their emotions. Emotion regulation that focuses on antecedents involves actions taken by the individual or others before emotional changes occur, including analyzing situations that may trigger emotions and altering their emotional impact.

b. Expressive Suppression (Response-Focused)

Expressive Suppression is a response modulation strategy that involves the ongoing inhibition of emotional expression. Suppression is a strategy focused on responses, typically occurring after an emotional trigger. This strategy is useful in reducing the expression of negative emotions. Expressive Suppression can have significant implications for social life and impact an individual's psychological well-being.

In Sahih Abu Dawud, no. 4150; Baitul Afkar Ad Dauliah no. 4781, in the Book of Adab under the Chapter on the Du'a During Anger, the Prophet ﷺ said:

“Abu Bakar bin Abu Shaibah narrated to us, Abu Mu'awiyah narrated to us from Al-A'mash from Adi bin Tsabit from Sulaiman bin Shurd who said, 'There were two men insulting each other before the Prophet ﷺ. One of them had red eyes and his neck veins were tense. The Prophet ﷺ then said, 'I know a phrase that if someone says it, their anger will be gone. That phrase is: A'UUDZU BILLAAHI MINAS SYAITHAANIR RAJIIM (I seek refuge with Allah from the accursed devil).' The angry man then said, 'Do you think I am like a madman?'"

This hadith provides a practical guideline for regulating anger through a spiritual approach, namely by reciting ta'awudz. This approach can be analyzed within the framework of the emotion regulation theory of Cognitive Reappraisal. Religious practices such as prayers,



dhikr, and the recitation of certain verses can provide an effect equal to or even stronger than secular psychological strategies in calming the mind. When linked to Cognitive Reappraisal, reciting ta'awudz during anger involves shifting focus from external triggers to internal reflection, in this case, recognizing it as the temptation of the devil. The angry individual is encouraged to not immediately react to the stimulus but to reconsider their actions with spiritual awareness.

Furthermore, after an individual alters their judgment about the anger-triggering stimulus, anger is no longer seen as the result of someone else's actions but as a temptation from the devil that can be controlled. This encourages a shift in the meaning of anger from something caused by others to a spiritual test to be overcome. Just like the earlier strategy of creating distance from the mental stimulus, the phrase of ta'awudz creates Cognitive Distance, which is the separation between oneself and the emotion, allowing the individual to respond more calmly and rationally. In a spiritual context, the effect of achieving spiritual calmness, reinforced by faith and hope in Allah, has a profound regulatory effect.

Additionally, reciting ta'awudz can also be interpreted as a form of Expressive Suppression, marked by avoiding reactive behaviors such as shouting or other aggressive actions. However, ta'awudz is not merely an external expression suppression, but also a way to soothe the emotion at its source. Ta'awudz acts as a form of reflection and surrender to God, shifting the focus of attention from the source of anger to divine protection. Although reciting ta'awudz may initially seem like a form of Expressive Suppression because it only inhibits the outward expression of anger, it is actually superior psychologically because it encompasses spiritual, cognitive, and affective aspects, proving that the Prophet ﷺ taught a complete emotional dimension, not just preventing negative outbursts but also healing from within.

In Sahih Abu Dawud no. 4151; Baitul Afkar Ad Dauliah no. 4782, 4783, in the Book of Adab under the Chapter on the Du'a During Anger, the Prophet ﷺ said: "Ahmad bin Hanbal narrated to us, Abu Mua'wiyah narrated to us, Daud bin Abu Hind from Abu Harb bin Abul Aswad from Abu Dzar said, 'The Prophet ﷺ said to us, 'If any one of you becomes angry and is standing, he should sit down. If the anger subsides, that is what is desired. If not, let him lie down'"

The recommendation in this hadith highlights the importance of changing one's physical position in response to anger. This can be interpreted as an initial intervention in the emotion regulation process. As advised in the hadith, changing one's position from standing to sitting or lying down can be understood as a form of Cognitive Reappraisal. By changing their physical position, an individual indirectly changes their perception of the situation that triggered their anger, helping to alleviate the intensity of the emotion. This preventive action can intervene in the internal cognitive process.

Moreover, when someone shifts from standing to sitting or lying down, there is an internal pause to reflect on the emotional trigger. This pause is essential because it allows the brain to reconsider before acting impulsively. The Prophet ﷺ indirectly taught an effective



cooling-down phase in emotion regulation. Additionally, there is an explanation regarding the change in physical position from a spiritual perspective. Sitting or lying down are more submissive and reflective positions that can encourage a person to remember Allah. Therefore, the perspective on the situation shifts from conflict to tranquility. This aligns with the practice of mindful reappraisal, which involves linking emotional reinterpretation with spiritual values.

Furthermore, psychologically, this approach also resembles the response-focused-Expressive Suppression, which involves inhibiting or redirecting emotional expression after the emotion has appeared. The approach taught by the Prophet ﷺ contains a more holistic dimension, where changing one's physical position not only serves to inhibit expression but also encourages physiological relaxation that can reduce the intensity of the emotion.

In the Isnad Shahih no. 9630, in the Kitab Musnad Sahabat di Madinah under the Chapter of Musnad, Abu Hurairah radhiallahu 'anhū reported that the Prophet ﷺ said: "Aswad bin 'Amir narrated to us, Abu Bakr and Isra'il both narrated from Abu Hashin from Abu Shalih from Abu Hurairah who said, 'A man came to the Prophet ﷺ and said, "Command me with something!" He ﷺ said, "Do not get angry." Abu Hurairah said, "Then he went away and returned again saying, "Command me with something!" He ﷺ said, "Do not get angry." Abu Hurairah said, 'Every time the man came back, he repeated the same command: "Do not get angry."'

This brief yet profound advice from the Prophet ﷺ to his companion Abu Hurairah teaches not only physical self-control but also encourages a change in the way one thinks about the situation that triggers anger. The command "Do not get angry" in this hadith can be understood as an invitation to practice Cognitive Reappraisal. By changing the perspective on the situation that triggers anger, individuals are encouraged to reassess the meaning of the event, thereby reducing the negative emotion.

Integrating this command with the Cognitive Reappraisal strategy provides an effective approach to managing anger. For instance, in the emotional awareness stage, an individual can recognize the early signs of anger and become aware of its emotional triggers. Then, during the cognitive reevaluation stage, one can change their perspective on the situation that triggers their anger, considering the perspective of others or looking for the positive aspects of the event. Furthermore, in the self-regulation stage, an individual can avoid impulsive responses that arise when anger occurs and choose a more prudent course of action. Therefore, the command "Do not get angry" is not just a prohibition against the expression of negative emotions, but also encourages individuals to develop adaptive emotion regulation skills through a change in thinking.

In the Expressive Suppression approach, the prohibition against anger in Islam does not mean suppressing anger, but rather processing it constructively without repressing the emotion. This is supported by research by (Widiyanti, 2024), which shows that students who tend to use suppression are more vulnerable to anxiety symptoms and interpersonal conflicts. Anger must be regulated, not suppressed. Thus, the prohibition against anger is not merely a repressive



command, but also embodies the value of developing healthy emotions, preventing negative emotions from becoming destructive.

4. CONCLUSION

Based on the result of data analysis and the discussion of the result in the previous chapter, the researcher concludes that strategies for regulating emotions from the perspective of hadith and their relevance to contemporary psychology are carried out through three methods, each supported by specific hadith, including:

1. Emotion regulation through the recitation of the ta'awudz phrase, as explained in the hadith narrated in Sahih Abu Dawud no. 4150; Baitul Afkar Ad Dauliah no. 4781, in the Book of Adab, Chapter on Prayers When Angry. When linked to the Cognitive

Reappraisal approach, reciting ta'awudz when anger arises can shift the focus from external to internal reflection. The change in perspective on anger transforms it into a spiritual test, rather than something caused by others. The ta'awudz phrase helps create emotional distance, allowing for a calmer response, and is strengthened by faith and hope in Allah, which leads to profound emotion regulation. From the perspective of Expressive Suppression, reciting ta'awudz is not just about holding back the expression of anger, but also about soothing the emotion from its root through spiritual reflection and redirecting focus to Allah's protection, reflecting the holistic approach of the Prophet ﷺ in managing emotions.

2. Emotion regulation through changing body position when angry, as explained in the hadith narrated in Sahih Abu Dawud no. 4151; Baitul Afkar Ad Dauliah no. 4782, 4783, in the Book of Adab, Chapter on Prayers When Angry.

In the Cognitive Reappraisal approach, changing body position when angry, such as sitting or lying down, can help ease the emotion as it involves a change in perception of the situation, which serves as an initial intervention in emotion regulation. Additionally, changing position provides a reflective pause that prevents impulsive responses and supports the cooling-down phase. Spiritually, sitting or lying down can encourage surrender and remembrance of Allah. From the perspective of Expressive Suppression, changing body position when angry is not only intended to suppress expression but also promotes physiological relaxation, which can reduce the intensity of the emotion.

3. Emotion regulation by not directly showing anger, as explained in Isnad Sahih no. 9630, in the Musnad Sahabat in Madinah, Chapter on Musnad.

In line with the Cognitive Reappraisal approach, the Prophet ﷺ's advice, "Do not be angry," teaches a person to change their perspective on the triggering situation so that negative emotions can subside through re-evaluating the meaning of the event. It also helps manage anger through emotional awareness, re-evaluation of the situation, and self-control, thereby forming adaptive emotion regulation. From the perspective of



Expressive Suppression, the prohibition of anger in Islam is not to repress the emotion but to manage it healthily so that it does not become destructive, aligning with findings that suppression may lead to anxiety and interpersonal conflict.

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