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No.156/IAT-U/SU-S1/2022

THE RELEVANCE OF INTRAPERSONAL COMMUNICATION TO EMOTION MANAGEMENT IN THE AL-QURAN

THESIS

Submitted as partial fulfillment of the requirements for getting the Bachelor of Religious (S.Ag) in Qur'an and Exegesis Sciences Department

Arranged by:

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Date : 13 July 2022

So that this research could be accepted as a condition for a bachelor's degree in religion studies (S.Ag) In Qur'an and Exegesis Science Department Faculty of Ushuluddin States of Islamic University Sultan Syarif Kasim Riau.

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MOTTO

....وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُۗ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖۗ قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ قَدْرًا

"... And for those who fear Allah, He (ever) prepares a way out, and He provides for him from (source) he never could expect. And if anyone puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish His purpose, verily for all things has Allah appointed a due proportion."

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This thesis was written and intended to fulfill one of the requirements for getting an undergraduate degree (Bachelor) of Religious Studies at the Faculty of Ushuluddin, State Islamic University of Sultan Syarif Kasim Riau, majoring in Qur'an and Exegesis Sciences. Hopefully, this thesis can be understood and useful for readers. The writer realizes the success of writing this scientific research is achieved with the help of various parties; therefore, the writer would like to give thanks to:

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A GUIDE TO ARABIC TRANSLITERATION

The transliteration of Arabic-Indonesian letters in this text is based on the Joint Decree of the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1988, No. 158/1987 and 0543.b/U/1987, as stated in the Arabic Transliteration Manual (A Guide to Arabic Literation), INIS Fellow 1992.

A. Consonant

Consonant		
Arabic		Latin
ء	=	‘
ب	=	B
ت	=	T
ث	=	Ts
ج	=	J
ح	=	h / h
خ	=	Kh
د	=	D
ذ	=	Dz
ر	=	R
ز	=	Z
س	=	S
ش	=	Sy
ص	=	s/s

Consonant		
Arabic		Latin
ض	=	d /d
ط	=	t / t
ظ	=	z / z
ع	=	‘
غ	=	Gh
ف	=	F
ق	=	Q
ك	=	K
ل	=	L
م	=	M
ن	=	N
ه	=	H
و	=	W
ي	=	Y

Vocal			Long Vocal			Eample		
_َ	=	a	ـــَـــا	=	ā	تَكَاثُرَ	=	
						takātsur		
–ِ	=	i	ـِـى	=	ī	يَهِيْجُ	=	*yahīj*
–ُ	=	u	ـــُـــوْ	=	ū	تَعْلَمُوْنَ	=	
						ta’lamūn		
			ـــَـــوْ	=	*aw*	سَوْفَ	=	*sawf*

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ـــــــــَـــيْ = *ay* عَيْنَ = *'ayn*

B. Long Vocals and Diphthong

Each Arabic writing in the form of *fathah* vocal Latin writing is written with "a" *kasrah* with "I" *dlommah* with "u" while the long readings are each written in the following way:

Vocals (a) long = Â for example قال become qâla

Vocals (i) long = î for example قيم become qîla

Vocals (u) long = Û for example دون become dûna

Especially for the reading of ya' nisbat, it should not be replaced with "i" but still written with "iy": in order to describe ya' nisbat at the end. Likewise, for the sound of the diphthong, wawu, and ya' after *fathah* is written with "aw" and "ay". Consider the following example:

Diphthong (aw) = ـــَـوْ for example قول become qawlun

Diphthong (ay) = ـــَـيْ for example خير become khayru

C. Ta' marbûthah (ة)

Ta' marbûthah is transliteration with "t "if it is in the middle of a sentence, and if *ta' marbûthah* is at the end of the sentence, it is transliterated by using "h". Such as الرسلة للمدرسة to *al-risalat li al-mudarrisah*, or when in the middle of a sentence consisting of *mudlaf* and *mudlaf ilayh* arrangement, then transliterated by using t connected with the following sentence, for example, فى رحمة الله become *fi rahmatillah*.

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D. Articles and Lafadh al-Jalâlah

The word “al” (ال) is written in lowercase unless it is located at the beginning of the sentence, while “al” in Jalâlah lafadz, which is in the middle of the sentence propped (*idlafah*) is then omitted. Consider the following examples:

1. Al-Imâm al-Bukhâriy say...
2. Al-Bukhâri, in the opening of the book, explained...
3. Masyâ‘ Allâh kâna wa mâ lam yasya‘ lam yakun.

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ABSTRAK

Skripsi ini berjudul **"Relevansi Komunikasi Intrapersonal terhadap Manajemen Emosi dalam Al-Quran".** Manajemen emosi merupakan hal yang harus dilakukan bagi setiap individu. Jika seseorang tidak bisa memanajemen emosinya dengan baik, maka emosi tersebut akan berdampak negatif terutama pada kesehatan fisik dan mental seseorang. Pada tahun 2018, Kementerian Kesehatan Indonesia melaporkan bahwa lebih dari 6,1 % penduduk indonesia yang berusia lebih dari 15 tahun mengalami depresi dan 9,8 % mengalami gangguan mental emosional. Selain itu, ketidakmampuan dalam manajemen emosi juga bisa merusak interaksi antar-individu. Beberapa orang kesulitan memanajemen emosinya, padahal manajemen emosi bisa dilakukan melalui komunikasi intrapersonal. Seseorang bisa mempertimbangkan berbagai hal didalam dirinya, termasuk memutuskan untuk mengontrol emosi mereka. Maka dari itu, rumusan masalah dari penelitian ini adalah bagaimana penafsiran ayat-ayat yang berkaitan dengan komunikasi intrapersonal dalam al-Quran dan bagaimanana analisis relevansi komunikasi intrapersonal terhadap manajemen emosi dalam al-Quran. Jenis penelitian ini adalah *library research* (kepustakaan) dengan menggunakan metode *maudhu'i* (thematic). Adapun hasil penelitian terhadap 2 ayat yang sudah dipilih, yaitu : pertama, relevansi komunikasi intrapersonal terhadap manajemen emosi pada QS. Yusuf : 77 adalah dengan mengendalikan fikiran agar *refocus on planning*, mengenal orang lain atau sekitar, *imagine interaction* untuk menjaga hubungan interpersonal, mengendalikan fikiran untuk memaafkan orang lain, dan memperkaya fikiran untuk menerima dan pasrah terhadap apa yang terjadi. Kedua, relevansi komunikasi intrapersonal terhadap manajemen emosi pada QS. Al-Ahzab : 37 adalah dengan mengendalikan fikiran agar *positive refocusing d*an mengenal diri sendiri termasuk emosi dalam diri dan mengingat *(dzikrullah).*

Kata Kunci: *Relevansi, Komunikasi Intrapersonal, Manajemen Emosi.*

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ABSTRACT

The research was entitled **"The Relevance of Intrapersonal Communication to Emotion Management in the Al-Quran".** Every person must try to manage their emotions, both positive and negative. If a person has been unable to manage his emotions in a good and appropriate way, it will have a negative impact to his or her physical and mental health. In 2018, Indonesian National Baseline Health Research reported that 6,1 % of Indonesians aged 15 and older suffer from depression. And more than 9,8% of indonesian aged 15 and older suffer from mental emotional disorder. In addition, the inability to manage emotions can also damage interactions between individuals. Some people have difficulty managing their emotions, whereas emotion management can be done through intrapersonal communication. A person can consider various things inside themselves, including deciding to control their emotions. Therefore, the formulation of the problem in this research is how to interpret verses related to intrapersonal communication in the Quran and how to analyze the relevance of intrapersonal communication to emotion management in the Quran. This research is an library research that uses a thematic methods. The results of the research on 2 verses that have been selected, namely: *first*, the relevance of intrapersonal communication to emotion management in QS. Yusuf : 77 are retraining the mind to refocus on planning, get to know other people and the surroundings, imagine interaction to maintaining interpersonal relationship, controlling the mind to forgive others and inriching thoughts of accepting and resigning ourself to what has happened. *Secondly*, the relevance of intrapersonal communication to emotion management in QS. Al-Ahzab : 37 are retraining the mind to positive refocusing, trying to know ourselves especially one's emotions, and remembering of Allah *(dzikrullah).*

Keywords: *Relevance, Intrapersonal Communication, Emotion Management.*

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ملخّص

هذه الرسالة بعنوان **"علاقة الاتصال النفسي بإدارة المشاعر في القرآن".** فإدارة المشاعر، سواء كان له الإيجابية والسلبية، فهو حالة دائم يحصل لكل فرد. فالشخص الذي لا يستطيع إدارة مشاعره بشكل صحيح، فإن هذه المشاعر سيكون لها تأثير سلبيا، خاصة على صحة الإنسان الجسدية والعقلية. من بينها، إمكانية حصول اضطرابات نفسية و الفعالات في المشاعر إذا وصل إلى حالة خطيرة. في عام 2018، ذكرت وزارة الصحة الإندونيسية أن أكثر من 6،1 بالمئة إندونيسي تزيد أعمارهم عن 15 عامًا مكتئبين، 9،8 بالمئة منهم كانوا يعانون من اضطرابات عقلية وعاطفية. بالإضافة إلى ذلك ، إمكانية عدم القدرة على إدارة المشاعره الذي يؤدي إلى الإضرار في التفاعلات الأفراد. يواجه بعض الأشخاص صعوبة في إدارة مشاعرهم، في حين يمكن إدارة المشاعر من خلال الاتصال النفسي. الاتصال النفسي ، يجعل شخص أن يفكر في أشياء مختلفة داخل نفسه، بما في ذلك قرار السيطرة على مشاعرهم. وبالتالي، فإن جذور المشكلة في هذا البحث هو كيفية تفسير الآيات تناقش الاتصال النفسي في القرآن وكيفية تحليل صلة الاتصال النفسي بإدارة المشاعر في القرآن. هذا النوع من البحث هو البحث المكتبي و يستخدم هذا البحث منهجا موضوعيا. أما بالنسبة لدراسة آيتين مختارتين جيدا، وهذا هو: أولا، علاقة الاتصال النفسي بإدارة المشاعر في سورة يوسف: 77 هو السيطرة على العقل لإعادة التركيز على التخطيط ، والتعرف على أشخاص آخرين أو ممن حولنا، ، و يتصور الإتصال النفسي مع الأخرين و ذالك في الحفاظ على العلاقات مع الأشخاص، السيطرة على العقل لمسامحة الأخرين، نثري العقل ليقبل ويستسلم لم يحدث. ثانيا، علاقة الاتصال النفسي بإدارة المشاعر في سورة الأحزاب: 37، هو السيطرة على العقل الإيجابي المكون ومعرفة نفس بما في ذلك المشاعر والإنفعلات داخل النفس، و ذكر الله.

الكلمات المفتاحية: العلاقة ، الإتصال النفسي ، إدارة المشاعر.

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CHAPTER I
INTRODUCTION

A. Background of The Problem

Interaction between human beings is necessary for their lives as social beings. These interactions can result commonly in a variety of emotions. Emotions, both positive and negative, must be managed. Because when we overdo it, these emotions can damage ourselves, others and the environment. If a person is unable to manage his emotions in a good and appropriate way, it will negatively impact their physical and mental health. Such as mental-emotional disorders. If the problem is not treated immediately, it will become more serious.[1]

In 2018, Indonesian National Baseline Health Research reported that 6,1 % of Indonesians aged 15 and older suffer from depression. And more than 9,8% of indonesian aged 15 and older suffer from mental emotional disorder. When compared to Riskesdas statistics from 2013, there has been an increase of up to 6%. The age range with the largest percentage of emotional mental health issues is 65-75 years and older, at 28.6 percent, followed by the 55-64 year age range at 11 percent, the 15-24 year age range at 10 percent, and the 45-54 year age range at the same percentage.[2]

The World Health Organization reported that an estimated 3,8% of the population is affected by depression, including 5,0% of adults and 5,7% of adults older than 60 years. Approximately 280 million people in the world have depression. And over 700,000 people die due to suicide every year. Suicide is the fourth leading cause of death in people aged 15–29 years old.[3]

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[1]Rokom, *Kemenkes Beberkan Masalah Kesehatan Jiwa di Indonesia*, accessed from https://sehatnegeriku.kemkes.go.id/baca/rilis-media/20211007/1338675/, on Thursday 30 December 2021 at 01.36am.

[2]Kementerian Kesehatan Republik Indonesia, *Laporan Nasional Riset Kesehatan Dasar (Riskesdas) 2018*, (Jakarta: Badan Penelitian dan Pengembangan Kesehatan Kementerian RI, 2018), p. 226-230.

[3]World Health Organization, *Depression*, accessed from https://www.who.int/news-room/fact-sheets/detail/depression, on Monday, 18 July 2022 at 01.59pm.

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Anger is one of the many types of emotions. According to a survey, the research of furious emotions, 80 per cent of the reasons for angry feelings is other people's attitudes or behaviours. Therefore, anger is a response to other people's less pleasant attitudes. The resulting overflow of emotions can result in unexpected power. This angry emotion is frequently exhibited through physical resistance, swearing, and damaging actions or silence toward those who are angry. As a result, psychiatrists claim that anger is the chief saboteur of the mind, anger is one of the key reasons that so often debilitates common sense and could even lead to various difficulties and mental diseases. It has negative consequences for the individual and other parties physically, psychologically, socially and economically. Angry emotions frequently lead to the creation of aggressiveness, which leads to a desire to commit crimes.[4]

People who are angry may act aggressively, smash objects, irritate the target of their reprimands, strike them, or even commit murder. Indeed, even simple anger has a negative effect on health. A stroke or heart attack can result from anger. According to Harvard Medical School research, the most irritated people are three times more likely to get heart disease. Age-related heart events are well predicted by early anger. The risk increases with an individual's level of rage. Therefore, once anger flares up, every sane Muslim should control it and understand the situation. The actual definition of strength is demonstrated when a person can maintain self-control while enraged by refraining from expressing hurtful or filthy things.[5]

In Islam, there are several ways to manage emotions, such as how to manage angry emotions by asking Allah for forgiveness by reading *ta'awudz*, keeping silent and managing to keep the tongue, trying to take a different position, and being able to perform ablution, etc.[6] The Messenger of Allah said:

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[4]Rita Susanti, dkk., "Perasaan Terluka Membuat Marah", *Jurnal Psikologi*, Vol. 10, No. 2, December 2014, p.103.

[5]Noffiyanti, "Marah dan Penyembuhannya dalam Al-Quran", *Ristekdik (Jurnal Bimbingan dan Konseling)*, Vol. 5, No. 2, 2020, p. 173.

[6]Shinta Mutiara Puspita, "Kemampuan Mengelola Emosi Sebagai Dasar Kesehatan Mental Anak Usia Dini", *Jurnal Program Studi PGRA*, Vol. 5, No. 1, January 2019, p. 91.

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عَنْ إِبْن عَبَّاسٍ قَالَ: قَالَ رَسُولُ الله صَلَّى لله عَلَيْهِ وَسَلَّم : عَلِّمُوْا وَيَسِّرُوْا ولا تُعَسِّرُوْا و إِذَا غَضِبَتْ فَلْيَسْكُتْ، و إِذَا غَضِبَتْ فَلْيَسْكُتْ، و إِذَا غَضِبَتْ فَلْيَسْكُتْ

> "The Messenger of Allah said to Ibn 'Abbas, 'teach others, make it easy and don't make it difficult, when one of you're angry have him be silent, when one of you're angry have him be silent, when one of you're angry, have him be silent."[7]

Other emotional disorders are fear. Anxiety is a condition where a person is constantly afraid and unable to regulate it. The fear is in conjunction with anticipation that something awful will occur. When confronted with a threat or danger, worry is a natural reaction. However, when there is no such dangerous event, excessive anxiety becomes a nuisance, or at the very least, not as terrible as someone thinks.[8] Anxiety is frequently linked to fear. Both contribute to stress. As long as they stay within reasonable bounds, fear and anxiety are essentially normal emotions. Excessive and ongoing anxiety and fear will gradually stifle a person's mind and mentality, resulting in prolonged stress and brain nerve cell damage, which would become the person's primary memory.[9]

Somebody can accomplish some methods for managing emotions through intrapersonal communication. Intrapersonal communication refers to the communication that takes place within a person. Intrapersonal communication has always been hidden (silent) in a person before it becomes attitudes and behaviours which others can observe. In general, when humans discover things which may be troubling if conveyed verbally or nonverbally to others, they will try to involve in a dialogue with themselves.[10]

The scope of this communication is quite broad, ranging from things only in the thought *(qalbu)*, the tendency of specific behaviour and attitudes,

[7]Ahmad Ibn Hanbal, *Musnad Ahmad ibn Hanbal,* Juz V, p. 413.

[8]Intan Puspita Sari and Dewi Eko Wati, "Strategi Parent-School Partnership: Upaya Preventif Separation Anxiety Disorder Pada Anak Usia Dini", *Journal Pendidikan Anak Usia Dini,* Vol. 2, No. 1, May 2018, p. 49.

[9]As'adi Muhammad, *Cara Kerja Emosi dan Pikiran Manusia*, (Yogyakarta: Diva Press, 2011), p. 157-158.

[10]Tim Tafsir Depag RI, *Komunikasi dan Informasi (Tafsir al-Quran Tematik),* (Jakarta: Lajnah Pentashihan Mushaf al-Quran, 2011), p. 112.

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to future expectations, pleasant or unpleasant previous experiences, particular situations and conditions experienced in the current time, or future desires, and all feelings, good or bad, communicated with oneself can be classified as intrapersonal communication. For example, whenever a human wants to give an evaluation to the other person in their heart and has a suggestion of doing something, dampens negative thinking, or tries to predict what would happen in a crisis, these are all simple things that every individual will experience in everyday life.[11]

However, it should be underlined that what is meant by intrapersonal communication in this research refers to when a person gives a response (such as an interpretation, understanding, meaning, etc.) to stimulation in an emotional situation that is hidden within the individual, whether in the thoughts or heart. It means the individual only communicates within himself.

The term intrapersonal communication is not clearly found in the Quran. And only Allah indeed knows all the responses which come to a human's heart or mind. Still, a few verses in the Quran contain indications that intrapersonal communication occurs as a response to a stimulus. Intrapersonal communication involves potential within humans. The Quran uses many words when discussing the inner side of humans or the possibility that resides within humans, such as *ruh, nafs, qalb,'aql*, *fuad, lubb, shadr*, etc.[12] However, in this research, the writer used the word *nafs* as a keyword to find verses regarding intrapersonal communication. Allah SWT said in Surah Qaf verse 16:

وَلَقَدْ خَلَقْنَا الْاِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِه نَفْسُه وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ

"It was We who created man and We know what suggestions his soul makes to Him, and We are nearer to him than [his] jugular vein"[13]

[11]*Ibid.*, p. 114.

[12]Zulfatmi, "Kompetensi Spiritual Pendidik (Suatu Kajian pada Unsur Kalbu)", *Jurnal Mudarrisuna*, Vol. 7, No. 2, July-December 2017, p. 151.

[13]Abdullah Yusuf Ali, *The Holy Qur'an: English Translation of the Meanings and Commentary*, (Madinah: King Fahd Holy Quran, 1140H/ 1989M), p. 1600

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Buya Hamka explained in *Tafsir Al-Azhar* that, "We have already created man and know what his soul whispers to Him" mean God created humans. Then in the word of *nafs,* God shows us the difference between humans and other beings, namely that humans have *'aql,* mind, ethics, feelings, wishes, ideals, and wishful thinking. So whatever affects a human's heart, whatever he thinks or feels, good or bad, God would be the one who knows this first.[14]

The benefit of intrapersonal communication is when someone wants to get angry, fight, or be asked to leave, before they decide to be angry or not, refuse a fight or not, they consider various alternatives within themselves. So a person does not act immediately act, but thinks and considers the advantages and disadvantages before.[15] Especially when someone who chooses to keep hiding his emotions rather than conveys them due to various factors. It is indicated that intrapersonal communication has relevance and importance to emotion management. Allah S.W.T said in Surah Yusuf verse 77,

قَالُوْا اِنْ يَّسْرِقْ فَقَدْ سَرَقَ اَخٌ لَّه مِنْ قَبْلُ فَاَسَرَّهَا يُوْسُفُ فِيْ نَفْسِه وَلَمْ يُبْدِهَا لَهُمْ قَالَ اَنْتُمْ شَرٌّ مَّكَانًا وَاللّٰهُ اَعْلَمُ بِمَا تَصِفُوْنَ

"They Said, 'if he steals there was a brother of his who did steal before (him)'. But this things did Joseph (Yusuf) kept locked in his heart revealing not the secret to them. He (simply) said (to himself). 'you are the worse situated, and Allah knoweth best the truth of what you assert".[16]

The expression *'fa assaraha yusufu fi nafsihi wa lam yubdiha lahum'* indicates that Joseph (Yusuf) communicated to himself not to show an attitude or behaviour that could be interpreted as a form of irritation towards bad speech (slander) from his brothers. As for the words that Joseph (Yusuf)

[14]Abdul Malik Abdulkarim Amrullah (Hamka), *Tafsir al-Azhar Vol.9,* (Singapura: Pustaka Nasional PTE LTD, 1989), p.6867.

[15] Armawati Arbi, *Komunikasi Intrapribadi (Integrasi Komunikasi Spritual, Komunikasi Islam, dan Komunikasi Lingkungan),* (Jakarta : Kencana, 2019), p. 7

[16]Abdullah Yusuf Ali, *The Holy Qur'an: English Translation of the Meanings and Commentary*, p. 656.

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hid in himself in the following sentence, *'qaala antum syarrun makaanaa'*, these words are only in his heart without being expressed in verbal form.[17] This verse shows that Joseph (Yusuf) can successfully manage his emotional responses. Joseph's hiding his emotions within himself indicates that Joseph (Yusuf) has been communicating intrapersonally. And in this verse, we may understand how intrapersonal communication relates to emotion management.

The advantage of starting to manage and convey our emotions is that we will fastly handle our emotions and return to normal emotions. Who can manage emotions in every situation, both happy and sad, is one who surely has the strength of faith and the firmness of belief. As a result of his achievement in defeating lust, he will experience happiness and pleasure.[18]

There are several examples of intrapersonal communication in the al-Quran, many of which take the form of stories. In the decision-making process of Prophet Ibrahim in QS. Al-An'am verses 76–78 as an illustrative example of intrapersonal communication.[19] The stories that are told in the al-Quran are intended to serve as both *ibrah* (lessons) and a manual for carrying out our goals, responsibilities, and roles as people. In addition, to encouraging good deeds and strengthening faith.[20]

The writer claims that studying intrapersonal communication in the Quranic verses can teach us important life lessons, particularly about how to effectively control our emotions through intrapersonal communication. As a result, the title of this discussion is as follows: **"The Relevance of Intrapersonal Communication to Emotion Management in The Al-Quran"**

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[17]Tim Tafsir Depag RI, *Komunikasi dan Informasi (Tafsir Al-Quran Tematik),* p. 113-114.

[18]Shinta Mutiara Puspita, "Kemampuan Mengelola Emosi Sebagai Dasar Kesehatan Mental Anak Usia Dini", p. 91.

[19] Rofiq Hidayat, "Komunikasi Intrapersonal dalam Pengambilan Keputusan Perspektif al-Quran", *JISAB: The Journal of Islamic Communication and Broadcasting,* Vol. 1, No. 2 February 2022, p. 106.

[20]Ma'zumi, dkk., "Nilai Pendidikan dalam Ibrah Qashash Al-Quran (Analisis Sintesis terhadap Kisah-Kisah dalam Al-Quran)", *Jurnal Pendidikan Karakter JAWARA*, Vol. 7, No. 1 June 2021, p. 16.

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B. Definition of The Term

1. Intrapersonal Communication

Intrapersonal communication refers to using speech or thought within the communicator, also known as communication within oneself. Intrapersonal communication is a communication process that occurs within a person via his central nervous and senses. Intrapersonal communication theory generally describes the process of comprehending, remembering, and interpreting symbols captured through the five senses. It also can be understood as self-communication.[21]

2. Relevance

The word relevance/ n/ means being valuable and useful to people in their lives and work or is closely connected with the subject you are discussing or the situation you are thinking about.[22]

3. Emotion Management

The term emotion management is a combination of two words: management and emotion. Management/ noun/is the act of running and controlling a business or similar organization. Or the front or skill of dealing with people or situations successfully.[23] The word emotion comes from the Latin language is ‘emovere’, which means to move away. This word implies that the tendency to act is an absolute right in emotions. Emotion refers to a typical feeling and thought, a physical and psychological state and a set of tendencies to act. Emotions are essentially a tendency to act. Usually, emotions are a reaction to stimuli from outside and within the individual. Emotional management is a form of managing emotions and feelings that relate to a person's behaviour.[24]

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[21]Zaenal Mukarom, *Teori-Teori Komunikasi*, (Bandung : UIN Sunan Gunung Djati, 2020), p. 22-24.

[22]Jonathan Crowther, *Oxford Advanced Learner’s Dictionary*, (New York: Oxford University, 1995), p. 1242.

[23]*Ibid*., p. 902.

[24]Andi Thahir, *Psikologi Belajar,* p. 61.

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C. Identification of The Problem

Based on the background above, the writer identifies several problems that will be used as additional research material:

1. When interacting, sometimes a person will involve his emotions. If we cannot manage our emotions, we will cause harm to ourselves, others and the environment. Such as, anger, fear or anxiety, etc.
2. When a person is unable to manage his emotions, it negatively impacts our physical and mental health. The mental-emotional disorder is one of them, such as stress, anger, anxiety, depression, etc.
3. When a person is unable to manage his emotions, it harms others because when we can't manage our emotions, we can't manage ourselves, especially we can't manage our words. Sometime, our words will hurt or harm the other's heart.
4. Some poople have difficulties to managing their emotions, even though emotion can be managed through intrapersonal communication.
5. Intrapersonal communication is done to understand reality, make decisions, solve problems, and produce something new.
6. Intrapersonal communication occurs within the human, in the heart or mind, when someone gives meaning, understanding, or interpretation to the stimuli.
7. The indication of intrapersonal communication in the word of *nafs* in the Quran.
8. There is relevance between intrapersonal communication to emotion management.

D. Scope of The Problem

Among the various redactions used by the Quran in describing the potential that resides within humans is term of *ruh, nafs, qalb, 'aql, fuad, lubb, shadr,* etc. However, in this study, the writer only focused on searching through terms *nafs* that correspond to the indications of intrapersonal communication, that's surah Yusuf verse 77, and surah Al-Ahzab verse 37.

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Here, the writer uses two exegesis book; *Taysir al-Karim ar-Rahman al-Kalam al-Manan* the work of as-Sa'di, *Tafsir Al-Azhar* the work of Buya Hamka and *Tafsir al-Misbah* the work of Quraish Shihab.

E. Formulation of The Problem

The formulation of the problem in this discussion is:

1. How is the interpretation of verses related to intrapersonal communication in the Qur'an?
2. How are the relevance of intrapersonal communication to emotion management in the Quran?

F. Objective and Significance of The Research

1. The Objective and Significance of The Research

Based on the formulation of the problem above, the objectives to be achieved by the writer are as follows:

a. Explain the interpretation of verses related to intrapersonal communication in the Qur'an.
b. Describe the analysis of intrapersonal communication in the Quran and its relevance to emotion management**.**

2. The Significance of The Research

a. Enrich Islamic knowledge, especially regarding intrapersonal communication and its relevance to emotion management.
b. Increase material reading for other writers and subsequent researchers to compile scientific works related to analytical exegesis.
c. Contributes to the study of Communication Science on intrapersonal communication and its relevance to emotion management, especially in the Quranic science and exegesis.
d. Fulfilling the requirements to complete Undergraduate Studies (S1). Department of Quran and Exegesis Sciences. Faculty of Ushuluddin, State Islamic University of Sulthan Syarif Kasim Riau.

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G. The Systematics of Writing

Systematics of writing is a part that describes the outline or framework of research. The presentation is carried out in chapters, complete with brief information about the topic of discussion and the objectives achieved through the discussion. This research is described in five chapters, and each chapter consists of several sub-chapters as follows:

CHAPTER I: Introduction containing the background of the problem, the reason for choosing the title, the definition of terms, problem identification, problem limitation, problem formulation, research objectives, research significance, and writing systematics.

CHAPTER II: Theoretical framework. First, it contains a theoretical basis, namely an explanation of the theory of intrapersonal communication and an explanation theory of emotion management. Next previous research.

CHAPTER III: This chapter describes research methods, including types of research, data sources (primary and secondary), data collection techniques, and data analysis techniques.

CHAPTER IV: This chapter contains the subject of discussion. The writer presents the interpretation of Surah Yusuf [12] : 77 and Surah Al-Ahzab [32] : 37 from scholars and discuses an analysis the relevance of intrapersonal communication to emotion management described by *mufassir* and other literature.

CHAPTER V: The closing chapter contains conclusions and suggestions.

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CHAPTER II
THEORETICAL FRAMEWORK

A. Theoretical Basis

1. Intrapersonal Communication

a. Definition

Intrapersonal communication consists of three words: communication, intra and personal. Communication, as a noun, refers to (1) exchange, symbols, messages, and information; (2) the process of interaction and communication that use the same symbol system; (3) the art of expressing ideas; and (4) the science of information delivery. The word "intra" is defined by the shape bound inside, according to *Kamus Besar Bahasa Indonesia (KBBI)*. The term "personal" refers to something private or individual.[25]

The adjective intrapersonal is defined in the American Heritage Dictionary of the English Language as *"existing or occurring within the individual self or mind".* Graeme and Dimbleby define intrapersonal communication as *"communication within the self, and of the self to the self."*[26]

Experts have developed the following understanding of intrapersonal communication. As defined by Leonard Shedletsky, Intrapersonal communication already has eight essential parts of a communication process (source, receiver, message, channel, responses, environment, context, and interference). Still, all interactions occur internally within the individual. Notoatmodjo defined intrapersonal communication as a communication that takes place within oneself. And it occurs when someone communicates

[25]Rahmniana, "Komunikasi Intrapersonal dalam Komunikasi Islam", *Jurnal Peurawi*, Vol.2, No. 1, 2019, p. 78-79.

[26]Tanju Deveci and Roger Nunn, "Intrapersonal Communication As a Lifelong Learning Skill in Engineering Education", *Journal of Higher Education*, Vol. 8, No. 1, April 2018, p. 69-70.

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with themselves or when they think about a problem. This type of communication can also happen when someone is considering before making a decision. [27]

Intrapersonal communication, according to the Dictionary of Mass Communication and Media Research, is communication that takes place within a person. Judy Pearson and Paul Nelson define intrapersonal communication as using messages to generate meaning within. As defined by Ronald B. Adler and George Rodman, intrapersonal communication is communication with oneself. The sender and the receiver of the message were all the same person in this case.[28]

Intrapersonal communication, according to Jurgen Ruesch and Gregory Bateson, is a subcategory of interpersonal communication and the foundation of all discourses. Intrapersonal communication includes talking to yourself, having read in your heart, repeating what you've heard, and a variety of other activities concerning speaking and hearing what you're thinking, reading, and hearing can help with concentration and retention. And intrapersonal communication, according to Sendjaja and Moss Tubbs, is the communication process that occurs through his nervous system and senses. The method of comprehending, remembering, and interpreting symbols captured through the five senses is intrapersonal communication theory. It can also be interpreted as communication with yourself.[29]

Intrapersonal communication comprises various activities and phenomena, including thinking, praying, gratitude, self-introspection, creative imagining, and so on.[30]

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[27]Andika Pratama, accessed from https://ilmusaku.com/pengertian-komunikasi-intrapersonal-dan-fungsinya/ on 23 December 2021 at 19.20pm.

[28] Zaenal Mukarom, *Teori-Teori Komunikasi*, (Bandung : UIN Sunan Gunung Djati, 2020), p. 22-23.

[29]*Ibid*,.p. 23-24.

[30]*Ibid.*, p.59.

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b. The Process of Intrapersonal Communication

1) Sensation

The sensation is the first stage in the process of receiving information. The sensation is derived from the word "sense," which is a sensing device connecting an organism to its surroundings. Sensation occurs when the feelings transform information into the nerve impulses that the brain can understand. Sensory devices serve an important in accepting data from the environment. A person can understand the physical characteristics of his environment through his five senses. Furthermore, a person gets information and all of his potential to agree with his environment through the senses. Stimuli are the pieces of information that the five senses pick up and turn into sensations. The sensation is, in summary, the process of capturing stimuli.[31]

2) Perception

Perception is the experience of objects, events or relationships acquired by gathering information and interpreting messages. Perception gives meaning to sensory stimuli. The sensation is part of perception. However, the definition of sensory information involves not only sensation but also attention, expectation, motivation and memory. In addition to being influenced by sensations that result from the five senses' uptake, perception is also influenced by attention (attention), expectations (expectations), motivation and memory. The first three things are generally divided into two personal and situational factors. An attention attractor that is situational is a puller of attention that exists outside of a person (external), such as the intensity of stimuli, novelty, and repetition. Internally, selective attention is influenced by several biological,

[31]Husni Ritonga, *Psikologi Komunikasi*, (Medan: Perdana Publishing, 2019), p.87-88.

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sociopsychological, and sociogenic factors.[32]

3) Memory

Memory is a highly structured system that allows organisms to record information from the world and then use it to guide their behaviour. Memory is essential in intrapersonal communication because it influences both perception and thinking. Memory research leads to cognitive psychology, particularly in the context of the person's behaviour as an information processing model. In a nutshell, memory is organized into three stages: recording, storage, and retrieval. Stimuli surround our senses at all times, and they will be recorded conscious or unconscious at all times. The recording of information via sensory organs and inner nerve circuits is referred to as encoding. Storage indicates how long and in what form information remains with us. Bias storage can be active or passive. When we add new information, we actively store it. We make up for missing data by creating our conclusions. Retrieval, or recalling stored information in everyday language, is the process of retrieving data.[33]

4) Thinking

Thinking is the fourth main factor influencing our interpretation of stimuli, and it involves all of the sensation, perception, and memory processes. In general, there are two types of thinking: autistic thinking, such as daydreaming, fantasy, and living, and realistic thinking, also known as a rationale (thinking to adapt to the real world). Deductive, inductive, and evaluative thinking are the three types of realistic thinking. Deductive reasoning involves conclusions from two situations. The first is a syllogism, a general statement through

[32] *Ibid.*, p. 88-89.
[33] *Ibid.*, p. 89-90.

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logic.[34]

For example, "*if all men died, and Muhammad man, then Muhammad would die"*, If A is correct and B is correct, then there would be C. For example, *"if all students attend college, and Umar attends college, then Umar must have attended college."* In deductive reasoning, we start with the common and work our way up to the unique. Instead, use inductive reasoning to begin with, specific details and then draw broad conclusions. Evaluative thinking is rational thought that determines whether an idea is correct or not. We don't add or subtract ideas in evaluative thinking. Thoughts are done to gain a better understanding of truth to make good decisions, problem solve and create new things.[35]

c. The Purpose of Intrapersonal Communication

1) Know yourself and others; intrapersonal communication allows us to talk about ourselves, how we behave, and how open we are to others so that we can respond to and predict the responses of others.
2) Knowing the outside world allows us to understand the environment, whether objects, events, or other people.
3) Creating and maintaining more meaningful relationships: Intrapersonal communication aims to create good relationships with other people.
4) Playing and looking for entertainment, funny events are activities to get entertainment.
5) Changing attitudes and behavior: a lot of time is spent changing others through intrapersonal communication.
6) Helping others, examples of professions that use intrapersonal communication to help others are psychiatrists, clinical

[34] *Ibid.,* p. 90-91.
[35] *Ibid.,* p.90.

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psychologists, and therapists. Giving advice and suggestions to friends is also an example of the purpose of the intrapersonal communication process to help others.[36]

2. Emotion Management

a. The Definition of Emotion

Emotion is derived from the Latin term "emovere", which means to move away. According to Daniel Golemen, emotion is a set of feelings and thoughts, a biological and psychological state, and a set of behavioral tendencies. Emotions are fundamentally a proclivity to act. Emotions are usually a reaction to stimuli from both the outside and inside the individual. In emotions, the tendency to act is an absolute right, according to the definition of this word.[37]

Although each expert has their viewpoint, the definition of emotion has been presented in general. Emotional problems arise when a person's feelings are so strong that their relationship with their surroundings is disrupted. In an emotional state, a person's personality has been altered to the point where they can no longer control themselves. Their behaviour has demonstrated obstacles in the individual, rather than adhering to a standard in living together. A person who is experiencing emotions, in general, loses track of their surroundings. Something that a person does not do under normal circumstances but has the potential to be done by the concerned when experiencing emotions.[38]

Therefore it is often argued that emotions are circumstances caused by certain situations (special), and emotions tend to occur with behaviours that lead (approach) or deny (Avoidance) something. The behaviour is generally accompanied by physical

[36] Tatang, *Dinamika Komunikasi*, (Bandung: CV Pustaka Setia, 2016), p. 136-137.
[37] Andi Thahir, *Psikologi Belajar,* p.61.
[38] *Ibid.*, p. 61.

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expression, so others know that someone is experiencing emotions.[39]

Daniel Goleman mentions that the region of human emotions includes anger, sadness, worry or anxiety, impulses to surrender, optimism, feelings felt by others (empathy) and social relationships. Judging from the appearance (appearance), emotions are divided into two, namely primary and mixed emotions. Based on the series of events known, there are major emotions and minor emotions. Primary emotion consists of six kinds of emotions, namely joy (happiness), attraction (surprise/interest), anger, sadness (sadness/distress), disgust and fear. Secondary emotions are a combination of various forms of primary emotion and are influenced by the local cultural conditions in which the individual lives.[40]

While from the effects that are granted, emotions are divided into positive emotions and negative emotions. Positive emotions are emotions that everyone always wants. Conversely, negative emotions are emotions that are not expected to occur in a person: The positive emotions such as eagerness, funny, joy, pleasure, curiosity, happiness, delight, love, excitement, etc. And negative emotions include impatience, uncertainty, anger, suspicion, anxiety, guilt, jealousy, annoyance, fear, depression, sadness, and hate.[41]

b. The Definition of Emotion Management

The term emotion management is a combination of two words: management and emotion. Etymologically the word management comes from the English, namely "Management", which means regulation or management. Emotion is etymologically derived from the Latin language is 'emovere', which translates as moving, pleasurable, controlling, or coping. Or it can be said that emotions

[39]Adnan Achiruddin Saleh, *Pengantar Psikologi*, (Makasar: Penerbit Aksara Timur, 2018), p. 107.

[40]Yahdinil Firda Nadhiroh, "Pengendalian Emosi (Kajian Religio-Psikologis tentang Psikologi Manusia)", *Jurnal Saintifika Islamica*, Vol. 2, No. 1, January-June 2015, p. 55.

[41]*Ibid.*, p. 55.

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are complex feelings accompanied by glandular and motorist activity characteristics. Studying the two terms of the word above, emotion management can be identified as the management, control and regulation of a complex feeling state.[42]

Emotion management is the ability to manage and control emotions is a step to making emotions intelligent or by psychologists referred to as Emotional Intelligence (EI). Becoming increasingly angry or becoming increasingly sad or less angry or becoming insoluble in sadness and maintaining optimism depends on the ability to use the mind to divert anger, sadness or sustain optimism. Similarly, feeling what others feel (empathy) and social relationships can be needed in the sense that leads to those emotions. In this case, habituation from small, even since infancy, is an essential factor for a person to have the ability to use the mind to direct emotions. The ability to manage or control emotions can be the ability to motivate yourself, survive frustration, face impulses and not exaggerate pleasure.[43]

Other experts define emotional intelligence as the ability and dynamic system to deal with emotions, be aware of other people's feelings, empathize, comfort, guide, control impulses, delay gratification, motivate oneself, read people's social cues, and deal with the ups and downs. Saloney and Mayer define emotional intelligence as the ability to monitor and control one's and others' emotions and use those emotions to influence one's thoughts and actions.[44]

Goleman describes emotional intelligence as five main aspects of ability, namely: 1) recognizing one's own emotions, 2) managing

[42]Alim Sofiyan, A Thesis: *Manajemen Emosi Dalam Al-Quran (Kajian Surat Yusuf)*, (Bandar Lampung: UIN Raden Intan Lampung, 2017), p.30.

[43] Andi Thahir, *Psikologi Belajar*, p. 62.

[44]Teti Devita Putri and Ami Widyastuti, "Hubungan Antara Kecerdasan Emosi dengan Kemampuan Manajemen Konflik pada Istri", *Jurnal Psikologi*, Vol. 11, No. 1, June 2015, p. 51.

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emotions, 3) motivating oneself, 4) recognizing other people's emotions, and 5) building relationships. Furthermore, Goleman added, aspects of emotional intelligence include: 1) self-awareness, 2) self-regulation, 3) motivation, 4) empathy, and 5) social skills.[45]

Sometimes, people can still control their state so that changes or distance signs do not trigger the emotions experienced. This is related to the opinions expressed by Ekman and Friesen known as display rules. According to them, there are three rules: masking, modulation, and simulation. Masking is a person's state that can hide or mask the emotions they experiences. The emotions he experienced did not come out through his expression of distance. In modulation, people unable to soak their symptoms fully can only reduce them. In the simulation, the person does not experience emotions, but he seems to experience emotions by showing physical signs.[46]

c. The Models of Emotion Management

1) Displacement Model

The control model in this way is to divert emotions. First, Kartasis is a term that refers to the venting of emotions or taking them out of one's state, and in many ways beneficially reducing aggression, strength, or anxiety. Second, rationalization or 'sour grapes' management is a term used to refer to the process of transferring from an unattainable goal to another form created in perception. Third, *Dzikrullah* (remembering Allah SWT) is one of the diversion models from the problems faced. By remembering Allah SWT in the form of the words thayyibah, wirid, prayer, and reciting of the Qur'an, the heart will feel peaceful in the face of problems or when the expectations of

[45] Daniel Golemen, *Emotional Intelligence,* (Jakarta: Gramedia Pustaka Utama, 1996)
[46] *Ibid.*

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technology are fulfilled.[47]

2) Cognitive Adjustment Model

Adjustment between experience and stored knowledge (cognition) and attempts to understand emerging problems. First, Positive Attribution *(Husnu al-Zhann)* is a mechanism that places perception in positive discourse. Every problem is always seen from the positive aspect, and try to eliminate the negatives. Second, empathy is based on positional awareness, where we imagine ourselves in the position of others affected by disaster or difficulty. Third, altruism that witnesses the suffering of others should make us grieve and empathize, which further moves our hands to extend help.[48]

3) Model Coping

First, the Mechanism of Patience-Gratitude, The Life that brings pleasure must be cried out, while somebody must address unexpected events patiently. Second, Apology *(al-'Afw*), one of the characteristics of one's faith, is when he can hold back his anger and quickly apologize, especially the latter becomes a symbol of piety. These people live in a healthy mental atmosphere, Live without burdens, are full of love stories, and have good self-actualization. Third, Adaptation (Adjustment): Adaptation and adjustment can overcome various things properly because it indicates that coping has succeeded. Coping that fails will cause prolonged stress that immediately sprinkles negative emotions.[49]

4) Other models

First, regression is a retreat from higher to lower development. In the context of the Qur'an, regression is

[47]M. Darwis Hude, *Emosi Penjelajahan Religio-Psikologis Tentang Emosi Manusia di Dalam Al-Quran,* (Jakarta: Erlangga, 2006), p. 264-268.
[48]*Ibid.*, p. 271-276.
[49]*Ibid*., p. 278-283.

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repentance, i.e. returning from transgression to the *fitrah* of human chastity. Second repression, which suppresses unpleasant events or experiences experienced in the subconscious. Forgetting traumatic events that may cause negative emotions is also known as motivated forgetting. Third, relaxation, such as taking a deep breath, relaxing the muscles, walking the street looking at the scenery outside. The Prophet taught several ways of relaxation, namely ablution, changing the position when emotions, and silence. Fourth, reinforcement obtained through the imagination of Allah SWT is more used as a place to lean. Everything other than Him is small, limited, and dependent on Allah, and then the individual will become stronger, facing various possibilities in his life. [50]

d. Strategy for Emotion Management

1) Situation selection, refers to approaching or avoiding certain people, places, or things so as to regulate emotion
2) Situation modification, which has also been referred to as problem-focused coping or as primary control. This is a method of changing one's environment to reduce the significant influence of emotions.
3) Attentional deployment, is used to select which of the many aspects of the situation you focus on. It also includes efforts to concentrate particularly intensely on a particular topic or task, or to get to the bottom of a problem by ruminating about it.
4) Cognitive change refers to selecting which of the many possible meanings you will attach to that aspect. For example, you might remind yourself that “it’s only a test” rather than seeing the exam as a measure of your values as a human being.
5) Response modulation, refers to attempts to influence emotion response tendencies once they already have been elicated. In our

[50] *Ibid.*, p. 286-292.

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example of yhe exam, response modulation might take the form of hiding your embarrassment after miserably failing the exam.[51]

Nadia Garnefski and Vivian Kraiij revealed that there are nine emotion management strategies. From every existing strategy, it shows what a person thinks when experiencing a negative event, but that is not necessarily what someone does with what he thinks. These strategies include:

1) Self blame, refers to thoughts of putting the blame for what you have experienced on yourself.
2) Other-blame, refers to thoughts of putting the blame for what you have experienced on the environment or another person.
3) Rumination or focus on thought, refers to thinking about the feelings and thoughts associated with the negative event.
4) Catastrophizing, refers to thoughts of explicitly emphasizing the terror of what you have experienced.
5) Putting intoperspective, refers to thoughts of brushing aside the seriousness of the event/emphasizing the relativity when comparing it to other events.
6) Positive refocusing, refers to thinking about joyful and pleasant issues instead of thinking about the actual event.
7) Positive reappraisal, refers to thoughts of creating a positive meaning to the event in terms of personal growth.
8) Acceptance, refers to thoughts of accepting what you have experienced and resigning yourself to what has happened
9) Refocus on planning, refers to thinking about what steps to take and how to handle the negative event. [52]

[51]J.J Gross, "Emotion Regulation: Affective, Cognitive, and Social Consequences", *Psychophysiology*, Vol. 9, 2002, p. 282-283.

[52]Nadia Garnefski and Vivian Kraaij, "The Cognitive Emotion Regulation Questionnaire", *European Journal of Psychological Assessment*, Vol. 23, No. 3, 2007, p. 141-142.

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B. Literature Review

Based on the title of the study entitled "The Relevance of Intrapersonal Communication to Emotion Management in the Al-Quran", there is some previous research that is related to the writer's research, such as:

1. Ali Nurdin's journal entitled, *"Akar Komunikasi Dalam al-Quran"* in *Jurnal Kajian Komunikasi*, Vol. 2, June 2014. This journal focuses on the origins of communication in the Quran, including intrapersonal communication, interpersonal communication, mass communication, intercultural communication, and organizational communication. This journal focuses on the roots of communication in the Quran, including intrapersonal, interpersonal, mass, intercultural, and organizational communication. It also talks about the relationship between Koranic concepts of communication and experts' concepts (Western) of communication. However, in this study, the writer only looks at verses on intrapersonal communication. The writer uses expert opinion to identify the process of intrapersonal communication in these verses.
2. The thesis of Alim Sofiyan's year 2017 entitled, *"Manajemen Emosi Dalam al-Quran (Kajian Surat Yusuf)*, Department of Qur'an and Exegesis Sciences, Faculty of Ushuluddin, State Islamic University of Raden Intan Lampung. This thesis is a thematic study in which some verses related to emotion management are described in surah Yusuf. This thesis is a thematic study in which various verses from Surah Yusuf relevant to emotion management are described. The conclusions of this research are the management of emotions in Surah Yusuf, especially verses 13, 16, 77, 84, and 96, which are patient, forgiving, and dhikrullah. This study also discusses the wisdom of emotion management. Meanwhile, in this study, the writer researches one of the verses from Surah Yusuf, namely the 77th verse, but first tries to indicate intrapersonal communication in this verse, and then analyzes the relevance of intrapersonal communication inside that verse with regard to emotion management.

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3. Rahmiana's journal entitled, *"Komunikasi Intrapersonal dalam Komunikasi Islam"*. In *Jurnal Peurawi* Vol. 2, 2019. This journal analyzes intrapersonal communication in Islamic communication as well as any other form of intrapersonal communication and its impact on people's daily behaviors. This research finds that intrapersonal communication theories are closely related to interpersonal communication theories. The research also discussed the advantages of intrapersonal communication. Meanwhile, in this research, the writer analyzed indications of intrapersonal communication in Qur'anic verses as well as the relevance of intrapersonal communication in these verses in relation to emotional management.
4. Mahbub Ghazali's journal entitled, *"A Sufism Psychological Analysys of Isma'il's Intrapersonal Communication in Surah Al-Shaffat:102".* In *Jurnal At-Tibyan: Jurnal Ilmu Al-Quran dan Tafsir*, Vol. 5 No. 2, Desember 2020. This journal discusses prophet Isma'il's intrapersonal communication in Surah as-Saffat 102. This journal focuses on Ismail's intrapersonal communication in a psychological review of Sufism, which includes *ar-ruh, al-qalb,* and *al-aql*. Meanwhile, the writer's research focuses on the Quran's contextualization of intrapersonal communication based on sensation, perception, memory and thinking process.
5. Rofiq Hidayat's journal entitled, *"Komunikasi Intrapersonal dalam Pengambilan Keputusan Perspektif al-Quran"* in Jisab: The Jurnal of Islamic Communication and Broadcasting, Vol.1 No.2 February 2022. This journal discusses intrapersonal communication in decision-making based on surah Al-An'am: 76-78. Meanwhile, the writer's research focuses on the intrapersonal communication and its relevance to emotion management in three verses that is QS. Yusuf verse 77 and QS. Al-Ahzab verse 37.

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CHAPTER III
RESEARCH METHODS

A. Methods of The Research

The method used in this discussion is the Thematic *(maudhu'i)* method. Which one thematic method is a method that seeks to find answer in the al-Quran by collecting the verses of the al-Quran have one goal, which together discuss the topic or title certain and order them according to their descent and in harmony with the reasons for the descent, then pay attention to these verses with explanations, and their relationships with other verses, then it is used laws.[53]

The type of research used in this research is library research, which is carried out using literature (library) in the form of books, notes, and reports of previous research results. Library research is a series of activities related to collecting library data, reading and taking notes, and processing research materials.[54] It is research that utilizes library resources to obtain research data. The research uses literature from written materials, such as books, journals, and articles related to research. It is necessary to understand more deeply new things developing in society. In this study, the writer will examine interpretations related to intrapersonal communication and its relevance to managing emotion according to the opinion of scholars *(mufassir)*.

This discussion's approach method is qualitative data analysis, which is based on words arranged into an extended form. Creswell defines the qualitative method as an approach or search to explore and understand a central phenomenon, and the data presented is in the form of words, not numbers. The research process begins by compiling the basic assumptions and rules of thought used. Then be applied systematically in data collection and

[53]Abd Hayy Alfarmawi, *Al-Bidayah Fi al-Tafsir al-Maudhu'i,* terj. Rosihon Anwar, (Bandung: Pustaka Setia, 2002), p. 49.

[54]Mestika Zed, *Metode Penelitian Kepustakaan*, (Jakarta: Yayasan Obor Indonesia, 2008), p.3.

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processing to provide explanations and arguments.[55]

B. Data Source

The data source used in this qualitative library research comes from several writings, both in archives, theory books, opinions, arguments, laws, and others related to research problems.[56] In this research, I looked for literature on intrapersonal communication, emotion management, and verses in the al-Quran that discussed intrapersonal communication and had something to do with emotion management.

1. Primary Data

Primary data is an authorized source of information and is responsible for the success of requesting the first data source. Data on verses in the al-Quran that talk about intrapersonal communication and having a relationship with emotional management were obtained through the Holy Quran with the help of the book of *Al-Mu'jam Al-Muhfahras Li Al-Fadz Al-Quran Al-Karim*, the work by Muhammad Fuad 'Abd Al-Baqi', and the selected book of interpretation is: *Taysir al-Karim ar-Rahman al-Kalam al-Manan* the work of as-Sa'di, *Tafsir Al-Azhar* the work of Buya Hamka and *Tafsir al-Misbah* the work of Quraish Shihab.

The data of intrapersonal communication was obtained through the book *Psikologi Komunikasi dan Tabligh* and *Komunikasi Intrapribadi (Integrasi Komunikasi Spritual, Komunikasi Islam, dan Komunikasi Lingkungan)* the work of Armawati Arbi, *Psikologi Komunikasi (Membangun Komunikasi yang Efektif dalam Interaksi Manusia)* the work of Muhibbun Wijaya Laksana, *Teori-Teori Komunikasi* the work by Zaenal Mukarom, *Dinamika Komunikasi* the work of Tatang, *Psikologi Komunikasi* the work by Husni Ritonga, *Komunikasi dan Informasi (Tafsir al-Quran Tematik)* the work of TIM Tafsir Depag RI, and *Psikologi Qurani* the work by M. Kadar Yusuf.

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[55]Jani Arni, *Metode Penelitian Tafsir*, (Pekanbaru: Daulat Riau, 2013), p.11.

[56]Nurul Zuriah, *Metode Penelitian Sosial dan Pendidikan*, (Jakarta: Earth Literacy, 2009), p.191.

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Meanwhile, the data of emotion management was obtained through the book *Dampak Hebat Emosi Bagi Kesehatan* the work of Iqro' Al-Firdaus, *Emosi (Penjelajahan Religio-Psikologis Tentang Emosi Manusia di Dalam Al-Quran)* the work of M. Darwis Hude, *Cara Kerja Emosi dan Pikiran Manusia* the work of As'adi Muhammad, *Manajemen Emosi : Sebuah Panduan Cerdas Bagaimana Mengelola Emosi Positif dalam Hidup Anda* the work of Triantoro Safaria and Nofrans Eka Saputra, and *Emotional Intelligent itu Dipraktekin* the work of Tim Wesfix and Roger Nunn.

2. Secondary Data

Secondary data is all data obtained indirectly from the object being studied. Secondary data is a supporting book that is the same as the main book, but this supportive book is not the main factor. The secondary data the writer used in this research is books, journals, thesis, and so forth that support and relate to the problem that the writer will discuss.

C. The Technique of Collecting Data

The research data collection method is taken from the data source. The writer formulates the steps in this discussion as follows:

First, the writer looks for, selects, and decides on the topic to be researched, which is The Relevance of Intrapersonal Communication to Emotion Management in the Al-Quran.

Second, the writer attempts to comprehend the meaning of intrapersonal communication. Because the phrase "Intrapersonal Communication" is not founded clearly in the Quran, the writer refers to the concept of intrapersonal communication based on the theoretical basis in Chapter II, which mean communication that occurs within the self, both in the mind or heart.

Third, the writer searches in the al-Quran for terms that describe the inner potential within humans that allows for intrapersosnal communication, and among them are the words *ruh, nafs, qalb, 'aql, fuad, lubb, sadr,* etc. And the writer simply uses one terms as a keyword to search verses about

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intrapersonal communication, namely the word *nafs* in the Quran.

Fourth, the writer searches and collects verses that are relevant to the issue at present by referring to the book *Al-Mu'jam Al-Muhfahras Li Al-Fadz Al-Quran Al-Karim* with the word *nafs* as a keyword.

Fifth, the writer tries to know the general interpretation of verses that have been collected in order to look for intrapersonal communication verses that are related to emotion management.

Finally, the writer takes two verses from 12 verses that indicate the occurrence of intrapersonal communication and related to emotion management, namely QS. Yusuf [12] : 77 and QS. Al-Ahzab [33] : 37.

D. The Technique of Data Analysis

In this writing, the writer uses descriptive data analysis techniques, namely analyzing data by describing the data that has been collected. Analysis of the data collected through the Qur'an, books of interpretation, and other supporting books, will then be presented following the main problems that exist so that a conclusion can be drawn. In this research, the writer took the following technique in analyzing the data:

First, the writer arranges the discussion in a perfect framework (outline). *Second,* taking and tries to understand the interpretation of verses from the books of interpretation that have been previously determined, namely: *Taysir al-Karim ar-Rahman al-Kalam al-Manan, Tafsir Al-Azhar, Tafsir al-Misbah.* Including about the *asbab an-nuzul a*nd *munasabah of verses. Third,* analyzing the interpretation of verses namely about the indication and process of intrapersonal communication in the verses before. *Fourth,* analyzing the relevance of intrapersonal communication to emotion management in the al-Quran by reffering the primary and secondary data. *Finally,* draw conclusions based on this interpretation and present them as cases of problems according to the issues raised by the writer.

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CHAPTER V
CLOSING

A. Conclusion

1. Indication of intrapersonal communication in this research focuses on three verses, namely in QS. Yusuf : 77, it is explained that prophet Yusuf was angry or upset by the accusations made by his brothers against him and Bunyamin. But Yusuf chose to hide his anger and told himself that they are worsein position. Next, QS. Al-Ahzab : 37 explains that when Zaid bin Haritsah complained to the Prophet Muhammad about his household problems with Zainab bint Jahsy, the Prophet advised him to maintain his marriage. However, he was hiding something inside himself, he had been *ilham* that Zainab would become one of his wives. He was fear or embrassed of human criticism, especially from hypocrites, if he wedded the ex-wife of his adopted son.
2. Indications of intrapersonal communication in verses previously mentioned has relevance to emotion management, namely the cognitive/thinking process. In intrapersonal communication a person will involve cognitive processes and in emotion management, a person can also use cognitive strategies/methods to managing emotions. The relevance of intrapersonal communication to emotion management in QS. Yusuf : 77 are retraining the mind to refocus on planning, get to know other people and the surroundings, imagine interaction to maintaining interpersonal relationship, controlling the mind to forgive others and inriching thoughts of accepting and resigning ourself to what has happened. Then, the relevance of intrapersonal communication to emotion management in QS. Al-Ahzab : 37 are retraining the mind to positive refocusing, trying to know ourselves especially one's emotions, and remembering of Allah *(dzikrullah).*

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B. Suggestion

Based on the research above, the author has several suggestions. Such as:

1. This research only discussed the interpretation of indication of intrapersonal communication from three of verses and scholars. And this research try to finding the relevance of intrapersonal communication to emotion management in the Quran. Therefore, the writer hope for more research on the indication of intrapersonal communication from other verses and interpretations.
2. The writer suggests that when the reader is in an emotional situation, we should be able to control our mind so that it can cause positive things in ourselves and can realize positive intrapersonal communication. This can help someone manage their emotions.
3. Emotion management does not imply suppressing emotions, but rather learning how to manage them. The author suggests that readers want to try to manage emotions well in every situation, both positive and negative emotions, because if someone can't manage their emotions, it will have a bad impact on themselves, others, and the environment.
4. The writer realizes this research has many flaws, so the writer asks the reader for corrections and suggestions to improve this research or the writer’s following research.

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